

There is only one clear-cut mention of the Nazirites by the prophets. The prophet AMOS voices a complaint of the Lord against the children of Israel that he had given to Israel the prophets and the Nazirites as spiritual instructors and examples, but that the people had given wine to the Nazirites and had offered inducements to the prophets to refrain from prophesying (2:11-12).

Neah. nee´uh (Heb. *nē* â H5828, derivation unknown). A town on the N border of the tribal territory of ZEBULUN (Josh. 19:13). Neah was located between RIMMON (PLACE) and HANNATHON, but the site has not been identified.

© Dr. James C. Martin A general view of modern Kavala, ancient Neapolis. (View to the W.)

Neapolis. nee-ap´uh-lis (Gk. *Nea polis* or *Neapolis* G3735, “new city”). A town on the N shore of the Aegean Sea (to be distinguished from Neapolis, modern Naples, in Italy). The best evidence places its site at the present Greek town of Kavala. The city belonged first to Thrace (see THRACIA), then became part of both the first and second Athenian Confederacy, during which time it was commended for its loyalty. It finally fell within the Roman province of MACEDONIA. Neapolis was the first point in Europe touched by PAUL and his companions when they came from TROAS (Acts 16:11). From here it was an easy journey to PHILIPPI (about 10 mi./16 km. inland). It is possible that the apostle passed

through the town again when he revisited Macedonia (20:1); and it is almost certain that he embarked from Neapolis on his journey back to Troas (20:6).

Neariah. nee'uh-ri'uh (Heb. *nē aryâ* H5859 “young man [or servant] of Yahweh”). (1) Son of Ishi and descendant of SIMEON during the reign of HEZEKIAH; Neariah and his brothers led 500 Simeonites in an invasion of SEIR and wiped out the AMALEKITES (1 Chr. 4:42-43).

(2) Son of Shemaiah and postexilic descendant of DAVID through SOLOMON and ZERUBBABEL (1 Chr. 3:22-23). Some scholars believe he was the son of Shecaniah; see HATTUSH #1.

Nebai. nee'bi (Heb. *nēbāy* H5763, derivation uncertain). One of the leaders of the people who signed the covenant of NEHEMIAH (Neh. 10:19; the LXX and some modern versions follow the *Ketib*, “Nobai”).

Nebaioth. ni-bay'yoth (Heb. *nēbāyôt* H5568, meaning unknown). Firstborn son of ISHMAEL and grandson of ABRAHAM and HAGAR (Gen. 25:13; 28:9; 36:3; 1 Chr. 1:29). The name is used also of his descendants (Isa. 60:7), an E Semitic tribal people of ARABIA. The Nebaiothites (Nabaiateans) are mentioned in Assyrian records in connection with KEDAR (as in Isaiah). Moreover, the form *nbyt* occurs in N Arabian inscriptions with reference to a tribe hostile to Teima (TEMA). Attempts to equate Nebaioth with the historical NABATEANS have been widely rejected both on philological and historical grounds.

Neballat. ni-bal'uht (Heb. *nēballā* H5579, possibly from a root *bl*, attested in Akk. *balātu*, “life”). A town overlooking the Plain of SHARON; along with HADID, ZEBOIM, LOD, and ONO, Neballat was settled by Benjamites after the EXILE (Neh. 11:34). It is identified with the modern Beit Nabala, c. 13 mi. (21 km.) ESE of JOPPA and less than 2 mi. (3 km.) NNE of Hadid.

Nebat. nee´bat (Heb. *nēbā* H5565, possibly “[God] has looked at [*i.e.*, approvingly]”). Father of JEROBOAM I, who was the first king of ISRAEL after the division of the kingdom (1 Ki. 11:26 et al.). Because Jeroboam’s mother is described as a widow, many infer that Nebat died while Jeroboam was still a child.

Nebiim, Nevi im. nuh-bee´im, nuh-vi-eem´ (Heb. *nēbî îm*, pl. of *nābî* H5566, “prophet”). A term applied to the second division of the OT Hebrew canon, and consisting of the Former Prophets (Joshua, Judges, Samuel, Kings) and the Latter Prophets (Isaiah, Jeremiah, Ezekiel, and the Twelve). See CANONICITY.

Nebo (deity). nee´boh (Heb. *nēbô* H5550, from Akk. *Nabû*, prob. “one called [by god]”). Also Nabu. Name of a Babylonian deity mentioned only in Isaiah’s taunt song on the downfall of BABYLON (Isa. 46:1). Nebo was the god of wisdom and writing, and (alongside MARDUK) the patron-god of the Babylonian rulers. His center of worship was at Borsippa, SW of Babylon. The cult continued to flourish until the end of the neo-Babylonian period (612-538 B.C.) and survived in SYRIA for several more centuries. The name Nabu was commonly used as a component of personal names (NABONIDUS, NEBUCHADNEZZAR, and others; possibly also ABEDNEGO).

Nebo (person). nee´boh (Heb. *nēbô* H5551, “height”). Ancestor of some Israelites who agreed to put away their foreign wives (Ezra 10:43). Some believe that the name refers to the town from which the family came. See NEBO (PLACE) #2.

Nebo (place). nee´boh (Heb. *nēbô* H5550, “height”). (1) A town in MOAB near Mount Nebo (see NEBO, MOUNT), requested by the tribes of REUBEN and GAD (Num. 32:3). It was rebuilt by the Reubenites (Num. 32:38; 33:47; cf. 1 Chr. 5:8). The town was later retaken by MESHA, king of

Moab, who recorded his victory on the MOABITE STONE. Nebo is mentioned also in prophetic oracles of judgment (Isa. 15:2; Jer. 48:1, 22). Its precise location is uncertain.

(2) A postexilic town in JUDAH, mentioned in a list just after BETHEL and AI (Ezra 2:29; called “the other Nebo” [prob. a scribal error] in Neh. 7:33). It is often, but tentatively, identified with Nuba, c. 7 mi. (11 km.) NW of HEBRON; some, however, think this Nebo is the same as #1 above. See also NEBO (PERSON).

(3) Traditional burial place of MOSES. See NEBO, MOUNT.

Nebo, Mount. nee’boh (Heb. *har nēbô* H2215 and H5549, “high mountain”). A mountain in TRANSJORDAN from which MOSES viewed the Promised Land. Mount Nebo is mentioned only twice (Deut. 32:49; 34:1). Some rather specific indications of its location are given in each passage. The first one records God’s command to Moses, “Go up into the Abarim Range to Mount Nebo in Moab, across from Jericho, and view Canaan, the land I am giving the Israelites as their own possession.” The second states that “Moses climbed Mount Nebo from the plains of Moab to the top of Pisgah, across from Jericho.” Today known as Jebel en-Neba (or Nabba), Mount Nebo is a spur of the plain of Moab, some 6 mi. (10 km.) NW of MEDEBA. It is almost opposite the N end of the DEAD SEA and therefore not due E of Jericho. It rises c. 4,000 ft. (1,220 m.) above the Dead Sea or c. 2,700 ft. (820 m.) above sea level. PISGAH, which is associated with Nebo in Deut. 34:1, may be another name for the same peak, or Nebo may be a part of Pisgah. Since several elevations in that same vicinity afford the same view, it is not certain whether the one bearing the name *Neba* is necessarily the one Moses climbed. A saddle connects it to Ras es-Siyaghah, which was revered by early Christians and is the site preferred by many scholars.

Nebo-Sarsekim. nee’boh-shar’suh-kim (Heb. *nēbû śar-sēkîm* H5552). One of NEBUCHADNEZZAR’s officials who participated in the siege of JERUSALEM (Jer. 39:3 NIV; other versions translate differently). See comments under

Nebuchadnezzar, Nebuchadrezzar. neb'uh-kuhd-nez'uhr, neb'uh-kuh-drez'uhr (Heb. *nēbûkadne* ar H5556 and *nēbûkadre* ar H5557 [in Jeremiah and Ezekiel], with some spelling variations; from Akk. *Nabû-kudurru-u ur*, “may [the god] Nabu protect [my] heir”; LXX, *Nabouchodonosor*; the spelling with *n* instead of *r* is often explained as the result of dissimilation). Son of NABOPOLASSAR and King of BABYLON, 605-562 B.C. Often referred to as Nebuchadnezzar II (to distinguish him from a king of the same name who ruled at the end of the twelfth century B.C.), it was he who carried away the people of JUDAH in the seventy-year Babylonian captivity. He figures prominently in the books of Jeremiah, Ezekiel, Daniel, and the later chapters of Kings and Chronicles.

Nebuchadnezzar's father, Nabopolassar, seems to have been a general appointed by the Assyrian king. However, in the later years of ASSYRIA he rebelled and established himself as king of Babylon in 626 B.C. The rebellion increased and finally Nabopolassar with the Medes (see MEDIA) and SCYTHIANS conquered NINEVEH, the Assyrian capital, in 612. The Medes and Babylonians divided the Assyrian empire, and a treaty was probably sealed by the marriage of the Median princess to the Babylonian prince, Nebuchadnezzar. In 607 the crown prince Nebuchadnezzar joined his father in the battle against the remnants of the Assyrian power and their allies, the Egyptians. In 605, when his father was in his last illness, he decisively defeated the Egyptians at CARCHEMISH and was able to take over all SYRIA and PALESTINE. Apparently JEHOIAKIM, king of Judah, who had been vassal to EGYPT, quickly did homage to Babylon and gave hostages (Dan. 1:1).

Nebuchadnezzar at this time got news of his father's death, and with a picked bodyguard he hastened home to secure his throne. On repeated occasions thereafter he struck toward the west. In about 602 B.C. Jehoiakim revolted (2 Ki. 24:1), probably with promise of Egyptian help, but was forced to submit. In 601 Nebuchadnezzar attacked Egypt itself but was defeated, as he frankly admits. Later, Pharaoh HOPHRA submitted to him. In 597 Jehoiakim rebelled again, and Nebuchadnezzar called out

his troops for another western expedition. Jehoiakim died either in a siege or by treachery (Jer. 22:18-19), and his son JEHOIACHIN ascended the throne. But he lasted only three months until the campaign was over; he was taken as a hostage to Babylon, where he lived and finally was given relative freedom. Here the biblical account (2 Ki. 25:27-30) is confirmed by discovery of the Weidner Tablets.

Nebuchadnezzar installed Jehoiachin's uncle as puppet king, taking heavy tribute from Jerusalem. EZEKIEL was among the captives of that expedition. Nebuchadnezzar's chronicle agrees with the biblical account, telling how (in 597 B.C.) he "encamped against the city of Judah and on the second day of the month Adar [Mar. 15/16] he seized the city and captured the king. He appointed there a king of his own choice, received its heavy tribute and sent them to Babylon" (D. Wiseman, *Chronicles of the Chaldean Kings* [1956], 73). This discovery gives about the best authenticated date in the OT. The Chronicle tells of subsequent repeated expeditions of Nebuchadnezzar toward the W to collect tribute and keep the satellite kingdoms in line. Unfortunately, the present tablets do not go beyond 593, so they give no record of the final and brutal devastation of Jerusalem in 586 when ZEDEKIAH revolted.

Nebuchadnezzar is celebrated by the historians of antiquity for the splendor of his building operations as well as for the brilliance of his military exploits. The archaeological excavations in Babylon illustrate the histories. Still impressive are the remains of the Ishtar Gate and the processional street lined with facades of enameled brick bearing pictures of griffins (fabled monsters with eagle head and wings and lion body). The temple of Esagila was famous, as were also the ZIGGURAT, or temple tower, and the hanging gardens. These were regarded by the Greeks as one of the wonders of the world, though nothing certain of them has been excavated. According to legend, they were built for Nebuchadnezzar's wife, the Median princess Amytis, who was homesick for her mountains.

Historical records are brief and could hardly be expected to mention the incidents of Nebuchadnezzar's life detailed by DANIEL. As to the king's madness (Dan. 4), there is no historical account remaining for us, but it must be remembered that much of Nebuchadnezzar's reign is a historical

blank. Among the DEAD SEA SCROLLS a fragment has been found, the *Prayer of Nabonidus*, that refers to an illness of King NABONIDUS for seven years that was healed by God after the testimony of a Jewish magician. Some now say that this is the source of the legend that in Daniel is misapplied to Nebuchadnezzar. This can hardly be proved or denied from historical evidence. It seems equally possible that the canonical record was duplicated and applied to the later king. Indeed, more than one king suffered from illness and from mental distress (Ashurbanipal and Cambyses may be mentioned). If truth is stranger than fiction, both Nebuchadnezzar and Nabonidus may have suffered in a somewhat similar way—the similarities being emphasized in the latter's prayer. There is perhaps a bare possibility that the names are confused.

Of the death of Nebuchadnezzar we have no knowledge. He was succeeded by his son EVIL-MERODACH (Amil-Marduk), then by his son-in-law NERGAL-SHAREZER (Neriglissar), for brief reigns. Nabonidus, who followed after the short reign of Labashi-Marduk, was perhaps related. There is some evidence that Nabonidus's mother was the daughter of Nebuchadnezzar by a second wife, Nitocris. With the passing of the brilliant Nebuchadnezzar, however, the Neo-Babylonian empire soon crumbled and fell an easy prey to the Persians under CYRUS.

Nebushasban. See NEBUSHAZBAN.

Nebushazban. neb'uh-shaz'ban (Heb. *nēbûšazbān* H5558, prob. from an unattested Akk. name, *Nabū-šezibanni*, “may [the god] Nabu deliver me”). KJV Nebushasban. An important official (see RABSARIS) of the Babylonian army; he was among those ordered to provide for the safety of JEREMIAH after the Babylonians took JERUSALEM (Jer. 39:13; on the basis of this verse, some scholars emend v. 3 so that it too refers to NERGAL-SHAREZER as Rabmag and to Nebushazban as Rabsaris).

Nebuzaradan. neb'uh-zuh-ray'duhn (Heb. *nēbûzar ādān* H5555, from Akk. *Nabū-zēr-iddin*, “[the god] Nabu has given offspring”).

NEBUCHADNEZZAR's officer in charge of the destruction of JERUSALEM after its capture. He carried out the burning and destruction of the city a month after its fall (2 Ki. 25:8-9), the deportation of the Jews to Babylonia (2 Ki. 25:11; Jer. 39:9; 52:15, 30), and the sending of the leading Jewish rebels to Nebuchadnezzar at RIBLAH for execution (2 Ki. 25:18-21; Jer. 52:24-27). He acted kindly toward JEREMIAH, entrusting him, together with royal princesses and other innocent people, to GEDALIAH, the Jewish noble he appointed as governor (Jer. 39:13-14; 41:10; 43:6).

Necho, Nechoh. See NECO.

neck. There are almost twenty passages in the Bible where people, usually the children of Israel, are called "stiff-necked" (e.g., Exod. 32:9; Deut. 9:6; Jer. 7:26; cf. Acts 7:51). In these contexts the word always is used to signify determination in an evil direction. This image is very apt, because when a person shows determination the muscles of not only the jaw but also the neck become tense. God says to the Israelites, "For I knew how stubborn you were; / the sinews of your neck were iron, / your forehead was bronze" (Isa. 48:4). The neck is used frequently as the part of the body bearing a yoke or burden (e.g., Gen. 27:40; Deut. 28:48; Isa. 10:27; Jer. 27:2, 8; 30:8; Acts 15:10). To fall on someone else's neck was to put one's arms about the neck or embrace (e.g., Gen. 33:4; 45:14; 46:29; Lk. 15:20; Acts 20:37).

necklace. See CHAIN.

Neco. nee'koh (Heb. *nēkōh* H5785 [in 2 Ki.] and *nēkô* H5786 [in 2 Chr. and Jer.], from Egyp. *nk w*). Also Necho(h). Son of Psammetichus (Psamtik) I and the second king of the 26th, or Saite, dynasty of EGYPT (ruled 610-595 B.C.). Neco began his rule at a propitious time: the Assyrian empire was falling, and the Neo-Babylonian empire was emerging. He thus was able to gain and retain control over SYRIA for a

number of years. Of particular interest to the reader of the Bible is JOSIAH's defeat by Neco at the battle of MEGIDDO (2 Ki. 23:29; 2 Chr. 35:20-24). When Josiah died, JEHOAHAZ was made king, but Neco dethroned him and set up in his stead Jehoahaz's brother JEHOIAKIM (2 Ki. 23:29-34; 2 Chr. 35:20-36:4). In 605 he was badly defeated by NEBUCHADNEZZAR at the battle of CARCHEMISH and lost all of his Asiatic possessions (2 Ki. 24:7).

necromancy. The practice of conjuring the spirits of the dead to inquire about the future. The Mosaic law sternly forbade such a practice (Deut. 18:10-11). The most familiar case in the Bible is that of King SAUL and the medium of ENDOR (1 Sam. 28:7-25). There are several quite legitimate interpretations of this admittedly difficult passage; perhaps the most feasible view is that God for his own purpose allowed Saul to converse with the deceased Samuel. See also DIVINATION.



© Dr. James C. Martin King Josiah challenged the advancing army of Pharaoh Neco as it advanced northward near the Aruna Pass, seen here. (View to the N through the pass up Nahal Iron.)

nectar. The sweetish liquid of plants that is used by bees in making HONEY. This English term is used by the NIV once to render a Hebrew word that usually refers to grape juice (Cant. 8:2); it is also used once by the NRSV as the translation of a word that means “honey” (4:11).

Nedabiah. ned'uh-bi'uh (Heb. *nēdabyâ* H5608, prob. “Yahweh is willing [*or* shows himself generous]”). Son of Jeconiah (JEHOIACHIN) and descendant of DAVID (1 Chr. 3:18).

needle. The use of needles and the art of sewing seem to have been among the earliest human accomplishments. ADAM and EVE sewed fig leaves together to cover their nakedness (Gen. 3:7). The basic design of needles has not changed at all through the millennia. Needles made from sharp pierced bones have been found dating as far back as the sixth millennium B.C. In the days of Israel's history, needles were commonly made of BRONZE, either pierced or with a loop to form the “eye.” They have been found by archaeologists in the dust of ancient cities, made from ivory, bone, bronze, and iron, from 1.5 to 5.5 inches (4-14 cm.) in length. The only place in the Bible a needle is actually mentioned is in Jesus' proverb that “it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God” (Matt. 19:24; Mk. 10:25; Lk. 18:25). Some have speculated that Jesus was referring to a small gateway through which a large animal would have difficulty passing, but this and other explanations ignore the shock value of Jesus' words. The expression is hyperbolic and refers to the impossibility of entering God's kingdom by mere human effort. The disciples understood the point, for their reaction was to express doubt that *anyone* could be saved (Matt. 19:25). And Jesus responded, “With man [not just a rich man] this is impossible, but with God all things are possible” (v. 26).

needlework. See EMBROIDERY.

neesing. An archaic English word meaning “sneezing,” used once by the KJV (Job 41:18; NIV, “snorting”). As published in 1611, and for a century and a half after that, the KJV also had “neeeded” in 2 Ki. 4:35, but this was changed to “sneezed” in 1762.

Negeb. See NEGEV.

Negev. neg'ev (Heb. *negeb* H5582, meaning apparently “dry land”). Also Negeb. The name of the southern, desert region of PALESTINE (Gen. 12:9; Num. 13:17; Deut. 1:7; et al.); thus the term acquired the additional meaning “south” (e.g., Gen. 13:14; the Heb. term is usually so rendered in the KJV). The physical characteristics of the Negeb are the rolling hills that abruptly terminate in the desert region. This region is bounded on the E by the DEAD SEA and on the W by the MEDITERRANEAN. It is a land where the water supply is scarce because of a very meager amount of rainfall in the summer months. At other seasons of the year, however, it is used by the nomads for pasturage. In this territory the PATRIARCHS lived (Gen. 20:1; 24:62; 37:1), though for a period it was also inhabited by AMALEKITES (Num. 13:29). The Negev was considered to be the tribal territory of JUDAH, but some of it was allotted to SIMEON (Josh. 15:20-32; 19:1-9). Many of DAVID's exploits during the reign of SAUL are described as happening in the Negev, centering on ZIKLAG and its environments (1 Sam. 27:5-10). After NEBUCHADNEZZAR sacked JERUSALEM in 586-585 B.C., a group of Jews retreated to the Negev, where they were harassed by the Edomites (see EDM) who sided with the Babylonians. Much of the area came to be known as IDUMEA.

Neginah, Neginoth. neg'i-nuh, -noth (Heb. *nēgînâ* H5593, pl. *nēgînôt*). KJV transliteration of a Hebrew musical term referring probably to string instruments (Ps. 4 title, et al.).

Nehelamite. ni-hel'uh-mit (Heb. *ne ēlāmî* H5713, apparently the gentilic form of an unattested name, *ne ēlām*, meaning unknown). An epithet applied to SHEMAIAH, one of the false prophets who opposed JEREMIAH and whom he rebuked (Jer. 29:24, 31-32). The NRSV renders “of Nehelam,” but no such place name is found in the OT. It could be a family name.

Nehemiah. nee'huh-mi'uh (Heb. *nē emyâ* H5718, “Yahweh has comforted”). (1) An Israelite mentioned among leading individuals who

returned from BABYLON with ZERUBBABEL (Ezra 2:2; Neh. 7:7).

(2) Son of Abzuk; he ruled part of BETH ZUR and helped repair the wall of JERUSALEM (Neh. 3:16).

(3) Son of Hacaliah (Neh. 1:1) and governor of the Persian province of JUDAH after 444 B.C.; known primarily as the rebuilder of Jerusalem after the EXILE. Virtually all that is known of him comes from the biblical book that bears his name (see NEHEMIAH, BOOK OF). His times, however, are illuminated by the rather considerable material found among the Elephantine papyri from EGYPT, which were written in the fifth century B.C. These documents come from a military colony of Jews residing on an island far up the NILE, opposite Aswan. They include copies of letters to and from Jerusalem and SAMARIA. They name several men who are also mentioned in the book of Nehemiah.

Nehemiah was a “cupbearer” to King ARTAXERXES (Neh. 1:11; 2:1). Inasmuch as some of the Elephantine papyri that are contemporary with Nehemiah are dated, we know that the king in question is Artaxerxes I, called Longimanus, who ruled 465-423 B.C. The title “cupbearer” clearly indicates a responsible office—not merely a servile position—for the king speaks to Nehemiah as an intimate and also indicates that he regards Nehemiah’s journey to Jerusalem only as a temporary leave from official duties (2:6). Furthermore, the credentials given Nehemiah by the king and also the office of governor entrusted to him show that the king looked on him as a man of ability. That a captive Jew should attain to such an office need not surprise us when we remember the examples of DANIEL, ESTHER, and others. Indeed some ancient courts made it a practice to train captive noble youths for service in the government (Dan. 1:4-5).



© Dr. James C. Martin. The British Museum. Photographed by permission.

The Cyrus Cylinder, recording the conquest of Babylon by this Medo-Persian king in 539 B.C. Here Cyrus claims to have restored to their homes the gods and peoples of many towns. This text may provide the context for the return of the Jewish exiles to rebuild Jerusalem.

Nehemiah was an officer of the palace at SUSA, but his heart was in Jerusalem. Word came to him from Hanani, one of his brothers, of the ruined condition of Jerusalem. (It has been suggested that this Hanani is the same man mentioned in the Elephantine papyri as an official who seems to have gone into Egypt on a government mission.) Overcome with grief, Nehemiah sought the refuge of prayer—and God answered abundantly. Only about twelve years earlier, in Artaxerxes's seventh year (457 B.C.), EZRA had gone back to Jerusalem with about 1,750 men, besides women and children (Ezra 8:1-20) and treasure worth a king's ransom (8:26-27). But if we refer 4:6-23 to the days of Ezra himself, it appears that his adversaries had persuaded the king to stop Ezra's efforts at rebuilding. The city, therefore, lay unrepaired, needing a new decree from the king. This permission Nehemiah providentially secured, thanks to his position at the court. Nehemiah therefore appeared at Jerusalem with a royal commission to continue the work that Ezra had begun.

Nehemiah was a man of ability, courage, and action. Arriving at Jerusalem, he first privately surveyed the scene of rubble (Neh. 2:1-16), and he encouraged the rulers at Jerusalem with his report of answered prayer and the granting of the king's new decree (2:18). Then he organized the community to carry out the effort of rebuilding the broken-down wall. Courageously and squarely he met the opposition of men like SANBALLAT, TOBIAH, and GESHEM (who are all now known from nonbiblical documents); and at last he saw the wall completed in the brief span of fifty-two days (6:15). Nehemiah cooperated with Ezra in numerous reforms and especially in the public instruction in the law (ch. 8). However, he left for Persia, probably on official business, in 431 B.C. (13:6). Later he returned to Jerusalem, but for how long we do not know. Of the end of his life we know nothing. The Elephantine papyri indicate that a different man, Bagohi, was governor by 407 B.C.

Nehemiah, Book of. One of the last historical books of the OT, recounting the history and reforms of NEHEMIAH the governor from 444 to

about 420 B.C. In the Hebrew Bible, EZRA and Nehemiah are considered two parts of one book. Nehemiah may be outlined as follows.

- I. Nehemiah travels to Jerusalem (Neh. 1:1—2:20).
- II. Building despite opposition (3:1—7:4).
- III. Genealogy of the first returning exiles (7:5-73 [= Ezra 2:2-70]).
- IV. The revival and covenant sealing (8:1—10:39).
- V. Dwellers at Jerusalem and genealogies (11:1—12:26).
- VI. Final reforms (13:1-31).

Nehemiah's great work of restoring the wall of JERUSALEM depended basically on securing permission from the king. Ezra had returned to Jerusalem with a sizable group of people and much gold and silver only a dozen years previously, but had been hindered in his work by adverse royal decrees secured by his enemies. In God's providence Nehemiah secured the restoration of royal favor.

The actual building of the wall was parceled out among different leaders. Various cities of the province of Judea sent contingents of workers, and we can here learn something of the extent of Nehemiah's domain. The rapidity of building may have been due to preliminary work that Ezra might have accomplished. Most of the gates and sections of the wall mentioned in Neh. 3 cannot be identified with certainty. Perhaps the wall enclosed only the eastern hill of Jerusalem.

The opposition to Nehemiah by SANBALLAT and others combined ridicule, threat, and craft. Sanballat is called the governor of Samaria in the Elephantine papyri. He was apparently not anxious to see a rival province strengthened, and there was religious antagonism as well to Nehemiah's strict reform program. Internal difficulties also developed. The rich charged interest of 1 percent (per month, apparently, Neh. 5:10), whereas the Mosaic law required outright charity to the poor. But against all opposition the wall was built by Israelites who used both sword and trowel in the work of the Lord.

The genealogy of Neh. 7, which is a duplicate of the list in Ezra 2, is of interest. There are unimportant differences between the lists such as might be expected in the copying of detailed data like this. It is instructive to note that the record of ZERUBBABEL's returnees that Nehemiah

used was a *written* record—not preserved by oral tradition as many have suggested was the method used for the passing on of Israel’s histories.

Overview of NEHEMIAH

Author: Most of the narrative is written in the first person by Nehemiah himself, but Jewish tradition attributed the composition of the book as a whole (as well as Chronicles and Ezra) to the priest EZRA, while many modern scholars ascribe final authorship to a later, unknown editor.

Historical setting: The book was written possibly c. 430-400 B.C., but many date it a century later. In any case, the setting is postexilic JUDEA under Persian jurisdiction.

Purpose: To recount the reforms of Nehemiah as governor in JERUSALEM, particularly in rebuilding the wall of the city, and thus to encourage the returnees to continue the work of restoration.

Contents: Nehemiah secures permission to travel to Jerusalem (Neh. 1:1—2:8); the wall of the city is rebuilt, and more exiles return (2:9—7:73a); the COVENANT is renewed and the wall is dedicated (7:73b—12:47); Nehemiah brings reforms to the community (ch. 13).

Nehemiah’s reform involved the teaching of Moses’ law by Ezra and others at the Feast of Tabernacles (as commanded in Deut. 31:10). This led to the great prayer of confession of Neh. 9, redolent with quotations from and allusions to the PENTATEUCH. A covenant was solemnly sealed to walk in the Law of the Lord as given by Moses (10:29). Nehemiah’s final reform included the removal of TOBIAH from the temple precincts. Tobiah had entered through friendship with ELIASHIB the high priest while Nehemiah was back in PERSIA. Also a grandson of Eliashib had married

Sanballat's daughter (13:28).

Nehiloth. nee'huh-loth (Heb. *nē îlôt* H5704, meaning uncertain). KJV transliteration of a Hebrew musical term referring possibly to a type of flute (only in Ps. 5 title).

Nehum. nee'huhm (Heb. *nē ûm* H5700, "[God] comforts" or "comforter"). An Israelite mentioned among leading individuals who returned from BABYLON with ZERUBBABEL (Neh. 7:7); this name is likely a scribal error for REHUM, the form found in the parallel passage (Ezra 2:2).

Nehushta. ni-hoosh'tuh (Heb. *nē uštā* H5735, possibly "abundant, luxuriant" or "bronze"). Daughter of Elnathan, wife of King JEHOIAKIM, and mother of King JEHOIACHIN; she was a native of JERUSALEM (2 Ki. 24:8). NEBUCHADNEZZAR deported her, Jehoiachin, and other members of the royal family and court to BABYLON in 597 B.C. (24:12, 15).

Nehushtan. ni-hoosh'tuhn (Heb. *nē uštān* H5736, "bronze [statue]," apparently a play on the words *nā āš* H5729, "serpent," and *nē ōšet* H5733, "bronze, copper"). Name given to the bronze snake that MOSES had made in the wilderness (2 Ki. 18:4). The origin of this statue is described in Num. 21:4-9. It was made out of copper or bronze and elevated upon a standard; and anyone who had been bitten would live by looking at it. To its contemporaries, the bronze serpent therefore symbolized a looking to God in faith for salvation; and into the future it typified Christ's being lifted up on the cross, "that everyone who believes in him may have eternal life" (Jn. 3:15; cf. Lk. 23:42-43). With the passage of time, however, Israel lost sight of the symbolical and typical function of the statue. By the later eighth century, the Israelites were burning INCENSE to it, as if it were in itself a deity (2 Ki. 18:4). As a part, therefore, of HEZEKIAH's overall campaign against the HIGH PLACES and their idolatrous objects, begun in the first year of his reign (2 Chr. 29:1), the

king broke the serpent into pieces (2 Ki. 18:4). It was apparently at this time that the name Nehushtan was assigned to it, probably in disparagement: it was not “the serpent,” but simply “the bronze thing.”

Neiel. ni-i’uhl (Heb. *nē î ēl* H5832, derivation unknown). A town that served to mark the SE border of the tribal territory of ASHER (Josh. 19:27). It is generally identified with modern Khirbet Ya nin, about 8.5 mi. (14 km.) ESE of ACCO.

neighbor. The duties and responsibilities towards one’s neighbor are varied. In the OT, injunctions are given more in the negative than in the positive. The tenth commandment (see COMMANDMENTS, TEN) is directed toward the protection of the neighbor’s property (Exod. 20:17); the commandment immediately preceding, toward the protection of a neighbor’s reputation (20:16). CITIES OF REFUGE were appointed for one who killed his neighbor accidentally (Deut. 19:4). The book of Proverbs is replete with admonitions concerning one’s neighbor, of which the following may be regarded as the epitome: “He who despises his neighbor sins” (Prov. 14:21). Due regard for one’s neighbor is expressed in the great OT and NT precept, “Love your neighbor as yourself” (Lev. 19:18; Matt. 19:19). The parable of the Good Samaritan (Lk. 10:30-37) was given in answer to the question, “And who is my neighbor?” (10:29). From the lips of the questioner, *neighbor* excluded all Gentiles, but Christ’s corrective expanded the meaning by criticizing the wording of the question. The proper emphasis would be, “To whom am I neighbor? Whose claim on neighborly help do I recognize?” It is not a question of how narrowly we can restrict our neighborhood, but rather how broadly we can enlarge our devotion to others.

Nekeb. See ADAMI NEKEB.

Nekoda. ni-koh’duh (Heb. *nēqôdā* H5928, “speckled”). (1) Ancestor of a family of temple servants (NETHINIM) who returned to JERUSALEM after the

Babylonian captivity (Ezra 2:48; Neh. 7:50).

(2) Ancestor of a family of returned exiles who were unable to prove their Israelite descent (Ezra 2:60; Neh. 7:62).

Nemuel. nem'yoo-uhl (Heb. *nēmû ēl* H5803, derivation uncertain; gentilic *nēmû ēlî* H5804, "Nemuelite"). (1) Son of SIMEON, grandson of JACOB, and eponymous ancestor of the Nemuelite clan (Num. 26:12; 1 Chr. 4:24); called JEMUEL in the parallel passages (Gen. 46:10; Exod. 6:15).

(2) Son of Eliab and descendant of REUBEN (Num. 26:9). Nemuel's brothers, DATHAN and ABIRAM, were among the leaders who joined the Levite KORAH in his rebellion against MOSES and AARON in the wilderness and subsequently suffered judgment (Num. 16).

Nepheg. nee'fig (Heb. *nepeg* H5863, meaning uncertain). (1) Son of IZHAR and great-grandson of LEVI through KOHATH (Exod. 6:21).

(2) Son of DAVID, listed among the children born to him in JERUSALEM (2 Sam. 5:15; 1 Chr. 3:7; 14:6).

nephew. No Hebrew word in the OT or Greek word in the NT means specifically "nephew" (the KJV uses this English term in its obsolete sense of "descendant" several times: Jdg. 12:14; Job 18:19; Isa. 14:22; 1 Tim. 5:4). In some OT passages, however, one finds the expression "brother's son" or the like, which may be properly rendered "nephew" (Gen. 12:5; 14:12; Ezra 8:19).

Nephilim. See GIANT.

Nephish. See NAPHISH.

Nephishesim. See NEPHUSSIM.

Nephisim. See NEPHUSSIM.

Nephthalim. See NAPHTALI.

Nephtoah. nef-toh´uh (Heb. *neptôa* H5886, perhaps “opening”). In the descriptions of the N boundary of JUDAH and the S boundary of BENJAMIN, reference is made to “the spring of the waters of Nephtoah” (Josh. 15:9; 18:15). The place is generally identified with modern Lifta, c. 3 mi. (5 km.) NW of JERUSALEM. Some believe that the MT reading should be modified slightly so that it reads, “the spring of [Pharaoh] MERNEPTAH,” referring to a site mentioned also in Egyptian documents.

Nephushesim. See NEPHUSSIM.

Nephusim. See NEPHUSSIM.

Nephussim. ni-fyoo´sim (Heb. *nēpûsîm* H5866 [Ezra 2:50; *Ketib*, *nēpîsîm*] and *nēpûšsîm* H5867 [Neh. 7:52; *Ketib*, *nēpîšsîm*], derivation uncertain). KJV, TNIV, and other versions, Nephusim. Ancestor or clan name of a family of temple servants (NETHINIM) who returned from the Babylonian exile (Ezra 2:50 [NRSV, “Nephisim”]; Neh. 7:42 [KJV, “Nephishesim”; NRSV, “Nephushesim”]). Some believe that the Nephussim were descendants of prisoners of war related to the Ishmaelite tribe of NAPHISH.

Ner. nuhr (Heb. *nēr* H5945, “light, lamp,” possibly short form of *nēriyyāhû* H5950, “Yahweh is [my] light”). (1) Son of JEIEL, descendant of BENJAMIN, father of KISH, and grandfather of King SAUL (1 Chr. 8:30 [NIV,

following LXX], 33; 9:36, 39). Some believe that the genealogy here is not accurate and that this Ner should be identified with #2 below.

(2) Son of ABIEL, descendant of Benjamin, uncle of Saul, and father of ABNER (1 Sam. 14:50-51 NIV; the Heb. can be understood to mean that Saul's uncle was Abner rather than Ner). Elsewhere his name occurs only in the phrase "Abner son of Ner" (26:5 et al.). See also comments under KISH.

Nereus. nee'ri-yoos (Gk. *Nēreus* G3759, in Gk. mythology the name of a sea-god). A Roman Christian who, along with his unnamed sister, was greeted by PAUL (Rom. 16:15). His name, common among slaves, suggests that Nereus was a Gentile freedman.

Nergal. nuhr'gal (Heb. *nērgal* H5946, from Akk. *Nergal*). A Mesopotamian god of the underworld worshiped in CUTHAH; when some of the inhabitants of that city-state were resettled by the Assyrian empire, they brought their cult to the province of SAMARIA (2 Ki. 17:30). According to Babylonian tradition, he was the consort of Ereshkigal, queen of the underworld. Nergal was regarded also as a god of pestilence, disease, and various calamities, but he could be appeased by incantations. Nergal became a theophoric element found in personal names, such as NERGAL-SHAREZER.

Nergal-Sharezer. nuhr'gal-shu-ree'zühr (Heb. *nērgal śar- e er* H5947, from Akk. *Nergal-šar-u ur*, "may [the god] NERGAL protect the king"). Name of a senior official (see RABMAG) with the Babylonian army at JERUSALEM in 587 B.C. (Jer. 39:3). Because the name occurs twice in this verse, some believe that the first mention refers to a different person who was ruler of SAMGAR (Sinmagir), but the Hebrew text is difficult: the NIV has "Nergal-Sharezer of Samgar, Nebo-Sarsekim," whereas the NRSV renders, "Nergal-sharezer, Samgar-nebo, Sarsechim." In any case, when a breach was made in the city's defenses, he was among the officials who occupied the MIDDLE GATE. Later, he and other officers had JEREMIAH taken

out of prison and entrusted to GEDALIAH (39:13-14). Nergal-Sharezer has often been identified with Neriglissar, a private citizen who was, according to Berossus, a son-in-law of NEBUCHADNEZZAR; after disposing of his brother-in-law, EVIL-MERODACH, Neriglissar ruled BABYLON for a few years (560-556).

Neri. *nee'ri* (Gk. *Nēri* G3760, from Heb. *nēr* H5945; see NER). Son of Melki, included in Luke's GENEALOGY OF JESUS CHRIST (Lk. 3:27). In this passage, Neri appears as the father of SHEALTIEL, but elsewhere Shealtiel's father is said to be Jeconiah, that is, JEHOIACHIN (1 Chr. 3:17; Matt. 1:12). Attempts to explain the discrepancy are often tied to Jer. 22:30. Some think, for example, that Luke omits Jeconiah as legally unfit to be part of the messianic line.

Neriah. *ni-ri'uh* (Heb. *nēriyyâ* H5949 and *nēriyyāhû* H5950, "Yahweh is [my] light"). Son of Mahseiah; he was the father of BARUCH (Jer. 32:12 et al.) and SERAIAH (51:59-64). Baruch was JEREMIAH's friend and scribe, while Seraiah served as staff officer for King ZEDEKIAH and on one occasion acted as messenger for Jeremiah. It is likely that Neriah himself held a significant position in society or at the court.

Neriglissar. See NERGAL-SHAREZER.

Nero. *nih-r'oh*. Nero Claudius CAESAR Drusus Germanicus was the fifth emperor of ROME (A.D. 54-68). He was a son of the first marriage of Julia Agrippina, daughter of Germanicus; Nero's father was Cnaeus Domitius Ahenobarbus, who had been consul in the year 32. Named L. Domitius Ahenobarbus at birth in the year 37, he acquired the name Nero at the age of twelve, when he was adopted by CLAUDIUS. His mother was Agrippina, who cared little for her son's morals but was interested only in his temporal advancement.

The first years of Nero's reign were quite peaceful and gave promise of good things to come. Nero himself could boast that not a single person had been unjustly executed throughout his extensive empire. During these "rational years," the apostle PAUL, in compliance with his own expressed appeal (Acts 25:10-11), was brought before Nero as the reigning CAESAR (c. A.D. 63). We can hardly do otherwise than infer that Paul was freed of all charges to continue his labors of evangelization.

Nero's marriage to Poppaea opened the second period of his reign. He killed his mother, his chief advisers Seneca and Burrus, and many of the nobility to secure their fortunes. In A.D. 64 a large part of ROME was destroyed by fire. Whether or not Nero actually ordered the burning of the city is very controversial. However, justly or not, the finger of suspicion was pointed in Nero's direction. A scapegoat was provided in the Christians. Even the Roman historian Tacitus, who certainly cannot be given the name "Christian," bears testimony as to the severity of the sufferings inflicted on them. "Their death was made a matter of sport; they were covered in wild beast's skins and torn to pieces by dogs or were fastened to crosses and set on fire in order to serve as torches by night Nero had offered his gardens for the spectacle and gave an exhibition in his circus, mingling with the crowd in the guise of a charioteer or mounted on his chariot. Hence,...there arose a feeling of pity, because it was felt that they were being sacrificed not for the common good, but to gratify the savagery of one man" (Tacitus, *Annals* 15, 44).



© Dr. James C. Martin Marble bust of Emperor Nero.

Nero's private life was a scandal. Surrendering himself to the basest of appetites, he indulged himself in the most evil forms of pleasure. Conspiracies and plots dogged his latter years. He was advised to destroy himself, but could not find the courage to do so. Learning that the senate had decreed his death, Nero's last cruel act was to put many of the senators to death. He finally died by his own hand in the summer of A.D. 68. Thus perished the last of the line of Julius Caesar. Both Paul and PETER suffered martyrdom under Nero.

Nerva. nuhr'vuh. Emperor of ROME, A.D. 96-98. Marcus Cocceius Nerva was born c. A.D. 35. He became a confidant of NERO and was subsequently appointed CONSUL on two occasions: by VESPASIAN in 71 and by DOMITIAN in 90. After the assassination of Domitian, the conspirators placed Nerva on the throne. The new emperor was genuinely interested in freedom and justice, but he was unable to restore political stability, and in any case his health quickly failed. Some months before his death he adopted TRAJAN, who succeeded him as emperor in 98.

nest. The nests of birds differ from species to species (Ps. 104:17; Jer. 22:23; 48:28; Ezek. 31:6). Many are built high (Job 39:27; Jer. 49:16; Obad. 4; Hab. 2:9). Mosaic law forbade one who found a bird's nest with the mother and her brood from harming the mother bird (Deut. 22:6). Semite people in general view with extreme disfavor anyone who willfully disturbs a bird in the nest. Isaiah compares the despoiling of Israel by the Assyrians to the robbing of a bird's nest (Isa. 10:14). Jesus contrasts birds having nests with his having no home (Matt. 8:20; Lk. 9:58).

net. This term can refer to a lattice utilized in furniture and architectural design (e.g., Exod. 27:4-5; 38:4; see NETWORK). But it is mostly in contexts of hunting and fishing that nets are mentioned in the OT. These activities were pursued not so much for sport as for livelihood. Nets were particularly needed in fishing, because sufficient quantities for commercial purposes could not be caught in any other way. Fishing was limited to the inland bodies of water in Bible history, since the Mediterranean did not offer convenient opportunities. The casting net (Matt. 4:18), when thrown out over the water, assumed a circular shape as it fell upon the surface of the water. Immediately the weighted perimeter would sink rapidly to the bottom, causing the net to assume a shape variously described as conical, bell-like, or pear-shaped. Thus would be trapped all the fish below the net. The dragnet, in contrast, was supported on one side at the water's surface by floats, while the other side was kept at the lake's bottom by weights. Thus was formed a vertical wall of netting between its two ends. If one end of the net were secured at the shore, a boat would carry the other in a great semicircular arc and drag along all underwater life in its path, until all was swept ashore. On the other hand, if both ends were secured to boats, the boats would be maneuvered so as to form a circular shape with the net, which would then be dragged ashore with the catch. Dragnets often were immense in size, and the term could be used figuratively of vastness and all-inclusiveness. They retrieved all types of fish, large and small, choice and worthless, living and dead. How appropriate that the Lord should choose this method to describe a gathering for judgment in the kingdom of heaven (Matt. 13:47).

Netaim. ni-tay'im (Heb. *nē ā îm* H5751, "plantings"). An otherwise unknown place, probably in the SHEPHELAH of JUDAH, where some royal potters lived (1 Chr. 4:23; KJV has "plants and hedges" for "Netaim and Gederah"). See also GEDERAH.

Nethaneel. See NETHANEL.

Nethanel. ni-than'uhl (Heb. *nētan ēl* H5991, "God has given"; cf. NATHANAEL). KJV Nethaneel. (1) Son of Zuar; he was a leader from the tribe of ISSACHAR, heading a division of 54,500 (Num. 2:5-6; 10:15). Nethanel was among those who assisted MOSES in taking a census of the Israelites (1:8) and who brought offerings to the Lord for the dedication of the TABERNACLE (7:18-23).

(2) Fourth son of JESSE and older brother of DAVID (1 Chr. 2:14).

(3) One of the priests appointed to blow the trumpet when David transferred the ARK OF THE COVENANT to Jerusalem (1 Chr. 15:24).

(4) Father of Shemaiah; the latter was a LEVITE and scribe in David's organization of the priestly service (1 Chr. 24:6).

(5) Third son of OBED-EDOM, included in the list of divisions of the Korahite doorkeepers in the reign of David (1 Chr. 26:4).

(6) One of five officials sent by King JEHOSHAPHAT "to teach in the towns of Judah" (2 Chr. 17:7).

(7) A leader of the Levites during the reign of King JOSIAH; along with his brothers CONANIAH and SHEMAIAH, Nethanel provided 5,000 offerings (lambs) and five head of cattle for the renewed celebration of the PASSOVER (2 Chr. 35:9).

(8) One of the descendants of PASHHUR who agreed to put away their foreign wives (Ezra 10:22). Some think he may be the same as #10 below.

(9) The head of the priestly family of JEDIAIAH in the time of the high priest JOIAKIM (Neh. 12:12).

(10) A priestly musician who participated in the dedication of the rebuilt wall of Jerusalem under EZRA (Neh. 12:36).

Nethaniah. neth'uh-ni'uh (Heb. *nētanyâ* H5992 and *nētanyāhû* H5993, “Yahweh has given”). (1) Son of Elishama and father of ISHMAEL; the latter murdered GEDALIAH, who had been made governor by NEBUCHADNEZZAR (2 Ki. 25:23, 25; Jer. 41:1-2; et al.). The family was of royal blood.

(2) One of the sons of ASAPH who assisted their father in the prophetic ministry of MUSIC; he was the head of the fifth company of TEMPLE musicians appointed by lot under DAVID (1 Chr. 25:2, 12).

(3) One of five officials sent by King JEHOSHAPHAT “to teach in the towns of Judah” (2 Chr. 17:8).

(4) Son of Shelemiah and father of JEHUDI; the latter was an official under King JEHOIAKIM who was sent to BARUCH so that the latter might read the prophecies of JEREMIAH to the princes of Judah (Jer. 36:14).

Nethinim. neth'in-im (Heb. *nētînîm*, pl. of *nātîn* H5987, “given, donated”). The KJV uses the improper transliteration *Nethinims* (*Nethinim* itself is a plural form) to represent a postexilic Hebrew term that modern versions render with “temple servants” (1 Chr. 9:2; Ezra 2:43 et al.; Neh. 3:26 et al.). Ezra 8:20 gives the most specific clue to the origin of the Nethinim. That DAVID should have given them to assist the LEVITES is in keeping with the general account of David’s organization (1 Chr. 23-24) in preparation for the TEMPLE. Nethinim means “those who are given.” Just as the Levites as a whole were “wholly given” to the Lord from among the people of Israel (Num. 8:16), so the Levites were given as “gifts” to AARON and his sons (v. 19). David appears to have followed this pattern in assigning another group to assist the Levites. The order listed in 1 Chr. 9:2 and Neh 11:3 is, “Israel, priests, Levites, and Nethinim” (the latter passage adds, “descendants of Solomon’s servants”; the singling out of such a hereditary group makes a natural parallel to the group originating with David). Some have thought that the GIBEONITES were the original Nethinim (Josh. 9:27). After the killing of the Gibeonites by SAUL (2 Sam.

21:1), additional Nethinim were given by David for special service. Perhaps they were slaves acquired in war.

Netophah. ni-toh´fuh (Heb. *nē ōpâ* H5756, from *nā ap* H5752, “to drip, pour”; gentilic *nē- ōpātî* H5743, “Netophathite”). A town of JUDAH, mentioned after BETHLEHEM in a postexilic list (Ezra 2:22); the parallel combines the inhabitants of Netophah and Bethlehem (Neh. 7:26). The actual town plays no part in the biblical narrative, but individual Netophathites are mentioned in a number of OT passages. Two were among DAVID’s elite group of mighty warriors (2 Sam. 23:28-29; 1 Chr. 11:30); two others were included among his twelve monthly divisional army commanders (1 Chr. 27:13, 15); another one was an army officer named SERAIAH who supported GEDALIAH in 586 B.C. (2 Ki. 25:23; but see Jer. 40:8); finally, one was the grandfather of a leading LEVITE who resettled in Jerusalem (9:16). In addition, there were fifty-six people from Netophah who returned to Palestine with ZERUBBABEL in 537 (Ezra 2:22; cf. Neh. 7:26); and the Levitical singers who participated in the dedication of the walls of Jerusalem in 444 are said to have come “from the villages of the Netophathites” (Neh. 12:28). The precise location of Netophah remains uncertain, but a probable location is Khirbet Bedd Faluh, 3 mi. (5 km.) SE of Bethlehem, where the biblical name is still preserved in the nearby spring, Ain en-Naṭuf.

nettle. See PLANTS.

network. This English term is used in most Bible versions primarily to render Hebrew *śēbākâ* H8422, which serves to describe the network of bronze that hung upon the capitals of the two great bronze pillars, JAKIN AND BOAZ, in front of the TEMPLE of SOLOMON (1 Ki. 7:17-20, 41-42; 2 Chr. 4:12-13; Jer. 52:22-23). The same word is used for the lattice of the upper room of AHAZIAH through which he fell and was mortally hurt (2 Ki. 1:2). A different term, *rešet* H8407, is used with reference to the grating of the ALTAR of burnt offering (Exod. 27:4-5; 38:4). This is conceived by some to

be a grate running through the altar, and by others a step running around the altar, faced with a grille of bronze. (The KJV use of “network” in Isa. 19:9 reflects a misunderstanding of an unusual Heb. word that probably refers to white cloth or linen.) **new, newness.** The common OT Hebrew word for “new” is *ādāš* H2543, which has the sense of “recent” or “fresh”; this adjective may connote newness in both qualitative and chronological aspects. It occurs in such expressions as new king (Exod. 1:8), offering of new grain (Lev. 23:16), new house (Deut. 20:5), new heavens and new earth (65:17; 66:22); new COVENANT (Jer. 31:31), and so on. From these examples, the difficulty of making a distinction between quality and time is apparent; for often, if something is new in kind, it is also recent in appearance.

In the NT, the two common Greek words are *kainos* G2785 and *neos* G3742. It has often been thought that the first of these is used regularly to emphasize qualitative newness, and that the latter indicates chronological newness in the sense of modernity or youthfulness. Others deny the distinction based on the seemingly interchangeable use of the two words in the NT. Matthew speaks of new wine with *neos* (Matt. 9:17), while in a different context he refers to new wine as *kainos* (26:29). PAUL in Eph. 4:24 commands the Christian to put on the *kainos* man, while in Col. 3:10 he speaks of the *neos* man. The writer to the Hebrews refers to “the new covenant” but uses both adjectives (Heb. 9:15; 12:24). Furthermore, the papyri seem to use the two words practically synonymously. See also NEW COMMANDMENT; REGENERATION.

new birth. See REGENERATION.

new commandment. This phrase first appears in words attributed to Jesus in the upper room discourse reported by the fourth evangelist (Jn. 13:34). In an apparent reference to the Decalogue (see TEN COMMANDMENTS) Jesus said, “A new command I give you: Love one another.” Of course, the commandment to LOVE God and one’s neighbor was not new, for it is emphasized in the PENTATEUCH and the Prophets (esp. Hosea), and restated by Jesus as a summation of the TORAH (Deut. 6:5; Hos. 11:4; Matt. 22:37;

cf. Rom. 13:9; Gal. 5:14; Jas. 2:8). Jesus did however give this command fresh emphasis, bringing it into sharper perspective: a discriminating love resulting from choice. The newness consists in the source and nature of this love; it is the supreme criterion of one's relationship to God (1 Jn. 5:3; cf. Lk. 10:27).

New Gate. The book of JEREMIAH speaks twice of “the New Gate of [the house of] Yahweh” (Jer. 36:10; 26:10). The entrance of this gate was the setting for a royal inquiry into the preaching of Jeremiah (26:7-16). Here also was the room belonging to the secretary GEMARIAH son of Shaphan (36:10). This verse also indicates that the gate was in the upper (inner) courtyard of the TEMPLE, leading some to infer that “New Gate” was the name given to the UPPER GATE after it was rebuilt by King JOTHAM (2 Ki. 15:35; 2 Chr. 27:3). It may have been S of the inner court, but its precise location is unknown (it is not to be confused with the New Gate built in modern times on the NW wall of Jerusalem).

new heavens. See ESCHATOLOGY; HEAVENS, NEW.

new Jerusalem. See JERUSALEM, NEW.

new man, new self. See MAN, NEW.

new moon. See CALENDAR; FEASTS.

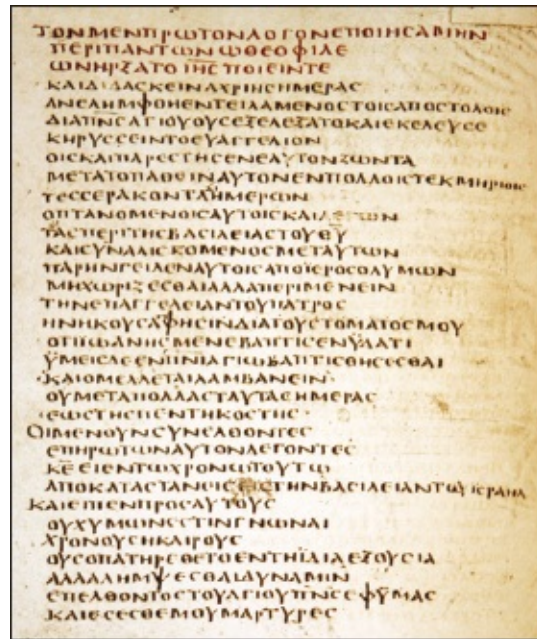
New Quarter. See SECOND DISTRICT, SECOND QUARTER.

New Testament. A collection of twenty-seven documents, the second part of the sacred Scriptures of the Christian church, the first part being called by contrast the OLD TESTAMENT. In the name “New Testament,”

apparently first given to the collection in the latter half of the second century, the word “testament” represents Greek *diathēkē* G1347, variously translated “testament,” “settlement,” “covenant” (the last of these being on the whole the most satisfactory equivalent). The new COVENANT is the new order or dispensation inaugurated by the death of Jesus (compare his own designation: “the new covenant in my blood” in Lk. 22:20; 1 Cor. 11:25). It was so called because it fulfilled the promise made by God to his people in Jer. 31:31-34 that he would “make a new covenant” with them whereby the desire and power to do his will would be implanted within them and all their past sins would be wiped out (cf. Heb. 8:6-12). By contrast, the earlier covenant established by God with Israel in MOSES’ day came to be known as the “old covenant” (cf. 2 Cor. 3:14; Heb. 8:13). The foundation documents of the covenant instituted by Jesus are accordingly known as “the books of the new covenant (testament),” while the earlier Scriptures, which trace the course of the old dispensation, were known as “the books of the old covenant [testament]” from the time of Melito of Sardis (A.D. 170) onward.

I. Contents. In speaking of the books of the NT we must be clear whether we refer to the individual documents or to the whole collection as such. The individual documents naturally existed before the collection, and some of them were grouped in smaller collections before they were ultimately gathered together in the complete NT. All, or nearly all, of the individual documents belong to the first century A.D.; the NT as a collection makes its appearance in the second century.

The order in which these documents appear in our NT today is based on subject matter rather than chronology. First come the four GOSPELS—or rather the four records of the one and only GOSPEL—narrating Jesus’ ministry, death, and resurrection. These are followed by the ACTS OF THE APOSTLES, which begins by mentioning Jesus’ appearances to the disciples following the resurrection; from then on we are told how, over the next thirty years, Christianity spread along the road from JERUSALEM to ROME. This book was originally written as the continuation of the Gospel of Luke. These five constitute the narrative section of the NT.



© Dr. James C. Martin. Sola Scriptura. The Van Kampen Collection on display at the Holy Land Experience in Orlando, Florida. Photographed by permission.

Facsimile of Codex Bezae (Acts 1:1-8).

The next twenty-one documents take the form of **LETTERS** written to communities or individuals. Thirteen of these bear the name of **PAUL** as writer, one the name of **JAMES**, two of **PETER**, and one of **JUDE** (Judas). The others are anonymous. One of these, the letter to the **HEBREWS**, is more properly described as a homily with an epistolary ending; its authorship remains a matter of conjecture to this day. The three that we know as the letters of **JOHN THE APOSTLE** are so called, not because they bear John's name, but because it is plain from their contents that they are closely associated with the fourth gospel (which, though itself anonymous, has from early times been known as John's). First John is an exhortation in which the writer impresses on his readers (whom he calls his "dear children") the practical implications of some of the leading themes of John's gospel. In 2 and 3 John the writer refers to himself as "the elder."

The last book of the NT bears some features of the epistolary style in that it is introduced by seven covering letters addressed to churches in the Roman province of Asia; but for the most part it belongs to the class of literature to which it has given its own name ("apocalyptic," from "Apocalypse" or "Revelation"). In **APOCALYPTIC LITERATURE** the outworking of

God's purpose on earth is disclosed in the form of symbolical visions. Written probably between A.D. 69 and 96, when the Flavian dynasty ruled the Roman empire, Revelation aims to encourage persecuted Christians with the assurance that they are on the winning side; that Jesus, and not the Roman emperor, has won the victory that entitles him to exercise sovereignty over the world and control its destiny. See REVELATION, BOOK OF.

II. Order of writing. Although the four Gospels deal with events of the first thirty years of the Christian era and the NT letters belong to the remaining two-thirds of the first century, several of the letters were in existence before even the earliest of the Gospels. With the possible exception of James, the earliest NT documents are those letters that Paul composed before his two years' detention in Rome (A.D. 60-62). Therefore, when one of Paul's earlier letters mentions an action or saying of Jesus, that mention is our first written account of it. For example, Paul's account of the institution of the LORD'S SUPPER (1 Cor. 11:23-25) is earlier by several years than the account of it given in our oldest gospel (Mk. 14:22-25).

Jesus himself wrote no book, but he gave his teaching to his disciples in forms that could be easily memorized and enjoined them to teach others what they had learned from him. There is good reason to believe that one of the earliest Christian writings was a compilation of his teaching, arranged according to the chief subjects he treated, though this document has not been preserved in its original form but has been incorporated into some of the existing NT books.

The necessity for a written account of the life of Jesus was not felt acutely in the earlier years of the Christian mission. In those years, when there were so many eyewitnesses of the saving events who could testify to what they had seen and heard, their testimony was regarded as sufficient, and the gospel material circulated far and wide by word of mouth. But even in those early years the necessity arose for an apostle to give instruction in writing to people from whom he was separated at the time. While ministering in EPHESUS, Paul heard disturbing news of the state of affairs in the church he had founded three or four years previously in CORINTH. He was unable just then to visit Corinth in person

but sent his converts in that city a letter conveying much the same message as he would have given them orally had he been with them. Again, a few years later, he proposed to visit Rome and thought it wise, during a brief stay in Corinth, to prepare the Roman Christians for his coming, especially as he had never been in their city before. So he sent them a letter in which he took the opportunity of making a full-length statement of the gospel as he understood and preached it. In such “occasional” circumstances the NT letters were first written. Yet Paul and the other writers were conscious of the fact that they expressed the mind of Christ, under the guidance of his Spirit. Their letters are therefore full of teaching, imparted to the first readers by apostolic authority, which retains its validity to the present day, and have by divine providence been preserved for our instruction.

The Gospels began to appear about the end of the first generation following the death and resurrection of Jesus. By that time the eyewitnesses were being removed by death, one by one, and before long none of them would be left. It was desirable, therefore, that their testimony should be placed on permanent record, so that those who came after would not be at a disadvantage as compared with Christians of the first generation. About the middle sixties, then, we find gospel writing first undertaken. Mark provided the Roman church with an account of Jesus’ ministry, from his baptism to his resurrection, which is said by Papias and other second-century writers to have been based in large measure on the preaching of Peter.

In the following years Matthew provided the Christians of ANTIOCH and the neighborhood with an expanded version of the life of Jesus, including a systematic presentation of his teaching. Luke, Paul’s companion and dear physician, having traced the course of events accurately from the beginning, set himself to supply the “most excellent Theophilus” with an ordered narrative of Christian origins that not only related “all that Jesus began to do and to teach until the day he was taken up” (Acts 1:1-2), but went on to tell what he continued to do after that, working by his Spirit in his apostles. Then, toward the end of the century, John recorded Jesus’ life in a different way, bringing out its abiding and universal significance, so that his readers might apprehend the glory of Jesus as the Word that became flesh, and by believing in

him might have life in his name. These four records are not biographies in the ordinary sense of the term; they are concerned rather to perpetuate the apostolic witness to Jesus as Son of God and Savior of the world.

III. Early collections of writings. For some time these four evangelic records circulated independently and locally, being valued, no doubt, by those for whom they were primarily written. But by the early years of the second century they were gathered together and began to circulate as a fourfold record throughout the Christian world. When this happened, Acts was detached from Luke's gospel, to which it originally formed the sequel, and set out on a new, but not insignificant, career of its own.

Paul's letters were preserved at first by those to whom they were sent. At least, all that have come down to us were so preserved, for here and there in his surviving correspondence we find reference to a letter that may have been lost at a very early date (cf. 1 Cor. 5:9; Col. 4:16). But by the last decade of the first century there is evidence of a move to bring his available letters together and circulate them as a collection among the churches. Thus Clement of Rome, writing as foreign secretary of his church to the church of Corinth about A.D. 96, was able to quote freely, not only from Paul's letter to the Romans (which would naturally be accessible to him) but also from 1 Corinthians and possibly from one or two of his other letters. What provided the stimulus for this move to collect Paul's letters, or who began to collect them, can only be a matter of speculation. Paul himself had encouraged some interchange of his letters (cf. Col. 4:16), and one or two of them may have been from the start general or circular letters, not to be confined to one single group of recipients. By the first or second decade of the second century, at any rate, a Pauline collection was in circulation—first a shorter collection of ten letters, and then a longer collection of thirteen (including the three “pastoral letters,” those addressed to Timothy and Titus).

From the time when the first collection of Paul's letters began to circulate, the letters appear to have been arranged mainly in descending order of length. That principle is still apparent in the arrangement most familiar today: Paul's letters to churches come before his letters to individuals, but within these two groups the letters are arranged so that

the longest comes first and the shortest comes last. (There is one inconspicuous exception to this rule: Galatians, which is slightly shorter than Ephesians, comes before it, and has had this position since the second century. There may have been some special reason for this.) **IV. Canon of the NT.** The circulation of two collections—the fourfold gospel and the Pauline corpus—did not constitute a NT, but it marked a stage toward that goal. About A.D. 140 the Gnostic leader Valentinus, according to Tertullian, accepted practically the whole NT as it was recognized toward the end of the second century. It is not certain, however, whether Valentinus knew the NT as a closed canon or simply quoted as authoritative most of the documents that Tertullian acknowledged as making up the NT.

The church was stimulated to define the NT limits more precisely, not by the main Gnostic groups, but by MARCION. Marcion came to Rome about A.D. 140 from Asia Minor, where he had tried unsuccessfully to press his views on leading churchmen. He rejected the OT altogether, as reflecting the worship of a different God from the God whom Jesus revealed as Father, and he held that the writings of all the apostles except Paul had been corrupted by an admixture of Judaism. He promulgated a Christian canon comprising (1) “The Gospel” (an edition of Luke’s Gospel edited in accordance with his own viewpoint) and (2) “The Apostle” (ten letters of Paul, excluding the Pastorals, similarly edited). Paul, in Marcion’s eyes, was the only faithful apostle of Christ, all the others having Judaized; but even Paul’s letters had been tampered with by Judaizing scribes or editors and required correction back to their original form.

The publication of Marcion’s NT, with its restricted number of documents, was a challenge to the leaders of Christian orthodoxy. If they refused Marcion’s canon, it was incumbent on them to define the canon they accepted. They replied to his challenge by saying, in effect, that they did not reject the OT. They accepted it as Holy Scripture, following the example of Christ and the apostles. Along with it they accepted the NT writings—not one Gospel only, but four (one of the four being the authentic text of the Gospel that Marcion issued in a mutilated form); not ten letters only of Paul, but thirteen; not letters of Paul only, but of other apostolic men as well.



© Dr. James C. Martin Reconstruction of a lead bulla (with the seal impression of a menorah) used to secure a scroll that had valuable content.

They also accepted the Acts of the Apostles and appreciated as never before its crucial importance as the “hinge” of the NT. Acts links the fourfold Gospel with the apostolic letters because it provides the sequel to the former and supplies a historical background for much of the latter. Moreover, it provides irrefutable independent evidence of the sound basis for the authority that Paul claims in his letters. Tertullian and others were not slow to expose the folly of those Marcionites who asserted the exclusive authority of Paul while rejecting the one document that supplied objective testimony to his authority. The Marcionites, indeed, had no option but to reject Acts, as it also bore witness to the authority of Peter and the other apostles, whom they repudiated. But the very fact that Acts attested the authority both of Paul and of Peter and his colleagues gave it all the greater value in the eyes of orthodox churchmen. From this time on it was called “The Acts of the Apostles.” Indeed, toward the end of the second century one zealously anti-Marcionite work, the Muratorian list, goes so far as to call it “The Acts of *All* the Apostles.” That was a great exaggeration, but Acts

does at least record something about most of the apostles or apostolic men to whom are ascribed the letters the catholic church came to acknowledge as canonical.

Another factor that made it advisable to define what was, and what was not, the Word of God was the rise of the Montanists from the mid-second century onward. They claimed to announce further revelations by the Spirit of prophecy; it was helpful, therefore, to appeal to a recognized standard by which such claims might be evaluated; and such a standard was provided by the canon of Scripture.

From the second half of the second century, then, the church came to acknowledge a NT of the same general dimensions as ours. For a considerable time there was some questioning about a few of the books at the end of our NT, and arguments were occasionally put forward for the recognition of books that did not ultimately maintain their place within the collection. But after some generations of debate about the few “disputed” books in relation to the majority of “acknowledged” books, we find the twenty-seven books that make up our NT today listed by Athanasius of Alexandria in A.D. 367, and not long after by Jerome and Augustine in the West. These leaders did not impose decisions of their own but published what was generally recognized. It is unhistorical to represent the limits of the NT as being fixed by the verdict of any church council. When first a church council did make a pronouncement on this subject (A.D. 393), it did no more than record the consensus of the church in East and West.

The invention of the codex, or leaf-form of book, made it a practicable matter to bind the NT writings, or indeed the whole Bible, together in one volume—something that could not have been done with the older scroll-form of book. The earliest comprehensive codices known to us belong to the fourth century, but already in the third century, and possibly even in the second, groups of NT books were bound together in smaller codices. The Chester Beatty biblical papyri (early 3rd cent.) include one codex of the four Gospels and Acts, one of ten Pauline letters and Hebrews.

V. Authority of the NT. The authority of the NT is not based on archaeological evidence or on any other line of comparative study. By such means we can confirm the historical setting of the record in the

first century and provide ourselves with an illuminating commentary on it. The value of this should not be underestimated, but the essential authority of the NT derives from the authority of Christ, whether exercised in his own person or delegated to his apostles. The NT documents are the written deposit of the apostles' witness to Christ and of the teaching they imparted in his name. When we emerge from the "tunnel" period, which separates the apostolic age from the last quarter of the second century, we find the church still attaching high importance to apostolic authority. The apostles are no longer there, but the apostolic faith is confessed, the apostolic fellowship is maintained, and apostolic church order is observed. We find too, that the apostolic writings, whether penned directly by apostles or indirectly by their associates ("apostolic men"), are available in the NT canon to serve as the church's rule of faith and life—the criterion by which it may be determined whether doctrine or fellowship or anything else that claims to be apostolic really is so. And from those days to our own, it is the NT that, from time to time, has called Christians back to the ways of apostolic purity, to the truth as it is in Jesus. Reformation is not something that the church needed once for all in the sixteenth century; true "reformation according to the word of God" is an abiding need of the church. And where the NT is given its proper place in the church's belief and practice, true reformation goes on continually.

Not only in his works and words during his earthly ministry, but also in the continuing ministry that he has exercised since his exaltation, Jesus reveals God to human beings. Therefore not only the Gospels, which record the revelation given in the days of his flesh, but also the other NT books, which record the further outworking of that revelation, are accepted by the church as her normative documents. The HOLY SPIRIT, who came to make the significance of Jesus plain to his followers and to lead them into all the truth, still performs these services for his people; and the NT writings are his primary instrument for their performance. How else could the Spirit take the things of Christ and declare them to men and women today if these writings were not available as a basis for him to work on? The Spirit who was imparted in fullness to Jesus and who worked through the apostles is the Spirit under whose direction the Christians of the earliest centuries were enabled to distinguish so clearly

the documents that bore authoritative witness to Jesus. He is also the Spirit by whose illumination we today may appropriate that witness for our own and others' good.

In all this the place of the OT as an integral part of the Christian Scriptures is not ignored. The two Testaments are so organically interwoven that the authority of the one carries with it the authority of the other. If the OT records the divine promise, the NT records its fulfillment; if the OT tells how preparation was made over many centuries for the coming of Christ, the NT tells how he came and what his coming brought about. If even the OT writings are able to make the readers "wise for salvation through faith in Christ Jesus" and equip them thoroughly for the service of God (2 Tim. 3:15-17), how much more is this true of the NT writings! Our Lord's statement of the highest function of the earlier Scriptures applies with at least equal force to those of the NT: "These are the Scriptures that testify about me" (Jn. 5:39).

new year. See FEASTS.

Neziah. ni-zî'uh (Heb. *nē îa* H5909, possibly "faithful" or "famous"). Ancestor of a family of temple servants (NETHINIM) who returned from the EXILE in Babylon (Ezra 2:54; Neh. 7:56).

Nezib. nee'zib (Heb. *nē îb* H5908, "pillar[s]" or "garrison"). A town in the SHEPHELAH allotted to the tribe of JUDAH (Josh. 15:43). It is identified with modern Khirbet Beit Neşib esh-Sharqiyeh, some 7 mi. (11 km.) NW of HEBRON and 9 mi. (15 km.) ENE of LACHISH.

Nibhaz. nib'haz (Heb. *nib az* H5563, derivation uncertain). An idol of the Avvites (see IVVAH); Nibhaz, along with TARTAK, was introduced by them into SAMARIA when they were relocated there by SARGON after 722 B.C. (2 Ki. 17:31). The names Nibhaz and Tartak are not attested elsewhere, and various explanations have been proposed, such as the view that they

refer to Ibناهaza and Dirtak, gods worshiped in ELAM. None of the suggestions can be verified.

Nibshan. nib´shan (Heb. *nibšān* H5581, derivation uncertain). A city in the wilderness of JUDAH listed between SECACAH and the City of Salt (Josh. 15:62; see SALT, CITY OF). It is tentatively identified with Khirbet el-Maqari (in the Buqei ah Valley), some 10 mi. (16 km.) SE of JERUSALEM.

Nicanor. ni-kay´nuhr (Gk. *Nikanōr* G3770, “conqueror”). (1) Son of Patroclus (2 Macc. 8:9); he was a general of the SELEUCID army who warred against Judas MACCABEE (1 Macc. 3:38-39 et al.). He is described as an able man “among the Friends” of ANTIOCHUS Epiphanes (3:38). In 166-165 B.C. Nicanor, along with two other generals, was assigned by Antiochus’s regent, LYSIAS, to destroy Judah and Jerusalem (3:38-42). They took up their positions at EMMAUS, just a few miles from Jerusalem, but were badly routed by Judas and his forces (4:3-14), forcing the Syrian generals and their army to flee into PHILISTINE towns nearby (4:15). A few years later Nicanor was sent on a similar mission, but Judas won a decisive victory and Nicanor was slain. After mutilating his body, the Jews displayed it in Jerusalem (1 Macc. 7:47; 2 Macc. 15:33), and set aside the thirteenth of ADAR as “Nicanor’s Day” in honor of their great victory over him on that day (1 Macc. 7:48-49; 2 Macc. 15:36).

(2) One of the seven men appointed by the early church to serve tables and thereby relieve the apostles for other duties (Acts 6:5). See also DEACON; STEPHEN.

Nicanor Gate. See BEAUTIFUL GATE.

Nicodemus. nik´uh-dee´muhs (Gk. *Nikodēmos* G3773, “conqueror over the people”). A leading PHARISEE, “a ruler of the Jews,” and a member of the SANHEDRIN. Perhaps from curiosity, and possibly under conviction, but

certainly led of God, he came to Jesus by night (Jn. 3:1-14). He must have thought of himself as quite condescending to address Jesus, the young man from GALILEE, as RABBI, but Jesus, instead of being puffed up by the recognition, quickly made Nicodemus aware of his need by announcing the necessity of a new birth (see REGENERATION) in order “to see the kingdom of God.” Nicodemus did not then understand but was deeply touched, though he had not yet the courage to stand out for the Lord. Later, when at the Feast of Tabernacles (7:25-44) the Jewish leaders were planning to kill Jesus, Nicodemus spoke up, though timidly, in the Sanhedrin, suggesting their injustice in condemning a man without a fair trial (7:50-51). After the death of Jesus, however, Nicodemus came boldly with JOSEPH of Arimathea (19:38-42), provided a rich store of spices for the embalmment, and assisted in the burial of the body. After that he is not mentioned in Scripture.

Nicolaitan. nik´uh-lay´uh-tuhn (Gk. *Nikolaitēs* G3774). Name given to a heretical group in the early church, mentioned only twice in the book of Revelation, in the messages to the churches of EPHESUS and PERGAMUM (Rev. 2:6, 15-16). In the latter passage the Nicolaitans are associated closely with certain people who held the teaching of BALAAM (2:14), and some scholars have argued that Nicolas and Balaam would then be regarded as Greek-Hebrew equivalents, alluding in each instance to an evil teacher who had influence over the people and brought them into bondage to heresy. These people apparently used Christian liberty as an occasion for the flesh (cf. Paul’s warning in Gal. 5:13). The enticement to such a course of action was the pagan and often immoral society in which Christians lived. The Nicolaitans were judged by the author of Revelation to be most dangerous, because the result of their teaching would have conformed Christianity to the world rather than have Christianity change the world. According to some ancient Christian writers, the Nicolaitans were (or claimed to be) disciples of NICOLAS of Antioch, a proselyte who was among the seven men chosen to serve the Jerusalem congregation (Acts 6:5) and who allegedly had forsaken true Christian doctrine. There is, however, no concrete evidence for this claim.

Nicolas. nik´uh-luhs (Gk. *Nikolaos* G3775, “conqueror of the people”). Also Nicolaus. A PROSELYTE from ANTIOCH OF SYRIA chosen as one of the seven men to serve the church in Jerusalem (Acts 6:5; see DEACON). Evidently he was a GENTILE who had become a convert to JUDAISM and subsequently to Christianity. Nothing more is known about Nicolas, though he was thought by some church fathers to have been the founder of the heretical sect known as the NICOLAITANS (Rev. 2:6, 15). Clement of Alexandria (*Miscellanies* 2.20.118) excused him from responsibility for this by indicating that it was a perversion of his teaching that had produced the Nicolaitans.

Nicolaus. See NICOLAS.

Nicopolis. ni-kop´uh-lis (Gk. *Nikopolis* G3776, “city of victory”). A city selected by Octavian (later AUGUSTUS) and built as the capital of Epirus, an area in NW GREECE. He built the city on a promontory of the Ambracian Gulf (Gulf of Arta) to celebrate his decisive victory over Mark Antony. It is likely that this Nicopolis was the rendezvous that the apostle PAUL planned to use as a base from which to evangelize in Epirus (Tit. 3:12). Although there are other towns that bear the same name, none of them would have warranted Paul’s intention to spend a whole winter in it. Nicopolis has extensive ruins (just N of modern Preveza), including two theaters.

Niger. ni´guhr (Gk. *Niger*, from Lat. *niger*, “black”). The surname of Simeon, one of the five “prophets and teachers” listed as ministering in the church at ANTIOCH of Syria (Acts 13:1). Because the name may suggest that he was African in origin (though this inference is hardly necessary), some have speculated that he was the same as SIMON of CYRENE (Lk. 23:26 and parallels), but the latter need not have been dark-skinned, and in any case this identification is unlikely, since Luke himself says nothing about it.

night. See TIME.

night creatures, night hag. See LILITH.

nighthawk. See BIRDS.

Nile. *nīl*. The main river, not only of EGYPT, but of AFRICA as well. In terms of length of the main stream, it is the longest of all rivers, covering some 4,160 mi. (6,700 km.) from its sources in equatorial Africa to its delta on the MEDITERRANEAN. Rising in a region of mountains, lakes, and seasonal rains, it traverses marshy and tropical areas and eventually threads its way through rocky desert wastes, where its waters have afforded the sole basis for the existence of living things. It is in the latter reaches that the Nile fostered in Egypt one of the oldest and most long-lived civilizations of the world. To the ancient Egyptians the Nile was *Hapi*, which was also the name of the river-god. It was also simply *itrw*, “river,” from which the Hebrews apparently derived the term *yē ōr* *H3284*, “river,” the name for the Nile in the Hebrew Bible (to be distinguished from “the river of Egypt”; see EGYPT, RIVER OF). The ultimate origin and meaning of the name *Nile* (from Gk. *Neilos*; Lat. *Nilus*) are unknown.

The “White” Nile, flowing N from Lake Victoria on the equator, has a fairly even flow northward till it is joined by the “Blue” Nile at modern Khartoum in the Sudan. This stream and the other affluents that join the Nile from the E, rise in the mountains of ETHIOPIA and are fed by the torrential rains of the springtime. They fluctuate greatly and provide the annual inundation that for thousands of years has flooded and fertilized Lower (northern) Egypt. The ancient mythological belief was that the goddess Isis annually shed a tear into the Upper (southern) Nile, and the resulting flood that is so great a blessing that Egypt has been called, from the time of Herodotus onward, “the Gift of the Nile.”

Near the end of June the water at Cairo and onward takes on a greenish tinge and an unpleasant taste because of the vast multiplication

of the algae; then about the beginning of July the life-giving inundation begins so that the delta region overflows and the stream deposits the rich gift of sediment brought down from the mountains. During an average year, the vast delta seems almost like a sea with islands protruding here and there. If the inundation is unusually deep, many houses are destroyed and loss ensues, while if it is much below the average level, famine follows. A failure of this inundation for seven successive years (Gen. 41) was used by God to work a great but peaceful revolution in Egypt in which JOSEPH bought up for the PHARAOH practically all private property except that of the priests and brought the Israelites into Egypt for a stay of several hundred years.

From the days of ABRAHAM, who as Abram went down into Egypt (Gen. 12:10), until the infancy of our Lord Jesus Christ (Matt. 2:14), Egypt and the Nile were well known by the Hebrews and exerted a strong effect on the civilization of ISRAEL. In describing the Promised Land, MOSES (Deut. 11:10-12) emphasized its difference from Egypt “where you planted your seed and irrigated it by foot” (i.e., by irrigating furrows manipulated, and then altered from time to time, by foot power); and the prosperity or poverty of Egypt at various periods was in proportion to the ingenuity and faithfulness of the people in spreading the water of the Nile on their plants. The rise and fall of the Nile is very regular, but there have been times (e.g., A.D. 1877) when an unusually feeble flood led to widespread famine and many deaths. It was, no doubt, a series of these dry years in the days of Joseph that caused the seven years of famine (Gen. 41) and that led, under God, to the descent of Israel into Egypt.



© Dr. James C. Martin A view of the Nile River. (Near the Valley of the Kings, looking W.)

When the Egyptians later feared the resident Israelites, it was commanded that every Israelite male child that was born should be thrown into the river (Exod. 1:22). JOCHEBED, the mother of MOSES, saved her son by placing him in a water-proofed basket of bulrushes and concealing him in the reeds along the water's edge (2:3), where the king's daughter discovered the child when she came to the river to bathe (v. 5). When the Lord commissioned MOSES, one of the signs he gave to confirm his appointment was the turning of the Nile water into blood (Exod. 4:9; cf. also 7:15, 17-24; 8:3-11, 20; 17:5; Ps. 78:44). In the prophecy of AMOS there are references to the Nile and its rising and falling (Amos 8:8; 9:5). The river is mentioned elsewhere in other prophetic writings (Isa. 19:7 et al.; Jer. 46:7-8; Ezek. 29:3, 9; Zech. 10:11). The biblical writers were well aware of the importance of the Nile to Egypt and they practically identified the country with its river.

Nimrah. See BETH NIMRAH.

Nimrim. *nim'rim* (Heb. *nimrîm* H5810, derivation uncertain). A locality in MOAB. Both Isaiah and Jeremiah declared, "The waters of Nimrim are dried up" (Isa. 15:6; Jer. 48:34). The former passage (Isa. 15:5-7) seems to trace the Moabites' flight downstream from HORONAIM, and then S

across the Ravine of the Poplars (i.e., the Z_{ERED}). If so, then Nimrim would probably be Wadi (Seil) en-Numerah, a stream-oasis near the SE tip of the D_{EAD} S_{EA}.

Nimrod. nim´rod (Heb. *nimrōd* H5808, derivation uncertain). Son of C_{USH} and grandson of H_{AM}; an early warrior and hunter who founded a kingdom in M_{ESOPOTAMIA} (Gen. 10:12; 1 Chr. 1:10). That he was “a mighty hunter before the L_{ORD}” may be a way of expressing “a renowned hunter.” His rule included such great cities as B_{ABEL} (B_{ABYLON}) and E_{RECH} (Warka) in the land of S_{HINAR}. From that land he went out to A_{SSYRIA} and built N_{INEVEH} and other cities; this area is called “the land of Nimrod” by Micah (Mic. 5:6). Archaeological support for the presence of southerners in prehistoric and Sumerian times is found in the lower levels of these sites. Various attempts have been made to identify Nimrod with figures mentioned in extrabiblical documents (e.g., the Akkadian god Ninurta, the Babylonian hero Gilgamesh, the Assyrian king Tukulti-Ninurta I of Assyria [c. 1244-1208 B.C.], and so on), but none of these proposals is convincing.

Nimrud. nim´rood. See C_{ALAH}.

Nimshi. nim´shi (Heb. *nimšī* H5811, derivation uncertain). Grandfather of King J_{EHU} (2 Ki. 9:2, 14). Elsewhere Jehu is identified as “son of Nimshi” (1 Ki. 19:16; 2 Ki. 9:20; 2 Chr. 22:7), but in these passages the Hebrew word for “son” (*bēn* H1201) probably means “descendant.”

Nineve. See N_{INEVEH}.

Nineveh. nin´uh-vuh (Heb. *nīnwēh* H5770, from Akk. *Ninu(w)a*; in the NT, gentilic *Nineuitēs* G3780, “Ninevite”). KJV NT Nineve. One of the most ancient cities of the world, founded by N_{IMROD} (Gen. 10:11-12) and

enduring till 612 B.C. Nineveh lay on the banks of the TIGRIS above its confluence with the Greater Zab, one of its chief tributaries, and nearly opposite the site of the modern Mosul in Iraq. It was for many years the capital of ASSYRIA, and its fortunes ebbed and flowed with the long strife between this empire and BABYLON. Of the two kingdoms, or empires, Babylonia was the more cultured, but Assyria the more warlike. The kingdom over which Nineveh and its kings long ruled was N of Babylon and in the hills, and these facts made more for warlikeness than the more sedentary culture of a warmer climate. Babylon was the more important from ABRAHAM's time to DAVID's; then from David's time to that of HEZEKIAH and MANASSEH, Nineveh and its kings were paramount; then still later, from the time of King JOSIAH to that of DANIEL, Babylon was again at the head.

Among the great rulers of Assyria may be mentioned Tiglath-Pileser I, who made conquests about 1100 B.C., and Ashurnasirpal and SHALMANESER III, who inaugurated a system of ruthless conquest and deportation of whole populations, which greatly increased the power of Assyria and the influence of Nineveh. It was this latter king who defeated HAZAEL of SYRIA and boasted of receiving tribute from JEHU of ISRAEL. The Assyrians, instead of numbering their years, named them from certain rulers; and lists of these "eponyms" have been found, but with a gap of fifty-one years around the beginning of the eighth century, due no doubt to some great calamity and/or the weakness of her kings. It was in this space of time that JONAH was sent of the Lord to warn the people of Nineveh: "Forty more days and Nineveh will be overturned" (Jon. 3:4), but God gave Nineveh a respite for nearly two hundred years.

ESARHADDON, the great king of Assyria from 680-668 B.C., united Babylonia to Assyria and conquered lands as far away as EGYPT (Isa. 19:4) and N ARABIA. He was succeeded by his greater son ASHURBANIPAL, who presided over Assyria in its brief climax of power and culture; but NABOPOLASSAR of Babylon, who reigned from 625 to 605, freed it from Assyria and helped to bring about the destruction of Nineveh in 612. About 623 Cyaxares, king of the Medes (see MEDIA), made his first attack on Nineveh, and this was probably the occasion of NAHUM's prophecy.

For many centuries the very location of Nineveh was forgotten, but it was discovered in the nineteenth century, and among its buried ruins the great palace of SARGON, with its wonderful library of cuneiform inscriptions and its still-striking wall ornamentation, has been exhumed.

Nippur. ni-poor'. An ancient city in MESOPOTAMIA, known today as Nuffar, about 100 mi. (160 km.) S of Baghdad or 50 mi. (80 km.) SE of Babylon. It was founded by the Ubaid people c. 4000 B.C. Although the city wielded no political power, it was the undisputed religious and cultural center from the early third millennium until the days of HAMMURABI, when it yielded to BABYLON as a religious and cultural center—though it continued to be an important city down to Parthian times. Nippur was the seat of the cult of ENLIL, and the ancient renown of this god insured his city the continued care on the part of the Babylonian kings. Excavators found some 50,000 tablets and fragments at Nippur, and about one tenth of these are inscribed with Sumerian works. Various temples and other important buildings have also been unearthed.

Nisan. ni'san, nee'sahn (Heb. *nîsân* H5772, from Akk. *Nisannu*). The first month in the Jewish religious CALENDAR (corresponding to March-April), during which the Passover took place. This name appears twice in the Bible, and only in postexilic writings (Neh. 2:1; Esth. 3:7); it was earlier known as ABIB.

Nisroch. nis'rok (Heb. *nîsrōk* H5827, derivation uncertain). TNIV Nisrok. An Assyrian deity worshiped at NINEVEH. After SENNACHERIB, the Assyrian king, returned from his loss near JERUSALEM, he was murdered by his two sons ADRAMMELECH and SHAREZER while he was worshiping in the house of Nisroch, his god. Sennacherib was apparently “smashed with statues of protective deities” (ANET, 288) as well as being slain “with the sword” (2 Ki. 19:37; Isa. 37:38). Since the name Nisroch is completely unknown in the source material for Mesopotamian religion, a textual corruption or an intentional scribal modification is suspected.

Perhaps the reference is to some well-known deity (such as MARDUK or Nusku), but the problem remains unexplained.

Nisrok. nis´rok. TNIV form of NISROCH.

nitre. See LYE.

No. noh (Heb. *nō* H5530, from Egyp. *nwt*). KJV transliteration of the Hebrew name for the city of THEBES (Jer. 46:25; Ezek. 30:14-16; Nah. 3:8).

Noadiah. noh´uh-di´uh (Heb. *nô adyâ* H5676, possibly “Yahweh has met”). (1) Son of Binnui; he was a LEVITE and one of four men designated as final custodians of the treasure that EZRA brought back from EXILE (Ezra 8:33).

(2) A prophetess who allied herself with TOBIAH and SANBALLAT against NEHEMIAH at the time of the rebuilding of the walls of JERUSALEM (Neh. 6:14). Nothing else is known about her.

Noah (man). noh´uh (Heb. *nōa* H5695, possibly from *nû a* H5663, “to rest,” but in Gen. 5:29 explained [by popular etymology?] with reference to *nā am* H5714, “to comfort”; Gk. *Nōe* G3820). KJV NT Noe. Son of LAMECH and descendant of SETH; the last of the ten ANTEDILUVIAN patriarchs listed in Genesis (5:28-29). He received this name because Lamech foresaw that through him God would comfort the race and partially alleviate the effects of the Edenic curse. Noah was uniquely righteous (6:1-13). When he was 480 years old, 120 years before the FLOOD (6:3), he was warned of God that the world would be destroyed by water (Heb. 11:7). He was then given exact instructions for building the ark (Gen. 6:14-16). While engaged in this colossal task, he warned his contemporaries of the coming catastrophe, as a “preacher of

righteousness” (2 Pet. 2:5), while God in longsuffering waited for them to repent (1 Pet. 3:20). Noah’s three sons—**SHEM**, **HAM**, and **JAPHETH**—were not born until he was 500 years old (Gen. 5:32). One week before the flood, God led Noah and his family into the ark and supernaturally directed the animals also to enter. When all were safely inside, God shut the door (7:16).



© Dr. James C. Martin A mosaic from the Church of the Holy Sepulchre in Jerusalem showing a representation of Noah’s ark.

The flood came in Noah’s 600th year, increased steadily for 40 days, maintained its mountain-covering depth for 110 more days, and then subsided sufficiently for Noah to disembark in the mountains of **ARARAT** after another 221 days. During all this time, “God remembered Noah and all the wild animals...in the ark” (Gen. 8:1), implying that the Lord did not leave the task of caring for these creatures entirely to Noah. To determine whether it was safe to disembark, Noah sent forth first a raven and then a dove at regular intervals (8:6-10). The freshly plucked olive leaf proved to him that such sturdy plants had already begun to grow on the mountain heights. God commanded him to disembark, and Noah built an altar and offered clean beasts as burnt offerings to God. The Lord then promised never to send another universal flood, confirming it with the **RAINBOW** sign (8:21-22; 9:9-17). God blessed Noah and his family and commanded them to multiply and fill the earth (9:1).

Among the things preserved in the ark was sinful human nature. Noah became a husbandman, planted a vineyard, drank himself into a drunken stupor, and shamefully exposed himself in his tent (Gen. 9:20-21). Ham, presumably led by his son **CANAAN**, made fun of Noah. For this foul deed,

Canaan was cursed and Ham received no blessing (9:25-27). On the other hand, Shem and Japheth showed due respect to their father (9:23) and received rich blessings for their descendants. Noah lived 350 years after the flood, dying at the age of 950 (9:29).

In the Babylonian flood account (the *Gilgamesh Epic*), Noah's counterpart is Utnapishtim. He likewise received divine warnings of the flood, built a huge ark, preserved human and animal life, sent out birds, and offered sacrifices. However, the gross polytheism and absurdities of the Babylonian account demonstrate that it suffered from a long oral transmission and that it did not influence Genesis in any way.

Noah (woman). noh'uh (Heb. *nō â* H5829, derivation uncertain). One of five daughters of ZELOPHEHAD of the tribe of MANASSEH (Num. 26:33). Since Zelophehad had no sons, his daughters requested ELEAZAR the priest that they be allowed to inherit their father's property, and the request was granted on condition that they marry into their father's tribe (27:1-11; 36:11; Josh. 17:3-4). This decision was very important and became a precedent.

No-Amon. noh-am'uhn. See THEBES.

Nob. nob (Heb. *nōb* H5546, derivation unknown). A town NE of JERUSALEM. Nob is described as "the town of the priests" (1 Sam. 22:19), near SAUL's capital of GIBEAH, to which the TABERNACLE came to be transferred after the destruction of SHILOH (14:2-3; cf. Jer. 7:14). At the time of DAVID's flight from Saul, c. 1015 B.C., the high priest AHIMELECH provided David at Nob with SHOWBREAD and the sword of GOLIATH (1 Sam. 21:1-9). Vengefully, Saul subsequently slew eighty-five of the priests and put the city to the sword (22:11-19). Three centuries later the town was described as a halting place for the Assyrians as they arrived from the NE; from Nob they could "shake their fist at the mount of the Daughter of Zion" (Isa. 10:32). It suggests the identification of Nob with Ras Umm et-Tala (the eastern slope of Mount Scopus, on the N part of the Olivet ridge) or

some other nearby site. Such a general location for Nob is confirmed by 2 Sam. 15:32, which speaks of David's coming to the top of the ascent of the Mount of OLIVES "where people used to worship God," and by Neh. 11:31-32, which lists Nob as a Benjamite town between ANATHOTH and ANANIAH (= NT BETHANY, modern el- Azariyeh).

Nobah (person). *noh'buḥ* (Heb. *nōba* H5561, apparently from *nāba* H5560, "to bark"). One of the descendants of MANASSEH who conquered GILEAD and drove the AMORITES from the area; he "captured Kenath and its surrounding settlements and called it Nobah after himself" (Num. 32:42). See JAIR; KENATH; NOBAH (PLACE).

Nobah (place). *noh'buḥ* (Heb. *nōba* H5562, apparently from *nāba* H5560, "to bark"). A town in GILEAD that was in the neighborhood of JOGBEHAH, W of a Transjordanian caravan route (Jdg. 8:11). It was on that route, in the city of KARKOR (v. 10), that GIDEON fell upon a Midianite army and captured the kings ZEBAH AND ZALMUNNA (v. 12). This Nobah is probably the town that was originally known as KENATH and later renamed by a Manassite (Num. 32:42); see NOBAH (PERSON). Some, however, argue that a different Nobah is in view and that it should be identified with modern Tell Ṣafuṭ, a short distance NW of Jogbehah.

Nobai. See NEBAI.

noble, nobleman. The Hebrew term *ōr* H2985, indicating free or noble birth, is used as a noun, occurs only in the plural, and is especially frequent in the book of Nehemiah (1 Ki. 21:8, 11; Neh. 2:16; 4:14; et al.). The adjective *addîr* H129, "majestic, splendid," can also be used as a noun with reference to nobles and chieftains (Jdg. 5:13; 2 Chr. 23:20; et al.). Another adjective, *nādîb* H5618, means "willing," but when applied to someone who is willing or generous, it too can be rendered "noble [one]" or even "prince" (Num. 21:18; 1 Sam. 2:8; et al.). Several

other Hebrew words can occasionally be used in this sense in particular contexts (e.g., Esth. 1:3; Job 29:10; Jon. 3:7).

In the NT, the Greek adjective *eugenēs* G2302 indicates nobility in the sense of being “well-born” or “of noble race” (Lk. 19:12; 1 Cor. 1:26), but it can also refer to nobility of mind (e.g., the Bereans in Acts 17:11). Another adjective, *kalos* G2819, “good,” can be properly rendered “noble” in certain contexts (e.g., 1 Tim. 3:1). The same is true of some other terms (cf. Rom. 9:21 NIV; Acts 24:3 KJV; et al.).

Nod. nod (Heb. *nôd* H5655, apparently from *nûd* H5653, “to wander”). A district E of EDEN to which CAIN went to live after he had killed his brother ABEL (Gen. 4:16). The location of Nod is unknown, and some argued that the name is symbolic of Cain’s judgment as a fugitive.

Nodab. noh´dab (Heb. *nôdāb* H5656, perhaps “[God] has incited”). The name of an Arabian (less likely, Aramean) tribe in TRANSJORDAN, mentioned with JETUR and NAPHISH as allies of the HAGRITES (1 Chr. 5:19). This coalition was defeated and dispossessed by the tribes of REUBEN and GAD and the half-tribe of MANASSEH (vv. 18, 20-22), apparently during the time of SAUL (v. 10).

Noe. See NOAH.

Nogah. noh´guh (Heb. *nōgahh* H5587, “brightness, splendor”). Son of DAVID, listed among the children born to him in Jerusalem (1 Chr. 3:7; 14:6). This name, like that of ELIPHELET #2, is missing in the parallel list (2 Sam. 5:14-15).

Nohah. noh´hah (Heb. *nô â* H5666, “rest”). (1) Third son of BENJAMIN (1 Chr. 8:2). This name, which curiously is feminine in form, does not appear in the other lists of Benjamin’s sons (Gen. 46:21; Num. 26:38-40;

1 Chr. 7:6). Some have thought that Noah and RAPHAH in 1 Chr. 8:2 were alternate names of SHUPHAM (SHEPHUPHAM) and HUPHAM (who occupy the same places on the list at Num. 26:39). Other views have been proposed. See also comments under AHIRAM.

(2) According to Codex Vaticanus (LXX^B), followed by the NRSV and other versions, Nohah was also the name of a place from which the Israelites pursued the men of Benjamin (Jdg. 20:43, where the MT has *mēnû â*, of uncertain meaning).

noise. This English term is used by the KJV almost ninety times, but it occurs with much less frequency in modern versions, which often use synonyms (e.g., “sound,” as in Isa. 24:18) or alternate expressions (e.g., “the noise of the shout” in 1 Sam. 4:6 KJV becomes simply “the uproar” in NIV). Many references to noise occur in the context of God’s predicted judgment, either direct or indirect, against the earth’s inhabitants (Isa. 29:6; 33:3; Jer. 4:29; 47:3; 50:22; Ezek. 26:10; Rev. 6:1; 8:5; 9:9; 11:19; 16:18). The psalmist’s admonition to “make a joyful noise” to God is rendered by the NIV, “shout with joy” or the like (Ps. 66:1; 95:1; 98:4, 6; 100:1). A roaring noise is associated with a jubilant throng (Isa. 24:8), enemy hordes in their attack on Israel (25:5), and the waves of the sea (Jer. 51:55).

nomad. Nomads are wandering groups of individuals who change area of residence, usually according to a seasonal pattern, within a larger area that is their home territory. Some nomads are characterized by hunting and collecting its immediate needs, with little concern for surplus or organized divisions of labor. Other groups are pastoral in nature and are characterized by following a consistent pattern of grazing, regulated by the seasons and nature of the herd or flock. A third type is characterized by agricultural ties; they stay in one spot until the crop is exhausted, then move on to new land.

Certain values arise from the demands of nomadic life. The need for mobility results in reduction of property—the wealth of the group being often largely limited to livestock. The mutual dependence of members of

the tribe, together with consciousness of common descent, leads to solidarity and to such concomitant practices as blood revenge. Most present-day nomads are camel nomads who also possess the horse. The donkey played a significant role in the patriarchal narrative (Gen. 22:3; 24:35; 30:43; 32:5). When ABRAHAM undertook his travels he began a nomadic life that continued for ISAAC and JACOB before the children of Israel settled in Egypt. The prophecy of ISHMAEL's future suggests a nomadic life (16:11-12), and later references reflect this nomadic state (37:25). The KENITES and Midianites (see MIDIAN) seemed to be tent-dwelling nomads (Jdg. 5:24; 6:4-5). In the wilderness wandering, Israel was again a seminomadic people moving with their cattle from oasis to oasis (Num. 10:31; 33:1). The TABERNACLE was especially suitable for a people with such a nomadic tradition.

Non. See NUN.

noon. See TIME.

Noph. See MEMPHIS.

Nophah. *noh'fuh* (Heb. *nōpa* H5871, perhaps related to *nāpa* H5870, "to blow"). An unknown city of MOAB, mentioned only in a poem: "We have demolished them as far as Nophah, / which extends to Medeba" (Num. 21:30). The Hebrew text, however, presents textual problems, and other renderings are possible. For example, the ESV translates, "we laid waste as far as Nophah; fire spread as far as Medeba"; the RSV and NRSV, in addition to accepting the reading "fire," delete the reference to Nophah and translate simply, "we laid waste until fire spread to Medeba."

north. The Hebrew term *āpôn* H7600 designates one of the four cardinal points of the compass and is often so used in the OT (Gen.

13:14 et al.). The prophets also use this term to refer generally to identifiable countries lying NE, or even due E of PALESTINE. Usually these are references to foes who, because of the sea on the W and the Arabian desert on the E, were forced to enter Palestine from the N. As a result, even BABYLON, lying due E of Palestine, was spoken of as being N (Jer. 1:14-15; 6:1, 22; et al.). The many references in Dan. 11 to “the king of the North” probably are references to the SELEUCID kings of SYRIA as opposed to “the king of the South” (i.e., Ptolemies of Egypt). The Greek term *bórras* G1080 appears twice in the NT and in both instances means “north” as the cardinal compass point (Lk. 13:29; Rev. 21:13). See also EAST; SOUTH; WEST.

northeast, southeast. See NORTHWEST, SOUTHWEST.

northwest, southwest. These words occur only in Acts 27:12, which says that Phoenix was “a harbor in Crete, facing both southwest and northwest.” The RSV, however, translates “looking northeast and southeast.” See discussion under PHOENIX.

nose, nostrils. It is not hard to see why the nose (Heb. *appayim*, dual of *ap* H678, “face”) should be regarded as the organ of ANGER in the body. DAVID, in telling of God’s power and in particular his anger, says, “Smoke rose from his nostrils; / consuming fire came from his mouth, / burning coals blazed out of it” (2 Sam. 22:9; cf. Job 41:20 [Heb. v. 12], where a different term is used). The Hebrews did not consider the respiratory system any further than its entrance, and so the nose (rather than the lungs) was regarded as containing the breath of life (Gen. 2:7; 7:22). The term can thus be used to indicate passion (e.g., Job 27:3). See also FLAT NOSE.

nose jewel. See DRESS.

Not my people, Not pitied. See LO-AMMI; LO-RUHAMAH.

novice. This English term is used by the KJV to render Greek *neophytos* G3745 (lit., “newly planted”), which occurs only once (1 Tim. 3:6; NIV and NRSV, “recent convert”). In his instruction to TIMOTHY, PAUL wrote that if any man desires the office of a BISHOP, he must not be new to the Christian faith, “or he may become conceited and fall under the same judgment as the devil.”

Nubian. See ETHIOPIA.

number. Before the EXILE, the Hebrew spelled the numbers out in full, as is seen in the present text of the Hebrew Scriptures, in the SILOAM inscription, and on the MOABITE STONE. Subsequently, some of the Jews employed such signs as were used among the Egyptians, the Arameans, and the Phoenicians—an upright line for 1, two such lines for 2, and so on; there were also special signs for 10, 20, 100. At least as far back as the reign of Simon MACCABEE (143-135 B.C.), the consonants of the Hebrew alphabet began to be used as numbers (ALEPH for 1, BETH for 2, etc.); the letters of the Greek alphabet were used in the same way.

Numbers were used conventionally and symbolically. Certain numbers and their multiples had sacred or symbolic significance: 3, 4, 7, 10, 12, 40, 70. For example, three expressed emphasis, as in “A ruin! A ruin! I will make it a ruin!” (Ezek. 21:27). From early times seven was a sacred number among the Semites (Gen. 2:2; 4:24; 21:28). Ten was regarded as a complete number. Forty was often used as a round number with special significance (Exod. 24:18; 1 Ki. 19:8; Jon. 3:4). Some of the higher numbers also seem sometimes to have been used as round numbers: 100 (e.g., Gen. 26:12; Lev. 26:8; 2 Sam. 24:3), 10,000 (e.g., Lev. 26:8; Deut. 32:30).

Some later rabbis developed the theory that all numbers have secret meanings and all objects their fundamental numbers, and elaborate

mathematical rules were devised to carry out these concepts. The system came to be known as *gematria* (from Gk. *geōmetria*). It is often thought that an example of this approach is found in Rev. 13:18, which gives the number of the Beast as 666 (“Nero Caesar” in Heb. can be spelled *qsr nrwn*, and the numerical values are: $q = 100$, $s = 60$, $r = 200$, $n = 50$, $r = 200$, $w = 6$, $n = 50$). See also SYMBOL.

Numbers, Book of. The fourth book of the Bible and traditionally one of the five books of MOSES (the PENTATEUCH or TORAH). The English title is a literal translation of the title in the SEPTUAGINT and reflects the censuses of Num. 4 and 26. Some have proposed that this title was chosen by someone with a superficial knowledge of the book, since the censuses appear to have so little to do with its major thrusts. The usual Hebrew title, *bēmīdbar*, “in the wilderness” (based on the fifth word of 1:1), seems much more apt. However, the two censuses do relate directly to the overall themes of the book. The first represents the organization of the people for the impending journey and the occupation of the land that was intended to follow shortly. The second census and its accompanying reorganization was necessitated by the people’s failure to obey God at KADESH BARNEA, the resulting death of that generation in the wilderness, and the preparation of the new generation to possess the land at last.

Exception has been taken to the large number of Israelites—totaling an estimated two million or more. Some say the territory could not sustain so many people. This is true if the Israelites traveled as a closely knit group seeking forage in a limited radius. But if they fanned out with their flocks over a wide area, they could sustain themselves as did the large NABATEAN kingdom in the same area in Roman times. Furthermore, God specially and miraculously fed and sustained Israel. The size of the Israelite nation was surely great or JOSHUA would never have been able to conquer and occupy the land of Palestine as he clearly did. Large and well-fortified cities were conquered in the area from LACHISH in the S to HAZOR in the N, as well as the territory in TRANSJORDAN. Six hundred thousand men, not all active, would not have been too large a force to accomplish such a feat. David in later days of prosperity called up an

army of 1,300,000 (2 Sam. 24:9). (Because such large figures seem disproportionate to what is otherwise known of populations in the ANE, alternate interpretations have been suggested, such as the view that the Heb. word translated “thousand” may refer to one military unit of undetermined size.)

Overview of NUMBERS

Author: Anonymous, but comments elsewhere in the Bible seem to support the traditional view that MOSES is responsible for the PENTA TEUCH as a whole.

Historical setting: The initial composition of the book must have taken place at the end of the wilderness wanderings (either late in the 15th or early in the 13th cent. B.C.; those who reject Mosaic authorship usually date the book after the EXILE, while acknowledging that much of the material is several centuries earlier).

Purpose: To provide a historical-theological account of the Israelite wanderings, beginning with their departure from SINAI, stressing their unfaithfulness in the wilderness, and ending with their arrival in the plains of MOAB; to encourage the new generation to remain faithful to God and thus to prepare themselves to conquer the Promised Land.

Contents: Organization of the people for their march into the wilderness (Num. 1-4); sanctification of the people and beginning of their march (chs. 5-10); complaints and rebellion of the people (chs. 11-19); events during the last stage of the wanderings (chs. 20-25); preparation of the new generation to possess the Promised Land (chs. 26-36).



© Dr. James C. Martin An aerial view of the Desert of Zin. The Israelites lived for thirty-eight years around this wilderness.

The body of Numbers up to Num. 10:11 gives additional legislation and the organization of the host. From 10:11 to 12:16 is recorded the march from Sinai to Kadesh Barnea. Then comes the debacle at Kadesh recorded in chs. 13 and 14. The three leaders of this occasion—Joshua and Caleb, the believing spies, and Moses the intercessor—are forever memorialized as among God’s great men. The next section (15:1—21:11) records the repeated faithlessness on the part of the people. Apparently during much of the forty years, according to Amos 5:25-26 and Josh. 5:2-7, the people wandered far away from God, and even their national unity may have lapsed temporarily. The forty years are treated very briefly.

From Num. 21:11 on, the accounts of the conquest of Transjordan and the preparations to enter the land are given. **SIHON** and **Og** of the northern territory were conquered in swift moves detailed more extensively in **DEUTERONOMY**. Then Numbers portrays the very interesting activity of **BALAAM**, the hireling prophet who was supernaturally restrained from cursing Israel (chs. 22-24). These chapters are now studied with new interest because they appear to show a very early type of Hebrew. Final material includes Joshua’s installation (ch. 27), the summary of the journeys (ch. 33), and the provision of cities of refuge (ch. 35).

nun (letter). nuhn (from *nûn* [attested in the Bible only as a personal name], “fish”). The fourteenth letter of the Hebrew alphabet (נ), with a numerical value of fifty. It is named for the shape of the letter, which in its older form was thought to be a stylized picture of a fish; more likely, however, the letter originally depicted a snake. Its sound corresponds to that of English *n*.

Nun (person). nuhn (Heb. *nûn* H5673 [variant *nôn* only 1 Chr. 7:27], “fish”). KJV also Non (1 Chr. 7:27). The father of JOSHUA (Hoshea, Jeshua), and therefore an Ephraimite (Exod. 33:11; Num. 11:28; 13:8; et al.). Nothing more is said about him.

Nunc Dimittis. noonk´di-mit´is. The title given to SIMEON’s prayer (Lk. 2:29-32), drawn from the first line of the Latin VULGATE, “Nunc dimittis servum tuum, Domine” (“Now, O Lord, let your servant go”). The poem declares that God’s promises, as prophesied by ZECHARIAH in his BENEDICTUS (1:68-79), have “now” been fulfilled. The description of Jesus as “a light of revelation to the Gentiles and for glory to your people Israel” (2:32) is a clear allusion to Isaiah’s prophecies concerning the SERVANT OF THE LORD (cf. esp. Isa. 42:6; 46:13; 49:6).

nurse. See OCCUPATIONS AND PROFESSIONS.

nut. See PLANTS.

Nuzi. noo´zee. A town occupied by HURRIANS in the second millennium B.C. The importance of Nuzi for the Bible student results from the fact that the 4,000 clay tablets found there probably give a fuller picture of the life of the individual citizens than can be gained for any other town in the ANE, with the possible exception of MARI. However, at Mari most of the tablets deal mainly with the royal family and its political

activities, while at Nuzi there were found records of the life and activity of hundreds of ordinary citizens. Still more important to the Bible student is the fact that at many points the customs evidenced in these tablets show a remarkable similarity to those described in the book of GENESIS. Thus the Nuzi material is valuable for corroborating the accuracy of Genesis and also for giving a better understanding of its meaning. This article will pass over the many references to features of life that probably were common in most parts of the ANE at that time, but will note particularly a few that are valuable for throwing special light on the book of Genesis.

For example, dozens of adoption tablets have been found at Nuzi. Israelite law, so detailed on many subjects, contains no regulations for ADOPTION, and the history of the Hebrews in Palestine after the conquest, as recorded in the OT, contains no evidence of such a practice. But at Nuzi it was customary for a man, if he had no children, to adopt someone to carry on his name and inherit his property. This seems to be reflected in the statement of ABRAHAM, before ISAAC was born, that unless the Lord should give him a child, ELIEZER of Damascus would be his heir (Gen. 15:2).

Similarly, the incident of the TERAPHIM (31:17-35) was extremely puzzling before the discovery of the Nuzi documents. When JACOB determined to leave his uncle LABAN, RACHEL stole Laban's teraphim. Laban became anxious not simply because his daughters and his son-in-law had left without notice, nor because of the great amount of property that they had taken with them, but primarily because of the loss of the household gods. Why such concern? The tablets from Nuzi show that according to Hurrian custom at that early time, if a man desired to appoint a son-in-law as his principal heir he would turn over to him his household gods. Rachel was trying to secure all of Laban's property for her husband, and Jacob was rightfully indignant at being accused of attempting such an underhanded trick. The whole incident becomes understandable in the light of these facts, and it becomes clear why Laban, still suspicious, desired that a boundary stone be put up at MIZPAH, and that Jacob should swear that he would not pass over this boundary in order to do him harm (Gen. 31:44-53, esp. v. 52). The Nuzi tablets

make it clear that a great part of Laban's reason for this was his desire that at his death the remainder of his property should go to his own sons and not be taken away from them by Jacob.

Nympha. nim´fuh (Gk. *Nympha* G3809, “bride, young woman, nymph”; possibly masc. *Nymphas*, short form of *Nymphodōros*, “gift of the nymphs”). KJV Nymphas. A Christian woman (or man?) in whose house the believers had meetings, and to whom PAUL sent greetings (Col. 4:15). Apparently she lived in LAODICEA, although some have argued that the language is ambiguous and that her home may have been either in COLOSSE or in HIERAPOLIS. Nympha must have been a woman of means, possibly a widow. Many have inferred that she did not merely host the Christian assembly, but that she was also a leader in the local church. It is not certain, however, whether a man or a woman is referred to (the accusative form found in the text can be accented either as a feminine, *Nymphan*, or as a masculine, *Nymphan*, and according to some MSS, the personal pronoun in the context is “his” rather than “her”).

Nymphas. nim´fuhs. KJV form of NYMPHA.

O

oak. SEE PLANTS.

oar. SEE SHIPS.

oath. An appeal to God to witness the truth of a statement or of the binding character of a promise (Gen. 21:23; 31:53; Gal. 1:20; Heb. 6:16). Two varieties of the oath are found in the OT—a simple one for common use and a more solemn one for cases of greater solemnity. Oaths played a very important part not only in legal and state affairs, but in the dealings of everyday life. A number of formulas were used in taking an oath, such as “the LORD is witness between you and me forever” (1 Sam. 20:23) and “as the LORD who rescues Israel lives” (14:39). Certain ceremonies were observed in taking an oath—in ordinary cases the raising of the hand toward heaven (Gen. 14:22; Deut. 32:40), and in some cases the putting of the hand under the thigh of the one to whom the oath was made (Gen. 24:2; 47:29). Sometimes one taking an oath killed an animal, divided it into two parts, and passed between the pieces (15:8-18). Swearing was done by the life of the person addressed (1 Sam. 1:26), by the life of the king (17:55), by one’s own head (Matt. 5:36), by the angels, by the temple (23:16), by Jerusalem (5:35), and by God. It was forbidden to swear by a false god (Josh. 23:7). A virgin could take an oath if her father did not disallow it; and a married woman, if her husband permitted it (Num. 30:3-15). By the time of Christ the OT law regarding oaths (Exod. 22:11) was much perverted by the scribes, and our Lord therefore condemned indiscriminate and light taking of oaths, saying that people should be so transparently honest that oaths between them are unnecessary. The lawfulness of oaths is

recognized by the apostles, who called on God to witness to the truth of what they said (2 Cor. 11:31; Gal. 1:20).

Obadiah. ohˈbuh-diˈuh (Heb. *ōbadyāhû* H6282 and *ōbadyâ* H6281, “servant [*i.e.*, worshiper] of Yahweh”). (1) Son of Izrahiah and descendant of ISSACHAR; a military chief (1 Chr. 7:3).

(2) A Gadite who joined DAVID’s forces at ZIKLAG (1 Chr. 12:10). The Gadites are described as “brave warriors, ready for battle and able to handle the shield and spear. Their faces were the faces of lions, and they were as swift as gazelles in the mountains” (v. 8).

(3) Father of Ishmaiah; the latter was an officer over the tribe of ZEBULUN during the reign of David (1 Chr. 27:18).

(4) Son of Azel and descendant of SAUL through JONATHAN (1 Chr. 8:38; 9:44).

(5) An official of King AHAB who was in charge of the palace and who risked his life to save a hundred of the prophets when they were being hunted by JEZEBEL. During a time of famine, he was instructed by the king to go through the land and find grass for the animals. As he was walking, the prophet ELIJAH met him and gave him a message for the king (1 Ki. 18:3-16). Jewish tradition identifies him with the prophet Obadiah, but there is no evidence to support this suggestion.

(6) One of five officials sent by King JEHOSHAPHAT “to teach in the towns of Judah” (2 Chr. 17:7).

(7) Descendant of LEVI through MERARI and an overseer of the workmen who repaired the temple in the reign of King JOSIAH (2 Chr. 34:12).

(8) A prophet (Obad. 1). See OBADIAH, BOOK OF.

(9) Postexilic descendant of David in the line of ZERUBBABEL (1 Chr. 3:21). His place in the genealogy is uncertain. The NRSV and other versions, following the SEPTUAGINT, understand Obadiah to be the son of Arnan and the grandson of Rephaiah (see comments under REPHAIAH #1).

(10) Son of Shemaiah; a postexilic LEVITE (1 Chr. 9:16). He is commonly identified with Abda son Shammua (Neh. 11:17).

(11) Son of Jehiel and descendant of Joab; he was head of a large family who returned to JERUSALEM from BABYLON with EZRA (Ezra 8:9). Some believe he is the same as #12 below.

(12) One of the priests who signed the covenant with NEHEMIAH (Neh. 10:5).

(13) A Levitical gatekeeper in charge of the storerooms in the time of Nehemiah (Neh. 12:25).

Overview of OBADIAH

Author: The prophet Obadiah.

Historical setting: Uncertain. The prophecy may have taken place as early as the ninth century B.C. or as late as the sixth.

Purpose: To denounce the nation of EDOM, predicting its destruction, and thus to reassure the nation of JUDAH that God will bring deliverance.

Contents: The book consists of a series of condemnatory statements against the Edomites (Obad. 1-16), followed by a promise that the Hebrew nation will experience triumph (vv. 17-21).

Obadiah, Book of. The shortest OT book, fourth among the Minor Prophets. It is directed against EDOM; from time immemorial the Edomites were hostile to Israel. The principal clue to the date of its writing is in Obad. 11, 14. If “the day you stood aloof” alludes to the events of 2 Ki. 8:20-22 and 2 Chr. 21:16-18, when the Edomites and others rebelled against King JEHOHAM in the ninth century B.C., the book probably would be dated quite early; but if the reference is to other events (cf. Ps. 137:7; 2 Chr. 36:20; Ezek. 25:13-14), the prophecy would be late, subsequent to

586 B.C. Most scholars date the book after the EXILE, but the more likely view is that 2 Chr. 28:16-18 is the apposite reference and that the time was late in the eighth century, during the reign of AHAZ of JUDAH. At that time Edom and the PHILISTINES were associated in warfare against Judah, and the names of the two nations are again coupled in Obad. 19.

Obadiah 1-9 is very similar to Jer. 49:7-22 in pronouncing punishment on Edom. Apparently either Jeremiah or Obadiah made use of the other, or both made use of a common source that is no longer available. In Obad. 10-14 Edom is arraigned for its guilt in standing with the enemies of Israel in the time when Judah and Jerusalem were in deep distress. In vv. 12-14 the prophet exhorts Edom to quit its evil association with the enemies of Jerusalem. In vv. 15-16 the DAY OF THE LORD, that is, a time of awful judgment, is proclaimed as being “near for all nations,” and national annihilation is predicted for those peoples who fight against the Lord—they will “be as if they had never been.” To this point in Obadiah, the Lord has been addressing Edom in the second person singular, but in the closing paragraph, he speaks of a coming restoration of Israel when Zion will be holy and God will use Israel as a flame to destroy Esau. The people of the NEGEV (the southern part of Judah) are to possess the land of Edom; Israel will greatly enlarge its borders (vv. 19-21). The principal message of Obadiah to the peoples of today seems to be the proclamation, not only of the danger of fighting against God, but also of the peril of fighting his people.



© Dr. James C. Martin Not even these inaccessible mountains in Edom could save its inhabitants from the judgment announced by Obadiah.

Obal. ohˈbuhl (Heb. *ôbāl* H6382, derivation uncertain). Also EBAL. Son of JOKTAN and descendant of SHEM (Gen. 10:28). In the parallel passage (1 Chr. 1:22), the MT has “Ebal” (cf. NRSV and other English versions), but some Hebrew and Greek MSS, as well as the Syriac, read “Obal” (cf. NIV). Obal/Ebal was presumably the eponymous ancestor of a S Arabian tribe, perhaps to be identified with the *Banū Ubal* in Yemen.

Obed. ohˈbid (Heb. *ôbēd* H6381, possibly short form of OBADIAH, “servant [*i.e.*, worshiper] of Yahweh”; Gk. *Iōbēd* G2725). (1) Son of BOAZ and RUTH (Ruth 4:17, 21-22; 1 Chr. 2:12); included in the GENEALOGY OF JESUS CHRIST (Matt. 1:5; Lk. 3:32).

(2) Son of Ephlail and descendent of JUDAH in the line of JERAHMEEL (1 Chr. 2:37-38).

(3) A member of DAVID’s elite corps of mighty warriors (1 Chr. 11:47).

(4) Son of Shemaiah, grandson of OBED-EDOM, and a gatekeeper from the Korahites (1 Chr. 26:7; cf. v. 1). See KORAH. Obed and his brothers are described as “leaders in their father’s family because they were very capable men” (v. 6).

(5) Father of Azariah; the latter was a military commander who assisted the high priest JEHOIADA in the successful overthrow of the apostate queen ATHALIAH (2 Chr. 23:1).

Obed-Edom. ohˈbid-eeˈduhm (Heb. *ôbēd- ēdôm* H6273, “servant [*or* worshiper] of Edom,” where *Edom* may refer to a Canaanite deity). (1) A “Gittite” in whose house King DAVID deposited the ARK OF THE COVENANT after the death of UZZAH (2 Sam. 6:10). Obed-Edom guarded the ark for three months, and the Lord blessed him and his household (vv. 11-12; cf. 1 Chr. 13:13-14; 15:25). Because the term *Gittite* normally refers to an inhabitant of GATH (2 Sam. 15:18; 21:19), many scholars believe that Obed-Edom was a PHILISTINE living in Israel, presumably a convert to Yahweh. Others argue that *Gittite* could refer to a native of some Israelite town (such as GATH HEPHER and GATH RIMMON), that Obed-Edom was a name

borne by several LEVITES (see below), and that the narrative in Chronicles suggests that Obed-Edom the Gittite was a Levitical gatekeeper and musician (1 Chr. 15:18-25; 26:4-8, 15; but see below, ##2 and 3).

(2) Son of JEDUTHUN #2 (1 Chr. 16:38). He was a Levite who may have served both as a gatekeeper for the ark (15:18, 24) and as a musician (15:21; 16:5). He may be the same as #1 above. According to some, however, a distinction is intended between the Obed-Edom mentioned in 16:38a (presumably the musician) and the Obed-Edom mentioned in 16:38b (the gatekeeper, here identified as son of Jeduthun and thus distinguished from the previous one; cf. the renderings in the NRSV and NJPS). Similarly, it may be that the Chronicler distinguishes between the Obed-Edom in 15:21 and the one in 15:24.

(3) A descendant of KORAH who is listed, along with his sons and descendants, as belonging to a division of gatekeepers (1 Chr. 26:4-8). He was responsible for the South Gate, and his sons for the storehouse (v. 15). This Obed-Edom may have been a son of Kore (cf. v. 1). Because we are told that “God had blessed Obed-Edom” (v. 5), he is probably being identified with #1 above.

(4) A Levite who was in charge of “all the gold and silver and all the articles found in the temple of God” during the reign of AMAZIAH king of Judah (2 Chr. 25:24). When JEHOASH king of Israel sacked the temple, Obed-Edom may have been one of the hostages he took to Samaria.

obedience. The Bible, by exhortation and commandment, requires submission and obedience to six principal authorities: (1) parents (Eph. 6:1; Col. 3:20; 1 Tim. 3:4), (2) teachers (Prov. 5:12-13), (3) husbands (Eph. 5:21-22, 24; Col. 3:18; Tit. 2:5; 1 Pet. 3:1, 5-6), (4) masters—today, employers—(Eph. 6:4; Col. 3:22; Tit. 2:9; 1 Pet. 2:18), (5) government (Rom. 13:1-2, 5; Tit. 3:1; 1 Pet. 2:13), and (6) God (Gen. 26:5; Eph. 5:24; Heb. 5:9; 12:9; Jas. 4:7). When there is a clear conflict regarding obedience to authority, Christians are to obey God, not human beings (Acts 5:29). The supreme test of faith in God is obedience (1 Sam. 28:18); the Bible often links obedience to faith (Gen. 22:18; Rom. 1:5; 1 Pet. 1:14). Jesus’ obedience to the Father (Phil. 2:8) is the supreme

example for Christians, who are to be “obedient children” (1 Pet. 1:14).

obeisance. This English term, indicating a bow as a token of respect or reverence to a superior, is used occasionally (in the phrase “do/make obeisance”) by the KJV and other versions to translate selected instances of the frequent Hebrew verb *āwāh* H2556 (Gen. 37:7 et al.), which is often rendered “to bow down.” When used of homage given God, it is commonly rendered “to worship” (22:5 et al.). See WORSHIP.

obelisk. An obelisk is a monumental stone PILLAR, often associated with the worship of the sun and sometimes commemorative. It consists of a tapering, four-sided shaft, about square in cross-section, with a pyramidal top. Such monuments were a feature of the religion of the Egyptians, and obelisks of various sizes are known from ancient times, with the smaller ones often of funerary character. Jeremiah predicted that the obelisks of HELIOPOLIS would be destroyed (Jer. 43:13 NRSV). Obelisks commemorating military victories and the like were common in the ANE.

Obil. ohˈbil (Heb. *ôbîl* H201, “camel-driver”). An ISHMAELITE who was the overseer of the camels in the court of King DAVID (1 Chr. 27:30). *Obil* may have been a nickname based on his occupation.

oblation. See SACRIFICE AND OFFERINGS.

Oboth. ohˈboth (Heb. *ôbôt* H95, possibly “skin bottles”). A stopping-place of the Israelites on their wilderness journeys, between PUNON and IYE ABARIM in MOAB (Num. 21:10-11; 33:43-44). Its precise location is uncertain.

occupations and professions.

apothecary. See *perfumer*.

artificer. See *craftsman*.

author. The composer of a literary production; an authority on a statement or fact. Agur and Lemuel, for example, are referred to as having recorded “words” or “sayings” in the form of prophecy and wisdom (Prov. 30:1; 31:1). For a different meaning of the term, see separate article *AUTHOR*.

baker. A trade that occupied a special street in JERUSALEM (Jer. 37:21). The baking of *BREAD* is one of the chief household duties. But in the towns and principal villages, the larger *OVEN* of the regular baker is required (1 Sam. 8:13). In addition to the home and public bakers, there was the royal baker, who baked for the king (Gen. 40:1-22; 41:10). The Hebrews used large stone jars, open at the mouth, about 3 ft. (1 m.) high, with a fire inside for baking bread and cakes. As soon as the sides were sufficiently heated, the thin dough was applied to the outside, and the opening at the top was closed. Sometimes wood was used for heating, but more often thorns and occasionally dry dung were used (Ezek. 4:12). See also *FOOD*; *MEALS*.

barber. One whose trade possibly originated in connection with the shaving of the head as part of a vow (Num. 6:18-19). The instruments of his work were probably the razor, the basin, the mirror, and perhaps the scissors. He usually plied his trade in the open, on the street. The word *barber* occurs only once in Scripture (Ezek. 5:1). However, great attention was paid to the *HAIR* and *BEARD* among the ancients. The barber must have been a well-known tradesman.

beggar. The beggar as a professional class was unknown during Mosaic times. The law of Moses made ample provision for the poor of the land. In imprecatory fashion, Ps. 109:10 sets forth begging as the fate and punishment of the children of the wicked. As cities developed, begging became more prevalent. In the NT beggars appear with some frequency: the blind beggar (Jn. 9:8-9); blind BARTIMAEUS (Mk. 10:46-52); the beggar by the BEAUTIFUL GATE of the temple (Acts 3:1-11); and perhaps most famous of all, LAZARUS, who is presented in opposition to the ungodly

rich man (Lk. 16:19-31).

blacksmith. See *smith*.

butler. See *cupbearer*.

carpenter. A worker in wood. The work of carpenters is often mentioned in the Bible (Gen. 6:14; Exod. 37; Isa. 44:13). DAVID employed Phoenician carpenters in building his palace (2 Sam. 5:11; 1 Chr. 14:1). Some of the tools used by the ancient Egyptians were the adze, saw, square, awl, hammer, and glue-pot (Exod. 21:6; Jer. 10:4). The adze was their favorite implement. In ripping a board with the saw, the carpenter sat on the board and sawed away from himself (Isa. 44:13). In the NT, JOSEPH, the legal or foster father of Jesus, is described as a carpenter (Matt. 13:55); so also is Jesus (Mk. 6:3). The Greek word *tektōn* G5454, however, can be applied to various building professions, and it is likely that Joseph and Jesus were in the construction business, including masonry and similar activities.

chamberlain. This English term is used by the KJV in 2 Ki. 23:11 and throughout the book of Esther (Esth. 1:12 et al.) as a rendering of Hebrew *sārîs* H6247 (lit., EUNUCH), which is used of important functionaries, including military officers (e.g., Jer. 52:25). In the NT, the KJV uses it twice (Rom. 16:23 [NIV, “director of public works”]; Acts 12:20 [NIV, “a trusted personal servant”]).

clerk. The “city clerk” at EPHESUS was an official who dispersed the mob gathered at the theater to attack PAUL (Acts 19:35; Gk. *grammateus* G1208). In the Greco-Roman world, such a clerk occupied a position of considerable importance in urban administration. His initial duties consisted of keeping the records of the city, taking the minutes of the council and assembly, caring for official correspondence, receiving the edicts of emperors and governors, plus a great mass of miscellaneous documents, then filing and publishing these, as required. He publicly read decrees, put up temporary notices for the people to read, and those of permanent importance were inscribed on stone.

confectioner. See *perfumer*.

coppersmith. This English term is used by a number of Bible

versions in 2 Tim. 4:14 to translate a term that was applied generally to metalworkers. See article on MINERALS.

counselor. An adviser in any matter, particularly as the king's state adviser (2 Sam. 15:12; 1 Chr. 27:33). His position usually ranked him among the chief men of the government (Ezra 4:5; Job 3:14; 12:17; Isa. 19:11).

craftsman. Also called artisans and artificers (KJV), craftsmen were skilled in metals, carving wood and plating it with gold, setting precious stones, and designing embroideries (2 Ki. 24:14, 16; Jer. 24:1; Acts 19:24). From "artificers" comes "artifacts," an archaeological term, meaning anything that was made or modified by human art or workmanship. SOLOMON procured many craftsmen from HIRAM, king of TYRE, when building the TEMPLE (1 Chr. 29:5; 2 Chr. 34:11).

cupbearer. An important official who served wine to the king. Due to the ever-present possibility of intrigue, the position was one of great responsibility and trust. The officer's chief duty was to guard the king's person. The first mention of a cupbearer is in the JOSEPH story (Gen. 40:2); since the man there is designated as "chief cupbearer," several must have held a similar position under him. Under SOLOMON, this office was apparently very important, for his cupbearers highly impressed the queen of SHEBA (1 Ki. 10:5; 2 Chr. 9:4). NEHEMIAH was cupbearer to the Persian king ARTAXERXES I Longimanus (Neh. 1:11), and he tells us that after he "took the wine and gave it to the king" (2:1), the two had a conversation involving new political action. The office of cupbearer was thus a highly influential one.

diviner. One who obtains or seems to obtain secret knowledge, particularly of the future. Diviners stood in contrast to the prophets of the Lord (Zech. 10:2). Although in some passages the diviner is classed with the prophet, the contexts are always negative (e.g., 1 Sam. 6:2; Jer. 27:9). See article on DIVINATION.

doctor of the law. See *teacher of the law*.

dyer. The practice of dyeing textiles was in existence even before the time of ABRAHAM. Vats and clay looms that were used as weights have

been found in LACHISH. The dyer obtained his dye from various sources. The crimson was obtained from a worm or grub that fed on the oak or other plants. Indigo was made from the rind of the pomegranate. Purple was made from the murex shellfish found on the beach at the city of Acre (ACCO). It was also found along the Phoenician coast N of Acre. Luke tells of LYDIA, “a dealer in purple cloth from the city of Thyatira” (Acts 16:14). Excavations have revealed that “a guild of dyers” existed in the vicinity of THYATIRA.

elder. The elders in Israel were adult men who served as rulers. See separate article on ELDER.

engraver. The OT and ARCHAEOLOGY reveal a knowledge of engraving or carving among the Israelites. However, the practice was not developed as extensively nor as skillfully as among some of the neighboring countries, perhaps because of the command against worshiping graven images (Exod. 20:4). Signet rings, engraved with a man’s seal or sign, were common (Gen. 38:18; Esth. 3:12; Jer. 22:24). Each of the two onyx stones on the high priest’s shoulders was engraved with the names of six tribes, and his breastplate bore twelve stones, each engraved with the name of a tribe (Exod. 28:9-21). BEZALEEL and OHOLIAB were craftsmen in gold, silver, brass, stones, and wood (31:1-9; 38:22-23). God gave them the skills to make the furnishings of the tabernacle. Not only did they carve and engrave, but they also taught these skills to others (35:30-35).

farmer. Farming had its beginning with the first man, ADAM. CAIN tilled the soil, and ABEL was a livestock farmer, perhaps a shepherd (Gen. 4). The early farm implements were very crude. The plow was a simple affair, being made of wood and having an iron share, small and shaped like a sword. Donkeys and oxen were used to pull the light plow, which had only one handle, except in cases where human beings were used in place of oxen. When Israel entered the land of Canaan, farming took on a new aspect. Every seventh year, the farmers allowed the ground to remain idle. Whatever grew of itself was left to the poor, the stranger, and the beasts of the field (Lev. 25:1-7). See the article on AGRICULTURE.

fisher. The frequent allusions to the art of fishing in Scripture are in connection with the Sea of Galilee (Matt. 4:18; 13:48; Mk. 1:16; Lk. 5:2).

Several methods of fishing were practiced. (1) The casting net was a common method used. The fisherman stood on the bank or waded breast-deep into the water, and skillfully threw the net, which he had arranged on his arm, into the water in front of him. It fell in the shape of a ring, and as the weights dragged it down, the net took the shape of a dome or cone and enclosed the fish. (2) The dragnet was used in herring and salmon fishing, with floats marking the location of the submerged nets. It was usually operated from boats. (3) Hooks or angles were occasionally used. Fish were speared on the Mediterranean coast, being attracted to the surface by a moving torch. Night fishing was very common, especially on the Sea of Galilee.

fuller. One who washes or bleaches clothing. This is one of the oldest arts and at an early period was comparatively perfect. Both men and women engaged in cleaning clothes and other materials. The cleansing was done by treading or stamping the garments with the feet or with rods or sticks in containers of water. The fullers discovered a singular art of bleaching cloth white by the aid of alkali, soap, putrid urine, fumes of sulfur, and the ashes of certain desert plants. Therefore, the fuller's shop was located usually outside the city where offensive odors could be avoided, the cloth could be trampled clean in a running stream, and then spread out for drying. In Jerusalem the FULLER'S FIELD was located near the conduit of the upper pool, which was in all probability in the KIDRON Valley between the GIHON Spring and the well EN ROGEL (2 Ki. 18:17; Isa. 7:3; 36:2).

gatekeeper. The biblical "porter" (KJV) was a gatekeeper and not a burden-bearer (2 Sam. 18:26; 1 Chr. 9:22). The LEVITES who had charge of the various entrances to the temple were called gatekeepers or doorkeepers (1 Chr. 9:17; 15:18, 23-24; 2 Chr. 23:19). A gatekeeper was stationed at the city gates and among the shepherds, where he was responsible for guarding the doors of the sheepfold. In David's time, the gatekeepers of the temple, who were also guards, numbered 4,000 (23:5).

goldsmith. An artisan who works in gold. The furnishings of the TABERNACLE and the TEMPLE that were constructed of gold or overlaid with gold required skilled workmen (see, e.g., Exod. 25). Goldsmiths were not

above helping out in the reconstruction of the wall of Jerusalem after the EXILE (Neh. 3:8, 31-32). Most often the word “goldsmith” in the NIV is used of those who craft idols from gold (Isa. 40:19; 41:7; 46:6; Jer. 10:9 et al.).

herdsman. A tender of oxen, sheep, goats, and camels. The PATRIARCHS were great herdsman. The occupation was not inconsistent with state honors. David’s herdsman were among his chief officers of state. In general, however, the herdsman was seldom the owner of the flock or herd that he tended (Gen. 13:7; 26:20; 1 Sam. 21:7; Amos 1:1; 7:14). His duty was to protect the herd from wild beasts, to keep them from straying, and to lead them to suitable pasture. The herdsman usually carried a sharpened or metal-pointed goad and a small bag, or scrip, for provisions. Their dress consisted of a long cloak. Their food was very simple, and they usually lived on what they could find. Their wages were given them in products taken from the herd.

hunter. The work of hunter or fowler was one of the earliest occupations. It was originally a means of support, but later became a source of recreation. It was held in very high repute and was engaged in by all classes, but more often by royalty (Gen. 10:9; 27:3, 5; 1 Sam. 26:20; Job 38:39; Prov. 6:5). Three principal methods of hunting are mentioned in the Bible: (1) Shooting with bow and arrows (Exod. 27:3). (2) Snaring by spring net and cage, especially for birds such as quail, partridge, and duck (Jer. 5:27; Amos 3:5). (3) Pits covered with a net and brushwood for deer, foxes, wolves, bears, lions, etc. (Ps. 35:7; Isa. 24:18; 42:22).

husbandman. See *farmer*.

judge. The head of the house was considered the judge over his own household. With the enlargement of the human family, this power quite naturally passed to the heads of tribes and clans. After Israel came into the wilderness beyond Sinai, MOSES found the responsibility of handling all the judicial matters too great. Taking the advice of his father-in-law JETHRO, he was advised to choose “men who fear God, trustworthy men who hate dishonest gain” to handle these matters. There were to be judges over thousands and hundreds and fifties (Exod. 18:19-26; Deut. 1:16). After coming into Canaan, judges sat at the gates of the cities

(Deut. 16:18).

lawyer. One who is conversant with the LAW. There were court lawyers and SYNAGOGUE lawyers (Matt. 22:35; Lk. 7:30; 10:25; 11:45-46, 52; 14:3; Tit. 3:13). The SCRIBE functioned in the capacity of a lawyer in the pronouncement of legal decisions. (See also *teacher of the law*, below.) **magician.** One who practices superstitious ceremonies to hurt or to benefit mankind. The Hebrews were forbidden to consult magicians (Gen. 41:8; Exod. 7:11, 22; Dan. 1:20; 2:2; 5:11; Acts 13:6, 8). See article on MAGIC. So-called *natural* magic attributes its power to a deep, practical acquaintance with the power of nature. *Supernatural* (or spiritual) magic attributes its power to an acquaintance with celestial or infernal agencies. There are many accounts of the use of magical art in the Scriptures. Before Israel left Egypt the magicians were called by PHARAOH to duplicate the works of God in changing a rod into a serpent and turning water into blood. They were sometimes classified with the “wise men.” In the interpretation of dreams and visions, the magicians and soothsayers were called. The Chaldeans were particularly famous as magicians.

mason. A worker in stone. Certain villages were famous for their masons. The farmers were usually skillful in building low terrace walls of undressed stone for the fields and vineyards, but most buildings required a master mason. The work required acquaintance with the proper kind of foundation. Masons knew how to lay the cornerstone and how to select and lay the stones in the wall. Their equipment consisted of the plumb line, the measuring reed, the leveling line, the hammer with the toothed edge for shaping stones, and a small basket for carrying off earth (2 Ki. 12:12; 22:6; 1 Chr. 22:15; 2 Chr. 24:12; Ezra 3:7).



© Dr. James C. Martin Egyptian stone mason chiseling stone.

medium. See *witch*.

merchant. A dealer in MERCHANDISE. Merchants bought goods from distant lands or from caravans and sold them to traders in the marketplaces. Many became wealthy. Sometimes merchants are spoken of appreciatively (2 Chr. 9:13-14; Cant. 3:6), but sometimes they were dishonest (Hos. 12:7), and, especially in the book of Revelation, they are condemned for seeking only material gain (Rev. 18:3, 11, 13, 15). See also separate article on MERCHANT.

musician. Since MUSIC was a very prominent art in biblical, especially OT, times and played such an important part in the life of Israel and in their religious exercises and festivities, there was a demand for those who were adept at playing instruments and in singing hymns and psalms (Ps. 68:25). Hebrew music was primarily vocal, yet many of the psalms have signs indicating that they were to be accompanied by musical instruments (1 Ki. 10:12; 2 Chr. 9:11; Rev. 18:12). The “chief musician” occurs in the titles of fifty-four psalms. ASAPH and his brothers were apparently the first to hold this position, and the office was probably hereditary in the family (1 Chr. 15:19; 2 Chr. 35:15). Among the instruments used by the Hebrews were the cymbal, harp, organ, pipe, psaltery, and trumpet.

nurse. One who looks after, tutors, or guides another, as in a period of inexperience or sickness. In ancient times the nurse had an honored position in a home, often as a nursemaid, or nanny (2 Sam. 4:4; 2 Ki. 11:2). Most patriarchal families had a nurse or nurses. REBEKAH’s nurse

went with her to Canaan and was buried with great mourning (Gen. 24:59; 35:8). Foster fathers or mothers were sometimes referred to as nurses (Ruth 4:16; Isa. 49:23).

perfumer. A compounder of drugs, oils, and perfumes. (The KJV uses the terms “apothecary” and “confectionary.”) All large oriental towns had their perfumers’ street. Their stock included anything fragrant in the form of loose powder, compressed cake, or essences in spirit, oil, or fat, as well as seeds, leaves, and bark. Perfumes were used in connection with the holy OIL and INCENSE of the tabernacle (Exod. 30:25, 33, 35; 37:29; 2 Chr. 16:14; Neh. 3:8). The ritual of BAAL-worshippers (Isa. 57:9) and the embalming of the dead and rites of burial (2 Chr. 16:14; Mk. 16:1; Lk. 23:56) all used perfume. The apothecary compounded and sold these sweet spices and anointing oils (Eccl. 10:1). The frequent references in the OT to physicians and perfumers indicate the high esteem in which the professions were held (Gen. 50:2; Jer. 8:22; Lk. 4:23).

physician. One who understands and practices medicine in the art of healing. The priests and prophets were expected to have some knowledge of medicine. In the days of Moses there were midwives and regular physicians who attended the Israelites (Exod. 1:19). They brought some knowledge of medicine with them from Egypt, whose physicians were renowned for their healing arts. In the early stages of medical practice, attention was more often confined to surgical aid and external applications. Even down to a comparatively late period, outward maladies appear to have been the chief subjects of medical treatment among the Hebrews, though they were not entirely without remedies for internal and even mental disorders. The medicines prescribed were salves, particular balms, plaster and poultices, oil baths, mineral baths, etc. In Egypt the physicians also aided in carrying out the elaborate preparations connected with embalming a body (Gen. 50:2). See also the article on DISEASES.



© Dr. James C. Martin. The Ephesus Museum. Photographed by permission.

Collection of ancient medical tools found at Ephesus.

plowman. See *farmer*.

porter. See *gatekeeper*.

potter. Although regarded as an inferior trade, the work of POTTERY making supplied a universal need. In antiquity, potters lived in settlements in the lower city of Jerusalem (Jer. 18:2-4), in the neighborhood of Hebron and Beit Jibrin, where clay was plentiful and where the royal potteries probably were situated (1 Chr. 4:23). There is a great demand for potters in the Middle East because copper vessels are expensive and leather bottles are not suitable for some purposes. The maker of earthenware was one of the first manufacturers. The potter found the right kind of clay, prepared it by removing stones and other rough substances, shaped and made it into the vessel desired, baked it, and marketed it. If the vessel became marred in the shaping process, it was made over again into another vessel. When one broke after baking, it was discarded and thrown into the “potter’s field” (Matt. 27:7, 10). The Hebrew potter, sitting at his work, turned the clay, which had first been kneaded with his feet, into various kinds of vessels on his potting wheels, which were generally made of wood (Lam. 4:2).

preacher. One who heralds or proclaims, usually by delivering a discourse on a text of Scripture. This method of presenting messages

from God to man is as old as the human family. NOAH is referred to as “a preacher of righteousness” (2 Pet. 2:5). The prophets were given the responsibility of delivering messages of truth in song and action, in accusation and rebuke, with pleading and exhortation, by prophecy and promise. The temple, the synagogue, and the church were designed chiefly as places where the profession of preaching was practiced, where human beings became the conveyors of God’s message. Since the completion of the Bible, preaching has come to mean the exposition of the Word of God to believers or the declaration of the gospel message to unbelievers.

priest. See separate article on PRIEST, PRIESTHOOD.

publican. See *tax collector*.

rabbi. A title given by the Jews to the teachers of their law. It was also applied to Christ by his disciples and others (Matt. 23:7-8; Jn. 1:38, 49; 20:16). See separate article RABBI.

recorder. An officer of high rank in the Jewish state, exercising the functions not simply of an annalist, but of chancellor or president of the privy council (Isa. 36:3, 22). He was not only the grand custodian of the public records, but he also kept the responsible registry of the current transactions of government (2 Sam. 8:16; 20:24; 2 Ki. 18:18). In David’s court, the recorder appears among the high officers of his household (2 Sam. 8:16; 20:24). In Solomon’s court, the recorder is associated with the three secretaries and is mentioned last, probably as being their president (1 Ki. 4:3).

robber. One who engages in theft and plunder. Among the nomad tribes of the Middle East, it was considered a most worthy profession. The Mosaic law strictly forbids robbery; it is denounced in Proverbs and by the prophets. The prophet Hosea compares the apostate priests to robbers, bandits, and marauders (Hos. 6:9; 7:1). Robbery is often mentioned in the Bible, but never is it commended (Isa. 61:8; Ezek. 22:29; Lk. 18:16; Jn. 10:8).

ruler. One who governs or assists in carrying on government. An honor often bestowed by kings on their subjects. DANIEL was made ruler over the whole province of BABYLON by NEBUCHADNEZZAR for interpreting a

dream, and again made third ruler of the kingdom after interpreting the writing on the wall at the time of BELSHAZZAR's great feast (Dan. 2:10, 38; 5:7, 16, 29). There were such positions as the "synagogue ruler" (Lk. 8:49) and the "ruler of the treasures" (1 Chr. 26:24 KJV); and the high priest was considered the "ruler of the house of God" (1 Chr. 9:11).

sailor. One whose occupation is navigation, or the operation of SHIPS, particularly one who manipulates a ship with sails (1 Ki. 9:27; Jn. 1:5, 7; Rev. 18:17).

schoolmaster. This term is used by the KJV to translate a Greek word that more accurately refers to a well-educated slave who was given constant supervision of a boy between the ages of six and sixteen (Gal. 3:24 KJV). See the article on CUSTODIAN.

scribe. A person employed to handle correspondence and to keep accounts. They were given a high place alongside the high priest. HEZEKIAH set up a body of men whose work it was to transcribe old records, or to put in writing what had been handed down orally (Prov. 25:1). After the EXILE, the term was applied to those responsible for the preservation and interpretation of the LAW (Neh. 8:1-13; Jer. 36:26). See separate article on SCRIBE.



© Dr. James C. Martin. The Cairo Museum. Photographed by permission.

Stela of a scribe named Dedu-Sobek and his family (from the period of the 12th dynasty in Egypt). The duties of a scribe included teaching.

seer. One who is considered able to foresee things or events; a PROPHET (1 Sam. 9:9). SAMUEL identified himself as a seer (10:19). Often kings and rulers had their own personal seers to assist them in decision making, especially when the future seemed unclear (2 Sam. 24:11; 2 Chr. 29:25; 35:15).

sergeant. A Roman lictor or officer who attended the chief magistrates when they appeared in public, and who inflicted the punishment that had been pronounced (Acts 16:35, 38 KJV; NIV, “officers”).

servant. Applied to anyone under the authority of another, implying that not all servants were domestics or slaves. In some passages of Scripture, the word properly means “young man” or “minister.” It is applied to the relation of men to others occupying high position, as ELIEZER, whose place in the household of ABRAHAM compared with that of a

prime minister (Gen. 15:2; 24:2; Prov. 14:35; Jn. 18:20).

sheepmaster. One who is both a shepherd and the owner of the sheep (2 Ki. 3:4 KJV). In some areas, the sheepmaster is one who owns a superior kind of sheep.

sheepshearer. When the wool of the sheep is long and ready to “harvest,” a sheep-shearing time is announced, and it is a great time of rejoicing (Gen. 38:12; 2 Sam. 13:23-24). This festival is usually marked by revelry and merry-making (Gen. 31:19).

shepherd. One employed in tending, feeding, and guarding the sheep. Abel, Rachel, and David were all keepers of sheep. The shepherd’s equipment consisted of a bag made of goats’ skin with legs tied, in which food and other articles were placed; a sling for protection against wild animals; a rod (stick) with a knob on one end; a staff, usually with a crook on one end; a flute made of reeds for entertainment and for calming the sheep; and a cloak to use as bedding at night. Sheep would learn to recognize the voice of their master (Gen. 46:32; 1 Sam. 17:20; Jn. 10:3-4). Metaphorically, God is pictured as the shepherd of his flock (Gen. 48:15; Jn. 10; Rev. 7:17).

silversmith. A worker in silver, the most famous example of which was DEMETRIUS the silversmith, whose business was interfered with by the evangelistic work of the apostle PAUL (Jdg. 17:4; Prov. 25:4; Acts 19:24).

singer. A trained or professional vocalist. Hebrew MUSIC was primarily vocal. BARZILLAI mentioned the “voices of men and women singers” (2 Sam. 19:35). Solomon was a composer of songs (1 Ki. 4:32). David’s trained choir numbered 288 members (1 Chr. 25:7).

slave. A person held in bondage to another, having no freedom of action, his person and service being wholly under the control of his master or owner. Jewish slaves were of two classes—Hebrew and non-Hebrew—and both were protected by law. Hebrew slaves became such through poverty or debt, through theft and inability to repay, or in case of females, through being sold by their parents as maidservants. The slavery of Hebrews was the mildest form of bondservice (Exod. 21:20-32; Deut. 21:14; Jer. 34:8-16). At the time of Christ, slavery was established throughout the world and considered even by the wisest

people as a normal state of society. But Christianity, by teaching the common creation and redemption of mankind and enjoining the law of kindness and love to all, instructed believers how to live under slavery and then provided principles that have been used as the basis for emancipation and the ultimate extinction of the whole institution (1 Cor. 12:13; Gal. 3:28; Col. 3:11; Rev. 19:18). See separate article on SLAVE, SLAVERY.

slave driver, slave master. One whose duty is to assign tasks; an overseer or bond master. Pharaoh appointed slave drivers over the Hebrews to make their work hard and wearisome. He hoped by such oppression to break down their physical strength and thereby to reduce their numerical growth and also to crush their hope of ever gaining their liberty (Exod. 1:11; 3:7; 5:6, 10, 13-14).

smith, blacksmith. A workman in stone, wood, or metal. The first smith mentioned in Scripture is TUBAL-CAIN, though the term is not applied to him (Gen. 4:22). So necessary was the trade of the smith in ancient warfare that conquerors removed the smiths from a vanquished nation to more certainly disable it (Isa. 44:12; 54:16; Jer. 24:1).

soldier. One who engages in military service and receives pay for his services. In the earlier times, every man above the age of twenty was a soldier (Num. 1:3); and each tribe formed a regiment, with its own banner and its own leader (2:2; 10:14). Up until the time of David, the army consisted entirely of infantry (1 Sam. 4:10; 15:4), the use of horses having been restrained by divine command (Deut. 17:16). The Jews had experienced the great advantages found in the use of chariots, both in their contests with the Canaanites and at a later period with the Arameans, and hence they eventually attached much importance to them (1 Ki. 22; 2 Ki. 9; 1 Chr. 19:6-7). See also article on ARMY.

soothsayer. See *magician*.

sorcerer. One who practices the arts of the magicians and astrologers, by which he pretends to foretell events with the assistance of evil spirits (Isa. 47:9, 12; Acts 8:9, 11). In its broader sense, a sorcerer is one who practices in the whole field of divinatory occultism (Exod. 7:11; 22:18; Jer. 27:9). See article on DIVINATION.

spinner. A person who uses the distaff and the spindle in the making of thread from wool, flax, or cotton (Prov. 31:19; Matt. 6:28).

steward. One to whose care is committed the management of the household (Gen. 43:19; Lk. 16:1). The term is also applied to ministers (1 Cor. 4:1 KJV) and to Christians (1 Pet. 4:10 KJV). The meaning of the word is different in Gen. 15:2, where NIV has this description: “the one who will inherit my estate.”

tanner. One who is skilled in dressing and preserving hides or skins of animals. Among the ancient Jews, ceremonial uncleanness was attached to the occupation of the tanner, and hence he was obliged to do his work outside the town. The tanneries of JOPPA are now on the shore S of the city, where possibly the “house of Simon” was located (Acts 9:43; 10:6, 32).

taskmaster. See *slave driver*.

tax collector. The *publicans* (KJV) or tax collectors were hated for being the instruments through which the subjection of the Jews to the Roman emperor was perpetuated. They looked at the paying of tribute as a virtual acknowledgment of the emperor’s sovereignty. Tax collectors were noted for imposing more taxes than were required so that they might more quickly enrich themselves. The publicans of the NT were regarded as traitors and apostates, defiled by their frequent contacts with pagans, and willing tools of the oppressor. Hence, they were classed with sinners, harlots, and pagans (Matt. 9:11; 21:31; Mk. 2:16; Lk. 5:27-30).

teacher. One who imparts instruction and communicates knowledge of religious truth or other matters. “Teachers” are mentioned among those having divine gifts in Eph. 4:11. “Teacher” doubtlessly refers to the well-informed persons to whom inquiring Christian converts might have recourse for removing their doubts and difficulties concerning Christian observances, the sacraments, and other rituals, and for receiving from Scripture and demonstration that “this is the very Christ,” that the things relating to the MESSIAH have been accomplished in Jesus (Ezra 7; Matt. 23; Heb. 5:12).

teacher of the law. A term used in the NT with reference to those

learned in the LAW of Moses, both written and oral, of which they were the official interpreters. GAMALIEL was such a person (Acts 5:34). The title is often used synonymously with that of *scribe*.

tentmaker. One skilled in making tents from hair, wool, or skins. The early patriarchs largely lived in tents and were skilled in the art of tentmaking. In NT times it was the custom to teach every Jewish boy some trade. Jesus was a carpenter or builder, and Paul was a tentmaker. Paul practiced his trade in company with AQUILA at CORINTH (Acts 18:1-3).

tetrarch. A ruler over a fourth part of a kingdom or province in the Roman empire. Locally, his authority was similar to that of a king, and the title of king was often given to him (Matt. 14:1; Lk. 3:1; Acts 13:1).

tiller. See *farmer*.

treasurer. An important officer in Middle East courts, probably having charge of the receipts and disbursements of the public treasury (Ezra 1:8; 7:21; Isa. 22:15; Dan. 3:2-3). This title was given to the officer of state, was considered superior to all others, and was sometimes filled by the heir to the throne (2 Chr. 26:21).

watchman. One whose duty was to stand in the tower on the walls or at the gates of the city. He also patrolled the streets, and, besides protecting the city and its inhabitants from violence, he was required to call out the hours of the night (2 Sam. 18:24-27; Cant. 5:7; Isa. 21:11-12). God's prophets were also his "watchmen" to warn his people (Isa. 21:6 KJV; NIV "lookout").

weaver. One who is skilled in the making of cloth or rugs from spun thread or string. The Israelites probably perfected the art of weaving while in Egypt, though they no doubt made progress in it from their own resources, even before they entered Egypt. Weaving, for the most part, was done by women. The fibrous materials woven were usually linen, flax, and wool (Exod. 35:35; Lev. 13:48; 1 Chr. 11:23; Isa. 38:12).

witch. A "knowing or wise one." Witch was the name given to the woman and wizard the name given to the man who practiced "witchcraft." There was an apparent communication with demons and a pretended conversation with the spirits of the dead by means of which future events were revealed, diseases cured, and evil spirits driven away.

The woman of **ENDOR** to whom **SAUL** went for help is called a “medium” in the NIV (1 Sam. 28). Witchcraft was severely denounced (Lev. 20:6; 2 Ki. 9:22; Gal. 5:20). See also *sorcerer*.

writer. The knowledge of writing was possessed by the Hebrews at a very early period. The materials on which they wrote were of various kinds. Tables of stone, metal, plaster, skins, paper made from bulrushes, and fine parchment were used. The pens were also different, to correspond with the writing material (Jdg. 5:14; Ps. 45:1; Ezek. 9:2). The prophets were often told by the Lord to write and may be considered writers (Rev. 1:11; 21:5). See article on **WRITING**

Ochran. See **OCRAN**.

Ocran. ok´ruhn (Heb. *okrān* H6581, prob. “sorrowful”). Also Ochran; TNIV Okran. Father of **PAGIEL**, who was the leader of the tribe of **ASHER** during the wilderness wanderings (Num. 1:13; 2:27; 7:72, 77; 10:26).

Oded. oh´did (Heb. *ôdēd* H6389, possibly “[Yahweh] has helped”). (1) Father of **AZARIAH**; the latter was a prophet who urged King **ASA** to reform worship (2 Chr. 15:1; in v. 8 the KJV, following the MT, makes Oded himself the prophet; the NIV and most modern versions restore “Azariah son of,” following the ancient versions). Some have thought that *ôdēd* was originally a common noun meaning “prophet,” later misinterpreted as a name.

(2) A prophet who successfully challenged King **PEKAH** of Israel for attempting to enslave many people from Judah (2 Chr. 28:9).

odor. This English term is used by the NRSV and other versions primarily to render Hebrew *rêa* H8194 (KJV, “savour”; NIV usually, “aroma”), which occurs mostly with reference to the sacrificial scent that is pleasing to God (Gen. 8:21 et al.; it is esp. frequent in Leviticus and Numbers). The **SEPTUAGINT** renders this term with Greek *osmē* G4011,

which also occurs in the NT (e.g., Eph. 5:2). See SACRIFICE AND OFFERINGS.

offal. See DUNG.

offence. This noun, which in Elizabethan English could mean “stumbling,” is used by the KJV to render several terms, especially *skandalon* G4998. The Greek word originally referred to the bait stick on a snare or trap, but later to the trap or snare itself, and in the NT figuratively to that which causes someone to stumble morally (Matt. 16:23 et al.). Similarly, the cognate verb *skandalizō* G4997 is translated “offend” or “make to offend” in the KJV. The Master warned his disciples solemnly: “If your right eye causes you to sin [KJV, offend thee], gouge it out and throw it away” (Matt. 5:29; cf. Mk. 9:43-47). Believers should also avoid being a STUMBLING BLOCK to others (Matt. 18:6; Rom. 14:13; 1 Cor. 8:13). Modern English versions use the noun *offense* in the more common sense of “affront.”

Offence, Mount of. See CORRUPTION, HILL (MOUNT) OF.

offerings. See CONTRIBUTION; SACRIFICE AND OFFERINGS.

officer, official. One who holds a position of authority in civil, military, or religious matters. Hebrew words that can be so rendered include *nīṣṣāb* (niph'al ptc. of *nāṣab* H5893, “to [take a] stand, be stationed”), which can designate “overseers” of both religious and military groups (1 Ki. 4:5; 2 Chr. 8:10), and *sārîs* H6247, which can certainly mean EUNUCH (Isa. 39:7), but usually refers to a male court official who may or may not have been castrated (Gen. 37:36 et al.). Among NT terms that may be rendered “officer,” the Greek word *praktōr* G4551 is found only in Lk. 12:58; apparently it is used here in distinction to the judge of the court, so it must refer to some sort of constable who follows the court’s direction. The noun *hypēretēs* G5677

(“assistant, administrator”) can be rendered “officer” or “guard” (Matt. 5:25, parallel to Lk. 12:58).

offices of Christ. A phrase traditionally used to describe the various facets of the redeeming work of CHRIST. The principle that underlies this terminology is simply that the work that Christ accomplished is the perfect fulfillment of certain basic functions or offices in which the essential relationship between God and human beings is expressed. These offices often are classified as prophetic, priestly, and kingly. While these categories are not fully exhaustive of all that Christ accomplished, and while some overlapping may be occasionally observed between them, there are good reasons why these may continue to be used. One of the most significant (and common) designations of Jesus is MESSIAH (the Anointed One). Now in the OT three offices were commonly inaugurated by a ceremony of unction as indicative of God’s sanction: the offices of PRIEST (Exod. 30:30; 40:13, 15; and many other references), of KING (1 Sam. 10:1; 15:1, 17; 16:3, 12-13; 1 Ki. 1:34; 19:15-16; et al.), and of PROPHET (1 Ki. 19:16; Isa. 61:1; cf. Ps. 105:15). A development of the nature of Christ’s work along this structure is therefore particularly well suited to exhibit the correspondence between OT and NT, between the expectation of the old COVENANT and the fulfillment of the new.

offscouring. This English term, referring to something that is rubbed off, and figuratively to the scum or castoffs of society, is used twice by the KJV and RSV. In one passage it is used metaphorically of Jerusalem’s being “scrapings” in the midst of her enemies (Lam. 3:45; NIV, “scum”). In the NT it is used of the apostles, whose low estate is contrasted by PAUL with the pride and self-satisfaction of the Corinthian church (2 Cor. 4:13; NIV, “refuse”).

Og. og (Heb. *ôg* H6384, meaning unknown). King of BASHAN whose territory in TRANSJORDAN evidently included not only Bashan proper (from near Mt. HERMON in the extreme N to the River YARMUK in the S) but also

part of GILEAD (from the Yarmuk to the JABBOK). The kingdom had two royal cities, EDREI and ASHTAROTH (Josh. 13:12), corresponding to the two sections, and there were sixty strongly fortified towns (Deut. 3:4). He was an AMORITE (3:8) and was described as the last of the remnant of the REPHAITES (v. 11). The account of his war with Israel, after the defeat of SIHON, is given in Num. 21:33-35 and Deut. 3:1-12. It would appear that he prepared to attack before Israel could take the initiative, but was defeated and killed near his capital, Edrei (Deut. 3:1). His territory was given to the half tribe of MANASSEH. Sihon and Og are mentioned frequently together as reminders of God's victory over the enemies of Israel (e.g., Deut. 31:4; Josh. 2:10; Neh. 9:2; Ps. 135:11).

Ohad. oh'had (Heb. *ōhad* H176, derivation uncertain). Son of SIMEON and grandson of JACOB (Gen. 46:10; Exod. 6:15). The name is not found in the parallel lists (Num. 26:12-14; 1 Chr. 4:24-25), leading some to suspect corruption in the text.

Ohel. oh'hel (Heb. *ōhel* H186, "tent"). Son of ZERUBBABEL and descendant of King DAVID through SOLOMON (1 Chr. 3:20), possibly born in Palestine (see HASHUBAH).

Oholah and Oholibah. oh-hoh'luh, oh-hoh'li-buh (Heb. *oho'la* H188, "her tent," and *oho'liba* H191, "my tent is in her"). KJV Aholah, Aholibah. Two symbolic names employed by the prophet EZEKIEL to designate idolatrous SAMARIA and JERUSALEM respectively (Ezek. 23). They are described as "daughters of the same mother. They became prostitutes in Egypt, engaging in prostitution from their youth" (vv. 2b-3a). The Lord, however, adopted them and they bore sons and daughters, but they continued their IDOLATRY, doting on the Assyrians, Babylonians, and others. As punishment the Lord delivered them into the hands of these nations. The allegory was yet another means used by God to bring his people to repentance and to warn them of impending judgment.

Oholiab. oh-hoh'lee-ab (Heb. *oho'li āb* H190, possibly “[the divine] father is my tent [*i.e.*, protection]”). KJV Aholiah. Son of Ahisamach and descendant of DAN; he assisted BEZALEL in the building of the TABERNACLE and its furniture (Exod. 31:6; 35:34; 36:1-2; 38:23). The skill in craftsmanship of these men is traced to the Spirit of God.

Oholibah. See OHOLAH.

Oholibamah. oh-hoh'li-bah'muh (Heb. *oho'libāmā* H192, possibly “my tent [*i.e.*, protection] is a high place” or “my tent is with them”). KJV Aholibamah. (1) One of the wives of ESAU (Gen. 36:2, 5, 14, 18, 25). The MT describes her as “the daughter of Anah the daughter of Zibeon the Hivite” (cf. KJV), meaning possibly that ANAH was a woman. However, the NIV translates the second instance of Hebrew *bat* H1426 as “granddaughter” (*i.e.*, referring to Oholibamah rather than Anah), and this rendering leaves open the question whether Anah was Oholibama's father or mother. Others emend the word to *bēn* H1201, “son” (cf. NRSV), on the reasonable assumption that this Anah is the same as the HORITE (rather than HIVITE) mentioned elsewhere in this chapter (36:24). See also #2 below.

(2) A clan chief of EDM (Gen. 36:41; 1 Chr. 1:52). Some believe, however, that this Oholibamah is the same as #1 above, Esau's wife. Because she had three sons who were chiefs (Gen. 36:18), she was considered a tribal mother, and it is possible that the tribe was known by her name.

oil. In the Bible the reference is almost always to olive oil, perhaps the only exception being Esth. 2:12, where it is oil of myrrh. The olives were sometimes beaten (Lev. 24:2), sometimes trodden (Mic. 6:15), but generally crushed in a mill designed for that purpose. The upper stone, instead of rubbing against the lower as in a flour mill, rolled on it and so pressed out the oil. The wheel usually was turned by an ox or donkey, the animal being blindfolded. Olive oil was not only a prime article of

food, bread being dipped in it, but it was also used for cooking, for anointing, and for lighting. Oil was one of the principal ingredients in making soap (Jer. 2:22).

Anointing with oil was for three diverse purposes: wounded animals were anointed for the soothing and curative effects of the oil (Ps. 23:5); people anointed themselves with oil for its cosmetic value (104:15); but most notably, some were anointed as an official inauguration into high office, including the priesthood. See **ANOINT**. Anointing the head of a guest with oil was a mark of high courtesy (Lk. 7:46). Oil is used also as a symbol for the **HOLY SPIRIT**. Jesus' messiahship was not bestowed with the use of literal oil but was confirmed when the Holy Spirit came down on him in the form of a dove at his baptism (3:22). Oil was also the prime source of light in homes and in the tabernacle. Home lamps were little clay vessels having a wick lying in the oil and supported at one end, where the oil burned and furnished just about "one candlepower" of light. See also **OINTMENTS AND PERFUMES**.



© Dr. James C. Martin Reproduction of a beam press at Hazor. Such devices were used to extract oil from olives.

oil tree. See **PLANTS**.

ointments and perfumes. The use of perfume in the form of ointment or impregnated oil was a Middle Eastern practice long before it spread to the Mediterranean world. In all probability it was originally used for ceremonial purposes, first religious then secular, and became a personal habit with the growing sophistication of society and the need for deodorants in hot lands (Esth. 2:12; Prov. 7:17; 27:9; Isa. 57:9). So

universal was the practice that its suspension was an accepted sign of MOURNING (Deut. 28:40; Ruth 3:3; 2 Sam. 14:2; Dan. 10:3; Amos 6:6; Mic. 6:15). The skin as well as the hair was perfumed and anointed (Ps. 104:15); and, especially on high occasions, the scented unguent was used with profusion (133:2). Anointing an honored guest was a courtesy a host performed (Lk. 7:46). Among the directions listed for the service of the tabernacle are two prescribed “recipes,” possibly Egyptian in form (Exod. 30:23-25, 34-36). One recipe prescribes 750 ounces of solids in 6 quarts of oil. It is possible that the oil was pressed off when the scent of the aromatic gums was absorbed. The liquid would then be used as anointing oil, while the solid residue provided an incense. The process of manufacture is not clear, and the account takes for granted that “the work of a perfumer” is commonly familiar to the reader (Exod. 30:25, 35; Neh. 3:8; Eccl. 10:1). It is clear, however, that the compound was based on the aromatic gum of Arabian plants (indigenous especially in Arabia Felix in the south of the peninsula) and that the medium or base was some form of fat or oil (probably calves’ fat and olive oil). In its later trade form perfume was sometimes packed in alabaster boxes or flasks (Lk. 7:37). Such ointment was heavily scented (Jn. 12:3) and costly (12:5).

Okran. ok’ruhn. TNIV form of Ocran.

Old Gate. A city gate in postexilic JERUSALEM (Neh. 3:6; 12:39; so KJV and other versions). In the first passage, which describes the rebuilding of the wall, this gate is mentioned after the FISH GATE (3:3), which was on the N wall near the NW corner, and before the BROAD WALL (3:8), which jutted out of the W wall. In the second passage, which traces the procession of the choirs at the dedication of the wall, it is mentioned between the EPHRAIM GATE, whose location is uncertain, and the Fish Gate (the choir in view marched N then turned E). The gate in question must have been either on the N wall very close to the NW corner or, more likely, on the W wall below the NW corner. Some have argued, however, that the Hebrew term *yēšānâ* is a proper name (cf. NIV and NJPS), and

that it was so named because it led to the village of JESHANAH.

old man, old self. See MAN, OLD.

Old Testament. This name, in Christian terminology, refers to the collection of books that constitute the Hebrew Bible. In the English versions it consists of thirty-nine books: the five books of MOSES (PENTATEUCH), twelve historical books, five poetical books, and seventeen prophetic books. In the Hebrew Bible, the books are organized differently, and some of them are combined, so that the total number of books is twenty-four. Neither of these classifications exhibits the fact that much of the Pentateuch is history, nor do they show the chronological relation of the books. A logical survey of the OT literature may approach the subject chronologically.

I. Before Abraham. The first eleven chapters of GENESIS give a brief outline of major events from the CREATION to the origin of the Jewish people in Abraham. Genesis 1 is a majestic revelation of God creating all the material and organic universe, climaxing in human beings. This picture is not given in the categories of modern science, but neither should it be thought to contradict contemporary scientific theory. The creation of plants, animals, and human beings is spread over six “days” and is left undated. Chapters 2-3 detail the special creation of the man and the woman and God’s dealing with them in EDEN. ADAM and EVE on probation fell into SIN, and the race was involved in misery. God, however, promised a Redeemer (3:15) and instituted SACRIFICE as a type of that redemption. As people multiplied, sin increased, and God sent a FLOOD to destroy all mankind (chs. 6-8). Many widely separated cultures, including the old Babylonian, preserve legends of a great flood. The genealogies given in the early chapters of Genesis seem to be schematic and incomplete, as are other biblical genealogies. If 11:10-26 has no gaps, SHEM must have outlived Abraham, but no other hint of this is given in the biblical picture.

II. Abraham and the patriarchs. As sin again increased, God

chose Abraham to found a new nation, which God would protect and isolate to a degree, and through whom he would reveal himself at last as Savior. Abraham left polytheistic MESOPOTAMIA and settled in CANAAN, where God instructed and blessed him, his son ISAAC, and grandson JACOB. From Jacob came the twelve sons who fathered the tribes of Israel. The midpoint of Genesis (Gen. 25) records the death of Abraham, who lived in the Middle Bronze Age, about 1900 B.C. His main characteristic was FAITH. To the sacrifices God now added CIRCUMCISION as a sign of his covenant. Although circumcision was practiced elsewhere in antiquity, infant circumcision seems to have been unique. It was to be a sign both of the material and spiritual aspects of the COVENANT.

III. Bondage and exodus (Exod. 1-19). Through providential circumstances of famine and through JOSEPH's exaltation, God took Jacob's family to Egypt for a period of growth. At first it was sheltered under Joseph's viziership, but later Israel was enslaved. God saw their bitter bondage and through Moses delivered Israel by an outstretched hand. Ever since, Israel has remembered the deliverance from PHARAOH's army when the Lord brought them through the RED SEA (probably referring to one of the lakes through which the Suez Canal now passes). God led Israel to Mount SINAI, where the company of slaves became a nation under Moses, the great lawgiver, and where the Ten Commandments and other legislation were received. The date of the exodus has been much discussed. The biblical data (1 Ki. 6:1; Jdg. 11:26; Acts 13:20) appear to favor a date of 1440 B.C. The archaeological evidence for the conquest of Palestine is ambiguous, but some is interpreted to favor an invasion much later, at about 1230. See EXODUS I.

IV. Israel's law (Exod. 20 – Num. 10). At Sinai Israel encamped for one year (see EXODUS, BOOK OF). Here God revealed himself and his LAW in majestic miracles. The Ten Commandments of Exod. 20 and Deut. 5 summarize the eternal principles of duty to God and to others (see COMMANDMENTS, TEN). The last twenty chapters of the book of Exodus, except for the apostasy of the golden calf (see CALF WORSHIP), which took place while Moses was on the mount, concern the building of the TABERNACLE. Leviticus mainly concerns the ceremonial WORSHIP of Israel—the offerings,

feasts, and cleansings. The section Lev. 18-22, however, also includes regulations for civil conduct of the nation, as does Exod. 21-23.

V. The wilderness (Num. 11-36). The book of NUMBERS adds some laws to Leviticus but mainly records the abortive attempt to invade Canaan from the S and the experiences during the forty years of wilderness wanderings. The first numbering is not a mere census but a mustering of the ranks for the invasion. In Num. 14 Israel at KADESH BARNEA hears the reports of the spies and, in little faith, fails to conquer. Condemned to wander, they live as nomads at the edge of the arable land in Sinai until the “generation of wrath” dies. Several of the rebellions of these years are given in Numbers. At the end of the book a new mustering of the people provides 600,000 fighting men for Joshua’s army.

VI. Deuteronomy. The book of DEUTERONOMY recounts portions of the history detailed in the previous books, restates the regulations given to the nation, and describes the renewal of the covenant by a new generation. The end of the book preserves the last words of Moses and tells of his death.

VII. Job. The date of the book of JOB is uncertain. As it seems to speak of a time before the Levitical legislation and names descendants of Uz, Buz, and others of Abraham’s kin, many scholars have placed it in the general time of Moses and in the area E of Palestine. It poses the problem of the suffering of the righteous and answers that the sovereign God has his own purposes, for which he is not answerable to people. It suggests a further answer that apparent injustices in this world are to be adjusted in a future life.

VIII. The conquest. JOSHUA’S invasion of Canaan is detailed in the first half of the book that bears his name (Josh. 1-12). In a whirlwind campaign, after the miracles of the crossing of JORDAN and the fall of JERICHO, he gained possession of the middle of the country. At Aijalon he conquered the army of the southern confederacy and, thanks to the extended day of the battle, demolished the enemy before it took refuge in its cities. The deserted cities were then easily taken. Soon after, he turned N to HAZOR and its confederates and won a signal victory, burning

it to the ground. But Israel did not at once effectively occupy the area. The Canaanites reestablished themselves in many cities. Key fortresses like BETH SHAN, MEGIDDO, and JERUSALEM were not subdued. The land was allocated to the tribes (chs. 13-22), but the period of the judges witnessed various battles, with the Israelites restricted mainly to the central mountain section.

IX. Judges and Ruth. For some 350 years the Israelites lived disorganized and to an extent disunited. Frequently falling into APOSTASY, they were punished by God. Each time a leader arose for military deliverance and often for spiritual reviving as well. Sketches of six of these twelve judgeships are given. The rest are barely named. See JUDGES, BOOK OF. The beautiful account of RUTH, the Moabite convert, belongs in this time.

X. The early monarchy. The last judge was SAMUEL. In his early days PHILISTINE expansion became a great threat to Israel. The sanctuary at SHILOH was destroyed, as excavations also attest, at about 1050 B.C. The nation was laid low. Yet under the leadership of four great men—Samuel himself, Saul, David, and Solomon—Israel in one hundred years attained its peak of greatness. Samuel was a prophet of power. His preaching, prayers, and policies led to a revival that was the basis for much of Israel's later successes. He was followed by SAUL, who was capable but not good. Condemned in the records for his disobedience, he nevertheless seems to have made a real military contribution to Israel's unity. His army numbered 330,000 men. He gained important victories in the S and E and had some limited successes against the Philistines. His strength was sapped by disobedience to God and insane jealousy of David. He made a pitiable spectacle at the house of the medium at ENDOR before his final failure, in which he dragged down his fine son JONATHAN and all Israel with him to defeat.

XI. The golden age. DAVID's history as king begins in 2 Samuel, which parallels 1 Chronicles after the first nine chapters of genealogies in the latter book. God had schooled David the hard way. Highly emotional, and consecrated to God as a very young man, he had gone through deep waters. Military lessons had been learned in repeated

dangers when he was exiled by Saul. Faith was begotten and tested in adversity. Eventually God used this background to make David Israel's greatest conqueror and best-loved poet, the founder of the royal house and reestablisher of the Lord's worship. Family troubles resulting from David's grievous sin with BATHSHEBA marred his later days, but the greatness of the man was shown in the depth of his REPENTANCE. He was a man after God's own heart.

In David's day people would probably have honored him mostly for his military successes, his power, and his wealth; but actually, his greatest blessing to mankind has doubtless been his work in the establishing of psalmody. David composed at least half of the psalms and arranged for the temple choirs and for Israel's liturgy. First Chronicles 15-16 and 25 tell something of this work. David's psalms of praise have lifted up the hearts of millions in godly worship. His psalms of trust in the midst of trouble have for centuries comforted those in sorrow and in despair. Psalm 23 is perhaps the best-loved poem of the OT. In the hour of death and in times of deliverance alike, it has expressed the faith of untold multitudes of God's people. Associated with David in song were the prophets ASAPH, HEMAN, JEDUTHUN, and others.

SOLOMON inherited David's vast kingdom, which reached from the EUPHRATES in SYRIA to the border of Egypt and from the desert to the sea. To these large possessions Solomon added the natural resources of the copper mines S of the DEAD SEA. He built a famous foundry at EZION GEBER, using the force of the prevailing winds to increase the temperature of his fires. For the first time people had harnessed the forces of nature in industrial processes. The products of his industry he exported in lucrative trade that drenched Jerusalem in opulence. His building program was extensive and is illustrated by many excavations, especially at MEGIDDO. It is best remembered in his construction of the TEMPLE, described in 1 Kings and 2 Chronicles. This remarkable building was so engineered that the stones were cut at a distance and the sound of a hammer was not heard on the spot (1 Ki. 6:7). It was double the dimensions of the wilderness tabernacle and more lavishly adorned. The building was about 30 ft. (9 m.) high and wide, and 90 ft. (27 m.) long. The building was flanked on each side with three stories of rooms for

priests' quarters and storage. In the front court was the great altar where Israel declared its faith that there is remission of sin through the blood of a substitute. Near the end of his reign Solomon and his kingdom decayed. Solomon probably did not marry his many women because of lust, but because of his extensive political alliances. They proved his undoing, however, because they brought to Israel their heathen worship. For this compromise he was rejected.

XII. Divided monarchy to Hezekiah. Solomon's sins bore bitter fruit. REHOBAM attempted to maintain the old glory without returning to the old sources of power. God punished him and all Israel by allowing division. JEROBOAM I took ten tribes and established the northern kingdom (see ISRAEL) about 920 B.C. AHIJAH promised him God's blessing if he would do God's will, but for political reasons he at once broke with the worship of the Lord at Jerusalem. He set up golden calves at DAN and BETHEL, the N and S of his realm, and instituted a new priesthood and counterfeit feasts. He thus sealed his doom. The following kings did not depart from Jeroboam's sins. In the next 200 years of its existence the northern kingdom had nine dynasties and many revolutions, and they sank deeply into IDOLATRY. The southern kingdom, Judah, had its troubles, but many of its kings, such as ASA, JEHOSHAPHAT, HEZEKIAH, and JOSIAH were godly men. See JUDAH, KINGDOM OF.

The northern kingdom of Israel fell most deeply into the worship of BAAL of PHOENICIA in the reign of Ahab. He was faced with the threat of the Assyrian empire expanding to the W. His policy was to form a western coalition. Thus he married JEZEBEL, daughter of the king of TYRE. He united with Jehoshaphat of Judah, marrying his daughter to Jehoshaphat's son. Politically he was successful, and his coalition at the battle of Qarqar in 854 B.C. stopped the Assyrians. The Assyrian records tell us that Ahab was their principal opponent.

Religiously, Ahab was a failure. The Bible, being more interested in character than in conquest, shows the unvarnished sins of Ahab and his queen, Jezebel. At this time the great prophets ELIJAH and ELISHA ministered in the north. Their deeds are graphically told (1 Ki. 17 – 2 Ki. 13). Only a passing reference is made to them in Chronicles, which is a book more interested in Judah. Elijah, the fearless prophet who stood

alone on Mount CARMEL, was one of two men in all history taken to heaven without death (the other being ENOCH). Encouraged by Elisha, JEHU revolted, exterminated the dynasty of Ahab, slaughtered the devotees of Baal, and even killed Ahaziah of Jerusalem who was in Samaria at the time.

The dynasty of Jehu began about 840 B.C. and lasted a century, its chief king being Jeroboam II, 793 to 753. The kings of Judah included some good men, but from about 740 to 722 both kingdoms were evil and felt the scourge of the great Assyrian monarchs—TIGLATH-PILESER, SHALMANESER, SARGON, and SENNACHERIB. This was the time of ISAIAH and the first six minor prophets. Their messages in the N went unheeded, and SAMARIA was destroyed in 722. In Judah there was a revival under HEZEKIAH, and God wonderfully delivered him.

XIII. Isaiah and his contemporaries. HOSEA, AMOS, and MICAH prophesied especially to Israel; OBADIAH and JOEL preached to the southern kingdom; JONAH, the disobedient prophet, finally ministered in NINEVEH. The repentance of the Ninevites may well have delayed their invasion of Israel for a generation. However, their repentance did not have lasting results in the Assyrian empire. Amos and Micah forthrightly denounced the sins of the court and of the rich people of Israel. At the same time, Amos and Hosea, especially, denounced the idolatry of BETHEL and of Samaria. Against the background of rebuke, these prophets announced Israel's and Judah's hope—the coming of the child from David's city, BETHLEHEM, and the reestablishing of the fallen tabernacle of David. To Isaiah, the evangelical prophet, it was given to condemn AHAZ for his idolatry, to encourage Hezekiah in his reforms, and to see beyond his day the threat of BABYLON, the liberation of the exiles by CYRUS, and the coming of the MESSIAH in future suffering and glory.



© Dr. James C. Martin. Sola Scriptura. The Van Kampen Collection on display at the Holy Land Experience in Orlando, Florida. Photographed by permission.

Medieval Hebrew scroll of the book of Isaiah in Hebrew (1350).

XIV. Judah's fall. The reforms of Hezekiah were engulfed in the long and wicked reign of his son MANASSEH. Further decline followed in AMON's two years. Then in 640 B.C. the good king JOSIAH came to the throne. In Josiah's thirteenth year, JEREMIAH began his ministry; and in five more years Josiah, in a real revival, invited all Judah and the remnant of Israel to a great Passover. But, as a reading of Jeremiah shows, the mass of the people were not changed. Josiah's successors again did evil.

In 612 B.C. Babylon conquered Nineveh, but Egypt assisted Assyria, attempting to keep the old balance of power. On Egypt's first march N against Babylon, Josiah attempted to prevent Pharaoh NECO's passage at Megiddo and was killed. His son JEHOAHAZ succeeded him, but when Neco returned southward in three months, he took Jehoahaz to Egypt as a hostage and set his brother JEHOIAKIM on the throne. In 605 NEBUCHADNEZZAR in his first year conquered the Assyrian and Egyptian forces at CARCHEMISH on the Euphrates and proceeded S to Judah. He received Jehoiakim's submission and carried DANIEL and many others into captivity. In 597 Jehoiakim died, perhaps by assassination, and his son JEHOIACHIN took the throne, revolting against Babylon. Subsequently Nebuchadnezzar destroyed Jerusalem and took EZEKIEL and others captive. He put a third son of Josiah, ZEDEKIAH, on the throne. Zedekiah continued the wicked

policies of the others. In 586 he too rebelled, and Nebuchadnezzar returned in a final thrust, devastating Jerusalem and the cities of Judah. Palestine never fully recovered.

NAHUM, HABAKKUK, and ZEPHANIAH were early contemporaries of Jeremiah. Nahum predicted the downfall of Nineveh. Habakkuk is famous for contrasting the wicked Babylonian invader with the just person who lives by faith. In Jeremiah's ministry to his people, he rebuked them for sin and idolatry. The Assyrian and Babylonian gods had filtered into the southern kingdom until Judah's idols were as numerous as the streets in Jerusalem. When some Jews had gone to Babylon, Jeremiah counseled the later kings to submit. Resistance was futile and would make it hard for those Jews already in exile. God would care for Israel in captivity and in seventy years would bring them back (Jer. 25:11-12).

XV. The exile. For seventy years, from about 605 B.C. to about 538, the Jews were slaves in Babylon. See EXILE. Some Jews were left in Judah, and Jeremiah at first ministered to them. Many Jews had fled to Egypt, and finally Jeremiah was taken to that country by some of these men. In Babylon God blessed the Jews and kept them in the faith through the witness of Ezekiel, Daniel, and others. Ezekiel prophesied to his people in exile, being still greatly concerned with Jerusalem before its final fall. Like Jeremiah, he used many object lessons in his preaching. Finally came the word that the city had fallen (Ezek. 33). Thereafter Ezekiel emphasized more the coming of the Davidic king, the Messiah. His final chapters picture in schematic form the reestablishment of the temple, a prophecy held by many to apply to millennial times.

Daniel was a towering figure of those days. Beloved of God and granted many remarkable visions of the future times, he maintained his faith while he held an important position at court. His prophecies accurately depict the future kingdoms of Medo-Persia, Greece, and Rome and tell of both Christ's first coming and his return. Christ's own designation for himself, SON OF MAN, likely comes from Dan. 7:13. The book has been heavily attacked by criticism, but there is no good reason to deny the authorship by Daniel (see DANIEL, BOOK OF).

XVI. Postexilic times. When Cyrus the Persian conquered Babylon, his policy was to allow captive peoples to go home. Thus he

befriended the Jews. EZRA and NEHEMIAH tell about these returns. HAGGAI, ZECHARIAH, and MALACHI prophesied in this period. ZERUBBABEL led back the first contingent of about 50,000 people shortly after Cyrus gave them permission. His work is detailed in Ezra 1-6. He laid the foundation of the temple at once, but did not finish the building until 516 B.C. under the ministry of Haggai and Zechariah. A second contingent returned in 456 under Ezra, as is related in Ezra 7-10. Nehemiah returned with various royal pledges in 444, and these two together did much work in restoring Jerusalem. Nehemiah organized the work and carried through the rebuilding of the wall. Ezra, a knowledgeable scribe in the law of Moses, instructed the people in the faith. Malachi, the final book of the OT, was written around 400. It reveals the problems of the day caused by insincerity among some of the priests themselves. But it also, like so many of the other prophets, pointed forward to messianic times. The OT closes with the annunciation of the rise of a new and greater prophet in the spirit and power of Elijah who would precede the Messiah of Israel.

olive. SEE PLANTS.

Olives, Mount of. Also known as Olivet (cf. KJV at 2 Sam. 15:30; Acts 1:12), this mount is a N – S, flattened, and rounded ridge with four identifiable summits. Its name is derived from the olive groves that covered it in ancient times. It is of cretaceous limestone formation, something over a mile (almost 2 km.) in length, and forms the highest level of the range of hills to the E of JERUSALEM (Ezek. 11:23; Zech. 14:4), rising c. 250 ft. (75 m.) higher than the temple mount, and 2,600 ft. (790 m.) above sea level. Hence the supreme tactical significance of the Mount of Olives, demonstrated in the Roman siege of Jerusalem under TITUS in A.D. 70. The Romans seem to have named the northern extension of the ridge “the Lookout,” or Mount Scopus, for this very reason. It gave “a plain view of the great temple,” according to JOSEPHUS (*War* 5.2.2; but some doubt that he is referring to Mt. Scopus). The legions had a large camp on the mount itself, which, as Josephus says in the same context, “lies over against the city on the east side, and is parted from it by a

deep valley interposed between them.” The valley, through which flows the KIDRON stream, encompasses the city before turning SE to flow down the long valley to the DEAD SEA.

Near the foot of the Mount of Olives, on the W slope above the Kidron, is the likely site of the Garden of GETHSEMANE. In NT times the whole area seems to have been a place of resort for those who sought relief from the heat of the crowded city streets. Dean Stanley called it the “park” of Jerusalem. In much earlier times it must have been heavily wooded, for when the Feast of the Tabernacles was restored in 445 B.C., NEHEMIAH commanded the people to “go out into the hill country and bring back branches from olive and wild olive trees, and from myrtles, palms and shade trees, to make booths” (Neh. 8:15). The palm fronds of Palm Sunday were also gathered there. Four summits are traditionally distinguished. Scopus has already been mentioned. Second, there is the “Viri Galilaei,” the Latin invocation of Acts 1:11 (“Men of Galilee”), and the reputed site of the ASCENSION OF CHRIST. To the S, above the village of Silwan (old Siloam) is the so-called Mount of Offense (see CORRUPTION, HILL (MOUNT) OF). This vantage-point is separated from the rest of the mount by a deep cleft. It faces W along the line of Jerusalem’s second valley, the Valley of the Sons of HINNOM (GEHENNA). The eminence derives its name from the tradition that SOLOMON here built his altars to CHEMOSH, “the detestable god of Moab,” and to MOLECH, “the detestable god of the Ammonites” (1 Ki. 11:7). The “offense” of this blatant paganism was purged by JOSIAH four and a half centuries later (2 Ki. 23:13). The Josian context adds ASHTORETH to the “abominations” on the site.



© Dr. James C. Martin The Mount of Olives (ridge with the 3 towers) rises above the Kidron Valley. (View to the E, with the temple mount visible in the middle far right.)

The ridge, besides being a tactical vantage point in war, was a peacetime highway into Jerusalem. It was the route of DAVID's flight from ABSALOM in the time of the palace rebellion (2 Sam. 15:30; 16:1, 13) and, significantly, was the route of Christ's approach for the triumphal entry on Palm Sunday, for it was there that the acclaiming multitude met him. Hence, too, the prominence of the mount in Josephus's account of the "Egyptian false prophet" and his 30,000 dupes (*War* 2.13.5). "These he led round from the wilderness," the account runs, "to the mount which is called the Mount of Olives, and was ready to break into Jerusalem by force from that place." Here, it would appear, Felix met the rebels with his legionary force and broke the revolt. The remaining OT reference to the Mount of Olives is the scene of the theophany of Zech. 14:4, an obscure apocalyptic portion that awaits a clear explanation.

Historically the Mount of Olives finds its chief interest in NT times, where it is a locality intimately connected with the Jerusalem ministry of Christ. It is important here to distinguish authentic history from the thick accretions of legend and tradition. As Jesus approached Jerusalem for the last time, his first sight of the city was from the summit of the Mount of Olives (Lk. 19:37), and his visits to the home of MARY, MARTHA, and LAZARUS in BETHANY must have frequently taken him that way (21:37). The barren fig tree of his striking object lesson on fruitless profession

was probably on the Olivet slopes (Matt. 21:19). The mount was also the scene of his apocalyptic utterance, inspired no doubt by the prospect of doomed Jerusalem from the mountainside (chs. 24-25). Gethsemane has already been mentioned as a place somewhere on the Mount of Olives.

The rest is wavering ecclesiastical tradition. Spurious sites include the Tomb of the Virgin; the Grotto of the Agony; one or both of the sites of the garden, admitted though it is that it was somewhere on the mount; the “footprint of Christ” in the Chapel of the Ascension; the Tomb of Huldah, the impossible site for Christ’s lament over Jerusalem; the place where he taught the Lord’s Prayer, and where the Apostles’ Creed was composed. This does not exhaust the list of legends. It has been the fate of Jerusalem to suffer thus from the pious but not too scrupulous imagination of men. More authentic are a few archaeological remains, some Jewish and Christian tombs, and an interesting catacomb known as “the Tombs of the Prophets.”

Olivet, Mount. Alternate designation of the MOUNT OF OLIVES.

Olivet Discourse. Name given to Jesus’ eschatological discourse, addressed to the disciples on the MOUNT OF OLIVES (Matt. 24-25; Mk. 13; Lk. 21). See ESCHATOLOGY.

Olympas. oh-lim’puhs (Gk. *Olympas* G3912). A Roman Christian to whom PAUL sent greetings (Rom. 16:15). The name, which is not common, is probably a shortened form (cf. Olympianus, Olympiodorus, etc.).

Omar. oh’mahr (Heb. *ôṁār* H223, possibly “[God] has spoken”). Son of ELIPHAZ, grandson of ESAU, and head of an Edomite clan (Gen. 36:11, 15; 1 Chr. 1:36).

omega. oh-meg’uh. The last letter of the Greek ALPHABET. See ALPHA AND

OMEGA.

omen. See DIVINATION.

omer. See WEIGHTS AND MEASURES.

omnipotence. The attribute of God that describes his ability to do whatever he wills. God's will is "limited" by his nature, and he therefore cannot do anything contrary to his nature as God, such as to ignore sin, to sin, or to do something absurd or self-contradictory. God is not controlled by his power, but has complete control over it: otherwise he would not be a free being. Some believe that, to a certain extent, he has voluntarily limited himself by the free will of his rational creatures. Although the word *omnipotence* is not found in the Bible, the Scriptures clearly teach this doctrine (e.g., Job 42:2; Jer. 32:17; Matt. 19:26; Lk. 1:37; Rev. 19:6).

omnipresence. The attribute of God by virtue of which he fills the universe in all its parts and is present everywhere at once. Not a part but the whole of God is present in every place. The Bible teaches the omnipresence of God (Ps. 139:7-12; Jer. 23:23-24; Acts 17:27-28). This is true of all three members of the TRINITY. They are so closely related that where one is the others can be said to be also (Jn. 14:9-11).

omniscience. The attribute by which God perfectly and eternally knows all things that can be known—past, present, and future. God knows how best to attain to his desired ends. God's omniscience is clearly taught in Scripture (Ps. 147:5; Prov. 15:11; Isa. 46:10).

Omri. om'ri (Heb. *omrî* H6687, perhaps "pilgrim of Yahweh"). (1) The sixth king of ISRAEL and founder of an important dynasty (1 Ki. 16:16-28).

His reign may be tentatively dated from 885 to 874 B.C. Omri, an able if unscrupulous soldier, is the first Hebrew monarch to be mentioned in nonbiblical records, and the fact may be some measure of his contemporary importance. MESH^A king of MOAB included Omri's name in the inscription known as the MOABITE STONE, and it is especially significant that the Assyrian records after Omri's day frequently refer to northern Palestine as "the land of Humri."

Omri had been commander-in-chief under ELAH son of BAASHA. When Elah was murdered by ZIMRI, Omri was proclaimed king by the army in the field. The army was engaged at the time in siege of the stronghold of GIBBETHON, one of the LEVITICAL CITIES (Josh. 21:23) in the tribal territory of Dan (19:44), which the PHILISTINES appear to have held for a considerable period (1 Ki. 15:27; 16:15). Omri immediately raised the siege, marched on the royal capital of TIRZAH, which does not appear to have been vigorously defended against him. Zimri committed suicide by burning the palace over his head. There was some opposition to the dominance of the military, for four years of civil war ensued, with half the populace supporting TIBNI son of Ginath. Omri prevailed, and after a six-year reign at Tirzah, he transferred the capital to SAMARIA, an eminently sensible move from the point of view of military security. Here Omri reigned for at least another six years. Samaria was named after SHEMER, from whom Omri bought the hill site (1 Ki. 16:24).

Omri is dismissed by the Hebrew historian as an evil influence (1 Ki. 16:25-26). Indeed, the marriage of his son AHAB to JEZEBEL, princess of TYRE, probably to cement a trade alliance, was fraught with most disastrous consequences, even though it was a continuation of SOLOMON and DAVID's Tyrian policy. The CALF WORSHIP that had been established by JEROBOAM (12:32) was continued at BETHEL throughout Omri's reign; and 140 years after Omri's death, MICAH is found denouncing "the statutes of Omri" (Mic. 6:16). The palace of Omri has been excavated at Samaria, a series of open courts with rooms ranged round them. Omri died opportunely, one year before the first tentative thrust of the Assyrians toward the Mediterranean and Palestine—the preface to much misery.

(2) Son of BEKER and grandson of BENJAMIN (1 Chr. 7:8).

(3) Son of Imri and descendant of JUDAH; listed among the first to resettle in Jerusalem after the EXILE (1 Chr. 9:4; cf. v. 2).

(4) Son of Michael and a chief officer over the tribe of ISSACHAR during the reign of DAVID (1 Chr. 27:18).

On (person). on (Heb. *ôn* H227, “strong”). Son of PELETH and descendant of REUBEN; he and two other Reubenite leaders—DATHAN and ABIRAM, sons of Eliab—joined KORAH in his rebellion against MOSES (Num. 16:1). Dathan and Abiram are mentioned again in the actual account of the rebellion (vv. 12-27; cf. also 26:9; Deut. 11:6; et al.), but On is not. For that reason, some scholars omit the name or otherwise emend the text.

On (place). on (Heb. *ôn* H228, from Egyp. *Yunu* [*Iwnw*], “pillar city”; cf. also *āwen* H225). The city where POTIPHERA (JOSEPH’s father-in-law) served as priest (Gen. 41:45, 50; 46:20). The name “On” is also used by the NRSV to render AVEN (only Ezek. 30:17). In all these passages, the reference is to HELIOPOLIS (see separate article).

onager. See ANIMALS (under *wild ass*).

Onam. oh’nuhm (Heb. *ônām* H231, “strong”).

(1) Son of SHOBAL and grandson of SEIR the HORITE (Gen. 36:23; 1 Chr. 1:40); he was a chieftain living in EDOM (Gen. 36:21).

(2) Son of JERAHMEEL (by his second wife Atarah) and descendant of JUDAH through PEREZ and HEZRON (1 Chr. 2:26, 28).

Onan. oh’nuhn (Heb. *ônān* H232, “strong”). The second son born to JUDAH by his Canaanite wife, the daughter of SHUA (Gen. 38:4; 46:12; Num. 26:19; 1 Chr. 2:3). After the death of his older brother ER, whom

the Lord slew for his wickedness, Onan was commanded by his father Judah to enter into a LEVIRATE MARRIAGE with his brother's wife TAMAR, but he refused to produce offspring for his brother. For this sin the Lord punished him with death (Gen. 38:8-10).

Onesimus. oh-nes'uh-muhs (Gk. *Onēsimos* G3946, “profitable”; cf. the wordplay on this name in Phlm. 11, 20). A plain reading of the letters to PHILEMON and to the COLOSSIANS leads to the conclusion that Onesimus was a slave of PHILEMON in the city of COLOSSE. He robbed his master and made his way to ROME, the frequent goal of such fugitives. Some Ephesian or Colossian person in Rome, perhaps ARISTARCHUS (Acts 27:2; Col. 4:10-14; Phlm. 24), or EPAPHRAS (Col. 1:7; 4:12-13; Phlm. 23) seems to have recognized the man and brought him to PAUL in his captivity. Onesimus became a Christian and was persuaded to return to his master. From that incident came the exquisite letter of Paul to Philemon, which demonstrates so vividly the social solvent that Christianity had brought into the world. It appears that Onesimus left Rome in company with TYCHICUS, carrying the letter to Philemon and also Paul's letters to the Ephesian and Colossian churches. Nothing more is known about Onesimus.

Onesiphorus. on'uh-sif'uh-ruhs (Gk. *Onēsiphoros* G3947, “bringer of profit [*or* of usefulness]”). An Ephesian believer whose fearless ministry to PAUL during his second Roman imprisonment was held up as a model of Christian kindness (2 Tim. 1:16-18; 4:19). His courageous conduct stands in contrast to the desertion of PHYGELUS and HERMOGENES (1:15). Whether Onesiphorus was asked to come or went on personal business, as soon as he arrived in ROME he began a diligent and successful search for Paul. He repeatedly “refreshed” Paul in his dungeon, apparently by his means as well as by his unashamed friendship. His conduct was in keeping with his previous well-known services at EPHESUS. That Paul did not greet Onesiphorus personally but rather sent greetings to his household (4:19) and uttered a prayer for the household (1:16) has led some commentators to conclude that he was no longer alive; but it is just

as likely that Onesiphorus was simply absent from home. That Paul should think of his family is natural, since they too were involved in the risk he took.

Onias. oh-ni'uhz (Gk. *Onias*, prob. short form of *yēhō ānān* H3380, "Yahweh is [or has been] gracious"). The name of three persons who were high priests during the intertestamental period. Special significance attaches to Onias III, son of Simon II. Having assumed office c. 198 B.C., he was high priest mainly during the reign of the Syrian King Seleucus IV (187-175; see *SELEUCID*). He was noted for his piety and hatred of wickedness and commanded the respect of Seleucus (cf. 2 Macc. 3:1-3). A dispute between him and a man named Simon, a captain of the temple, led to a break between Onias and the king. Seleucus then commissioned Heliodorus to confiscate the treasury. With the strong backing of his people Onias refused to yield. According to the account in 2 Macc. 3:8, Heliodorus was supernaturally repulsed. After the assassination of Seleucus, to whom Onias had gone to plead his cause, *ANTIOCHUS* Epiphanes deposed him and put his brother *JASON* in his place. Onias later was murdered (4:33-38).

onion. See *PLANTS*.

only begotten. The word *monogenēs* G3666 (with variations) occurs throughout Greek literature with more than one meaning, but especially with the sense, "peerless, matchless, of singular excellence, unique, the only one of his/her kind," that is, expressions denoting quality more than descent. This sense, among others, is also present in the *SEPTUAGINT* (e.g., Gen. 22:2, 12, 16). The NT employs *monogenēs* nine times, and only by three writers. In Luke, it denotes an only son or daughter (Lk. 7:12; 8:42; 9:38). In Hebrews, it is used with reference to Abraham's "favored, chosen, unique" son (Heb. 11:17). And this qualitative idea is uppermost in John's use of the term in regard to Jesus (Jn. 1:14, 18; 3:16, 18; 1 Jn. 4:9). Jesus is not only God's Son, which connotes derivation, relationship, and loving obedience, but the Father's "unique"

Son, which is John's way of expressing the Lord's qualitatively superior sonship. See also SON OF GOD.

Ono. oh'noh (Heb. *ônô* H229, "strong"). A town built (or rebuilt) by a descendant of BENJAMIN named Shemed son of Elpaal (1 Chr. 8:12); the area around it could be referred to as "the plain of Ono" (Neh. 6:2). To Ono, and also to neighboring LOD and HADID, hundreds of exiles returned from the Babylonian captivity (Ezra 2:33; Neh. 7:37). These towns were located in or near the Valley of the Craftsmen (Neh. 11:35), which possibly should be identified with "the plain of Ono" (see GE HARASHIM). The town is identified with modern Kafr Ana, 7.5 mi. (12 km.) ESE of JOPPA.

onycha. See PLANTS.

onyx. See MINERALS.

Ophel. oh'fel (Heb. *ōpel* H6755, "swelling, mound"). A projecting area in the original SE hill of JERUSALEM (2 Chr. 27:3; 33:14; Neh. 3:26-27; 11:21; the word, however, is also used more generally in the sense of "hill" or "citadel," 2 Ki. 5:24; Isa. 32:14; Mic. 4:8). While precise identification for the Ophel at Jerusalem remains uncertain, it appears to be that narrower part of the city's E ridge that expands NE from DAVID's initial town (the original Mt. ZION) toward the TEMPLE on Mount MORIAH. The walls of Jerusalem's Ophel were strengthened by JOTHAM (2 Chr. 27:3) and MANASSEH (33:14), but ISAIAH predicted the subsequent destruction of this "citadel" (Isa. 32:14). In Nehemiah's day the temple servants (NETHINIM) resided in Ophel and restored its walls (Neh. 3:26; 11:21). Micah visualized the messianic era as one in which God's eternal kingdom would be established on the "stronghold [*ōpel*] of the Daughter of Zion" (Mic. 4:8).



© Dr. James C. Martin Looking NW toward the Ophel in Jerusalem. The southern wall of the temple mount is visible to the right.

Ophir. oh´fuhr (Heb. *ôpîr* H234, meaning unknown). (1) Son of JOKTAN and descendant of SHEM, mentioned in the Table of Nations (Gen. 10:26-29; 1 Chr. 1:23). Ophir was presumably the eponymous ancestor of a S Arabian tribe, and his name may be the origin of #2 below.

(2) A region, probably a maritime nation in the Arabian peninsula, known for its export of fine woods, precious stones, and especially gold (1 Ki. 9:28; 10:11), although it is not clear whether these products originated in Ophir itself. The expression “gold of Ophir” appears to be less a reference to the origin of the metal than a way of indicating its high quality. Many theories concerning the actual location of the place have been proposed over the centuries, including parts of ARABIA and INDIA, but none that can be confirmed. Of special interest is the association of the queen of SHEBA with Ophir (1 Ki. 10:10-12). This connection might be made even more certain if indeed she ruled over the SABEANS, as is usually supposed. The earliest mention of the location Ophir is Job 22:24; 28:16. It is next noted as the origin of David’s gifts to the temple (1 Chr. 29:4) and the destination of SOLOMON’S expedition (1 Ki. 9:28; 10:11; 2 Chr. 8:18; 9:10). It is used in poetic passages by Isaiah and the psalmist (Isa. 13:12; Ps 45:9). An expedition to Ophir sent by JEHOSHAPHAT was wrecked near EZION GEBER in the Gulf of AQABAH (1 Ki. 22:48).

Ophni. of'ni (Heb. *opnî* H6756, derivation uncertain). A town within the tribal territory of BENJAMIN (Josh. 18:24). Ophni was apparently near GEBÄ, but the precise site is unknown. It has been suggested that the place is the same as Gophna, a town referred to by JOSEPHUS (e.g., *War* 3.3.5 §55), usually identified with modern Jifna, about 3 mi. (5 km.) NW of BETHEL.

Ophrah (person). of'ruh (Heb. *oprāh* H6763, “fawn”). Son of Meonothai, grandson of OTHNIEL, and descendant of JUDAH (1 Chr. 4:14).

Ophrah (place). of'ruh (Heb. *oprāh* H6764, possibly “[place of] dust” or “fawn”). (1) A town within the tribal territory of BENJAMIN (Josh. 18:23). It must have been in the area of MICMASH, for from there one of three raiding parties of PHILISTINES, prior to battle with SAUL, headed toward Ophrah (1 Sam. 13:17). Since the other two parties went W and E respectively (v. 18), and Saul was S at GIBEAH, it is likely that Ophrah lay to the N. Ophrah is commonly identified with EPHRON, which in turn is associated with BETHEL (2 Chr. 13:19). Moreover, Eusebius identifies Ophrah with the NT city of EPHRAIM (Jn. 11:54). These data point to modern et-Taiyibeh, a conical hill some 4 mi. (6 km.) NE of Beitin (Bethel). Some argue, however, that this site is too far N to have been included in Benjamite territory.

(2) A town within the tribal territory of MANASSEH, the home of GIDEON son of Joash, of the family of ABIEZER (Jdg. 6:11 et al.). Here God called Gideon to lead in war against annually invading Midianites; at God's command, he destroyed a local BAAL high-place (6:25-27). Gideon first assembled his own Abiezrite family in Ophrah for his army before requesting aid from others (6:34-35). Later, unwisely, he made a gold EPHOD from the spoils of victory over MIDIAN and placed it in Ophrah (8:27); here he died and was buried in the grave of his father (8:32). In Ophrah, ABIMELECH son of Gideon slew seventy of his brothers, possible rivals to his claim of kingship (9:5).

oracle. This English term, in the sense of a message or answer given by the deity or by a wise man, is used in the NIV and other Bible versions to render such various Hebrew terms, especially *maśśā* H5363 (Isa. 13:1; KJV, “burden,” which is the meaning of the homonym *maśśā* H5362). In the NT, the term is used sometimes by the KJV and other versions to render Greek *logion* G3359, “saying, announcement” (Acts 7:38; Rom. 3:2; Heb. 5:12; 1 Pet. 4:11). Because the English word can refer to the shrine where divine messages are given, the KJV uses it also to render Hebrew *dēbîr* H1808, designating the “inner sanctuary” of the TEMPLE, that is, the Holy of Holies (1 Ki. 6:5 et al.).

oral law. See TALMUD.

orator. This English term, referring to a skillful public speaker, is used by the KJV twice. In Isa. 3:3, the expression “eloquent orator” renders a Hebrew phrase that means literally “intelligent in whispering,” referring to someone who has expertise in the use of charms (cf. NIV, “clever enchanter”). In Acts 24:1, “orator” renders Greek *rhētōr* G4842, which does indeed mean “public speaker,” but often, as here, with specific reference to someone who uses his skills to plead a case, so that the translation “advocate, attorney, lawyer,” is preferred. See TERTULLUS.

orchard. See GARDEN.

ordain. This English verb, in its several meanings (such as “appoint,” “establish,” “issue an order”) is used variously in Bible versions to render a large number of Hebrew and Greek terms (e.g., 2 Sam. 17:14 NRSV; 2 Ki. 19:25 NIV; Ps. 132:17 KJV). More significant is the use of this term in the special religious sense, “to invest officially with ministerial or priestly authority,” that is, installing or elevating a special officer of the congregation. In the OT, the peculiar Hebrew phrase *fill the hands* is applied to such an installation of priests, and so modern versions translate this idiom with “ordain” (Exod. 28:41 et al.). Ordination of

church officers for a certain work by the LAYING ON OF HANDS was practiced in apostolic times (1 Tim. 4:14; 2 Tim. 1:6).

ordinance. An authoritative decree. The Passover, for example, is described as a “lasting ordinance” (Exod. 12:14 et al.; Heb. *uqqâ* H2978). Of special interest is the rich term *mišpāṭ* H5477, which in legal contexts can mean “ruling, judgment,” or “claim, demand,” or “justice”; more generally it denotes “what is fitting, proper.” In the Book of the Covenant (Exod. 20:22—23:33) the term “judgments” or “ordinances” denotes civil, as contrasted with ritual, enactments. See LAW. In Christian theology, the term *ordinance* also has a specialized meaning referring to BAPTISM and the LORD’S SUPPER. See SACRAMENTS.

ordination. See ORDAIN.

Oreb and Zeeb. or’eb, zee’uhb (Heb. *ōrēb* H6855, “raven,” and *zē ēb* H2270, “wolf”). Two Midianite leaders (see MIDIAN) active in battle against GIDEON and killed by Ephraimites (Jdg. 7:25; 8:3). The main battle had occurred in the valley of JEZREEL, between the spring of HAROD and the hill of MOREH (7:1), after which Gideon quickly sent messengers to the Ephraimites to cut off the retreat of the foe (7:24). The Ephraimites responded, and Oreb was slain at “the rock of Oreb” and Zeeb at “the winepress of Zeeb” (both places likely named as a result of this occasion). These two sites are unknown, and it is not clear whether they were located W or E of the JORDAN. Subsequent references use the occasion as illustrative of a time of great destruction (Ps. 83:11 and Isa. 10:26) and thus suggest that a major slaughter of Midianites took place.

Oren. or’en (Heb. *ōren* H816, possibly “fir”). Son of JERAHMEEL and descendant of JUDAH through PEREZ and HEZRON (1 Chr. 2:25).

organ. See MUSIC AND MUSICAL INSTRUMENTS I.E.

Orion. See ASTRONOMY.

ornament. See DRESS.

Ornan. See ARAUNAH.

Orontes. or-on'teez (Gk. *Orontēs*). Known today as Nahr el- Asi, the Orontes was the chief river of SYRIA, about 170 mi. (275 km.) long. Its sources are E of the foothills of the Qurnet es-Sauda, the highest mountain of the LEBANON range. Then it flows northward through the Beqa valley until it enters Lake Homs, an artificial lake created by damming the river. Near HAMATH (modern Hama), it turns to the NW, and eventually follows the Amq Valley westward to the MEDITERRANEAN Sea, passing through ANTIOCH (Antakya in modern Turkey) on the way. The well-watered Orontes valley played a crucial role in history. It was a natural N-S route for traders and conquerors. Traders either followed it to BAALBEK, from which they crossed the Antilebanon range to DAMASCUS, or they went S to the Litani Gorge, where they turned W to TYRE or SIDON. In ancient times it was both a target of, and a route for, Egyptian conquests in Asia. KADESH ON THE ORONTES (Tell Nebi Mindu) was a victim of THUTMOSE III. RAMSES II fought the HITTITES near this same city. Hittite, Hebrew, and Assyrian empires all extended into this valley. Much later, the Roman satirist Juvenal, writing of the undesirable Syrian immigrants in Rome, used the river as a metaphor for the whole province: "Long since has Syrian Orontes been a tributary of the Tiber."

Orpah. or'puh (Heb. *orpâ* H6905, possibly "obstinate"). A Moabite woman who married KILION, one of two sons of ELIMELECH and NAOMI, after the family had migrated to MOAB from JUDAH in time of famine during the

period of the judges (Ruth 1:1-4). RUTH married the other son, MAHLON (1:4; 4:10). Naomi, after the death of her husband and two sons, departed for her homeland accompanied by her two widowed daughters-in-law. Upon urging by Naomi, Orpah returned to her own people and gods (1:15; Jdg. 11:24), in contrast to Ruth who would not leave Naomi.



© Dr. James C. Martin The Orontes River in SE Turkey. (View from Antakya to the NE.)

orphan. The Hebrew word *yātôm* H3846 apparently refers specifically to a child left “fatherless.” Along with LEVITES, aliens, and widows, the fatherless were to be provided with special three-year TITHES (Deut. 26:12). A further provision was the special plots of “gleanings” left in fields for such individuals (14:29 et al.). The OT repeatedly pleads the case of the two states, the WIDOW and the fatherless (Exod. 22:22). Since INHERITANCE was through the male heir, the plight of a widow without sons, as in the case of NAOMI (and RUTH), was especially tragic. Daughters inherited only in the extreme case of no male heirs surviving (Num. 27:7-11). In the NT the term Greek *orphanos* G4003, “orphaned,” appears twice, once used figuratively (Jn. 14:18), and once with reference to the ministry of mercy (Jas. 1:27).

Oshea. See HOSHEA.

Osiris. oh-si'ruhs. One of the principal gods of ancient EGYPT. According to Egyptian mythology, Osiris's brother Seth cut up his body and scattered the pieces. Isis, wife of Osiris, assembled his body and restored him to life. Osiris was connected with vegetation and the life-giving water of the Nile. His annual festival celebrated the sprouting of the grain. Osiris was also king of the dead. He judged each person after death according to truth and moral laws. Later the worship of Osiris became popular outside of Egypt as a MYSTERY RELIGION that mourned his death and celebrated his revival. In Ptolemaic times he was combined with the bull-god Apis as Serapis (Osiris + Apis), who was widely worshiped. Isis also was a popular goddess throughout the Greco-Roman world, and many shrines and statues in her honor have been preserved.

Osnappar, Osnapper. See ASHURBANIPAL.

osprey. See BIRDS.

ossifrage. See BIRDS.

ossuary. os'yoo-er'ee. Ossuaries are small boxes of varying size usually made of limestone or baked clay, and often decorated with carved geometrical patterns. The bones of the dead were placed in these after the flesh had decayed, and they were then deposited in special tombs, often large enough for a family or even several families. Here a series of shelves (*loculi*) cut into the walls of the excavated rock chamber housed the ossuaries. Although the term (from Lat. *ossuarium*, "bone container") does not occur in the English Bible, such boxes were used widely in biblical times. Generally, ossuaries date from the early Roman period. Many hundreds have been found in Palestine both Jewish and Christian in origin. Of particular value are ossuaries inscribed with Hebrew, Aramaic, or Greek, giving the name of the departed and sometimes a brief additional sentence.

Ostia. os'tee-uh (Lat. *ostia*, mouth). Although not mentioned in the Bible, this town, located at the mouth of the Tiber River, was of vital significance to the city of ROME. For reasons of security and trade, Rome was built on the banks of this river, approximately 16 mi. (26 km.) from the seacoast. As the city grew, the need for access to the sea became apparent, and Ostia was settled at the mouth of the river sometime between 350 and 300 B.C. During the second Punic War (218-201 B.C.) it served as a naval base, and upon the conclusion of peace developed into an important commercial center. During the first century A.D. the city developed steadily as trade increased, and various emperors improved it by building a new harbor and other public facilities. Rome's alternate port, much farther away, was PUTEOLI (Acts 28:13).

ostraca. os'truh-kuh. Plural form of the Greek noun *ostrakon*, which means "fragment of an earthen vessel," "potsherd" (e.g., LXX Ps. 21:16 [22:15]). In ancient GREECE it referred to the potsherds used in voting on the banishment of a public official (whence the English word *ostracize*). More generally, the term refers to pieces of broken pottery on which people wrote, especially in ancient Palestine, where many have been found in archaeological excavations. The abundance of potsherds made them a cheap and readily available form of WRITING material. Chiefly they were employed for documents requiring only small space, such as letters, brief memoranda, receipts, short lists, and notes. Although unsuitable for longer documents, such as biblical books, ostraca may have been used for recording brief prophetic oracles and proverbs that later were incorporated into books. Because the material is virtually imperishable, some of the oldest surviving documents in Palestine are ostraca and INSCRIPTIONS. Especially noteworthy discoveries are (1) over seventy ostraca found in a storehouse in one of the palaces of SAMARIA, consisting of receipts for oil and wine paid as taxes to the king, and dating to the early eighth century B.C.; (2) twenty-one Hebrew ostraca found in the excavations of ancient LACHISH, consisting mainly of letters written by a commanding officer at Lachish shortly before the capture of the city by the Babylonians in 589-588 B.C.; (3) more than 170 Hebrew and Aramaic uncovered in ARAD that date as far back as the tenth century B.C.



© Dr. James C. Martin. The British Museum. Photographed by permission.

This ostrakon is one of the series of “Eliashib letters” discovered at Arad.

ostrich. See BIRDS.

Othni. oth’ni (Heb. *otnî* H6978, prob. short form of OTHNIEL). Son of Shemaiah, grandson of OBED-EDOM, and a gatekeeper from the Korahites (1 Chr. 26:7; cf. v. 1). See KORAH. Othni and his brothers are described as “leaders in their father’s family because they were very capable men” (v. 6).

Othniel. oth’nee-uhl (Heb. *otnî ēl* H6979, possibly “God is my strength” or “God has exalted me”). Son of KENAZ and first deliverer or judge of the Israelites (Josh. 15:17-18; Jdg. 1:13-14; 3:9-11; 1 Chr. 4:13). The expression “son of Kenaz, Caleb’s younger brother” (Jdg. 1:13; 3:9) is ambiguous. Since CALEB (the spy who with Joshua had brought back a good report of the land of Canaan) is sometimes called

the “Kenizzite” (Num. 32:12; Josh. 14:6, 14), some hold that he was the son of Kenaz and thus the older brother of Othniel. The evidence as a whole, however, supports the view that Caleb should be regarded as the younger brother of Kenaz; thus Othniel was Caleb’s nephew. Caleb, in his old age at the division of the land, offered his daughter to any one who would take DEBIR, about 8.5 mi. (13.5 km.) SSW of HEBRON. His nephew Othniel took Debir and so acquired ACSAH as wife. Within fifteen years after the death of Joshua, Israel fell into apostasy, and God delivered them into the hand of CUSHAN-RISHATHAIM (Jdg. 3:8-11), king of MESOPOTAMIA. In their distress they prayed to the Lord who raised up Othniel to deliver them. He was thus the first of the seven “judges” to deliver Israel from foreign oppression. He so restored Israel that a period of forty years of peace set in. His son was Hathath (1 Chr. 4:13). See JUDGES, THE.

ouches. This English term, which refers to the settings where precious stones are mounted, is used by the KJV a number of times (Exod. 28:11, 13, 14, 25; 39:6, 13, 16, 18; NJPS, “frames”). The Hebrew word in question probably refers to a filigree setting—woven gold thread or wire (cf. NIV, NRSV). In the OT it refers most often to the gold settings of the engraved stones in the BREASTPIECE of the high priest.

outpost. See GARRISON.

oven. A chamber that is heated so as to roast or bake the food materials placed inside. There were three principal types. In EGYPT there was in nearly every house a structure of clay built on the house floor. In this, or on it, baking was done. In PALESTINE and SYRIA, a barrel-shaped hole in the ground was coated with clay and a quick hot fire of brambles or dry dung mixed with straw heated it. The dough, beaten very thin, was spread on the inside and almost immediately taken out, fully baked. In some places, a curved plate of iron is put over the sunken oven; but in cities the oven is a chamber of stone, from which the fire is raked when

the oven is very hot and into which the unbaked loaves are then placed (Hos. 7:4-7). See also **BREAD**.

Ovens, Tower of the. A tower in the western wall of postexilic JERUSALEM, restored by NEHEMIAH (Neh. 3:11). When the walls were rededicated, one of the processions, starting presumably from the VALLEY GATE, went N “past the Tower of the Ovens to the Broad Wall” (12:38). Archaeological excavations have uncovered the BROAD WALL, which intersected the western wall; thus the general location of the Tower of the Ovens can be determined (i.e., a relatively short distance S of the Broad Wall), though the precise site is unknown. Earlier attempts to associate this tower with the CORNER GATE were misleading.

overlay. Archaeology reveals that the process of overlaying was known quite early among the Egyptians, and the offspring of JACOB may have learned it during their stay in EGYPT. By far, gilding was the most prominent type of overlaying practiced by Israel. Gold plates covered parts of the TABERNACLE structure: the pillars that supported the veil and the side frames of the tabernacle with their bars. Gold-plated items of tabernacle furniture were the ARK OF THE COVENANT (inside and out; cf. Heb. 9:4) with its carrying bars, the table of SHOWBREAD with its bars, and the altar of INCENSE with its bars (Exod. 25-26; 36-37). Even more extensive was the amount of gold used in this way in Solomon’s TEMPLE: the cherubim, the floor, the two doors to the Holy of Holies, and the doors at the entrance to the temple were overlaid with gold. Overlaying with SILVER was done only sparingly, being limited to the capitals of the pillars in the court of the tabernacle (38:17, 19, 28). The altar of burnt offering with its carrying poles and the doors to the court of the temple were coated with bronze (Exod. 27:2, 6; 38:2, 6; 2 Chr. 4:9).

overseer. This English term or related words occur frequently in the OT. Overseers had charge of the workmen in the construction of Solomon’s TEMPLE (2 Chr. 2:18; NIV, “foremen”) and of those involved

with repairing the temple under Josiah's auspices (34:12-13, 17). JOSEPH was given oversight of POTIPHAR's house (Gen. 39:4-5; NIV, "put him in charge") and suggested to PHARAOH the appointment of overseers throughout Egypt (41:34; NIV, "commissioners"). Various other OT passages refer to overseers (e.g., 2 Chr. 31:13; Neh. 11:9, 14, 22; Isa. 60:17). In the NT, the KJV gives "overseer" only once as the rendering of *episkopos* G2176, which is descriptive of the function of ELDERS in the Ephesian church (Acts 20:28). In the other passages where this Greek noun appears, the KJV has "bishop," but the NIV translates it consistently as "overseer" (Phil. 1:1; 1 Tim. 3:2; Tit. 1:7; 1 Pet. 2:25). See BISHOP.

owl. See BIRDS.

ox. See ANIMALS.

oxgoad. See GOAD.

Ozem. oh'zuhm (Heb. *ōsem* H730, possibly "hot-tempered"). (1) Sixth son of JESSE and older brother of DAVID (1 Chr. 2:15).

(2) Son of JERAHMEEL and descendant of JUDAH through PEREZ and HEZRON (1 Chr. 2:25).

Ozias. See UZZIAH.

Ozni. oz'ni (Heb. *oznî* H269, prob. short form of AZANIAH, "Yahweh has heard"; the gentilic has the same form, *oznî* H270, "Oznite"). Son of GAD and eponymous ancestor of the Oznite clan (Num. 26:16); called EZBON in the parallel list (Gen. 46:16).

P

P (Priestly). An abbreviation used (along with D, E, and J) to designate one of the supposed sources of the PENTATEUCH, according to the Documentary Hypothesis. This priestly document is dated after the EXILE, when the professional priesthood is thought to have elaborated the ritual practices of the Jews and made them binding upon all the Jews. See also PRIEST.

Paarai. pay'uh-ri (Heb. *pa āray* H7197, apparently from *pā ar* H7196, “to open [the mouth wide]”). An ARBITE, listed among DAVID’s mighty warriors (2 Sam. 23:35); in the parallel passage he is called “Naarai son of Ezbai” (1 Chr. 11:37). See comments under EZBAI.

Pacatania. pak'uh-tan'ee-uh. See PACATIANA.

Pacatiana. pak'uh-ti-ay'nuh (Gk. *Pakatianos*, “peaceful”). Sometimes Pacatania. A province in ASIA MINOR whose capital was LAODICEA. At the end of 1 Timothy, the KJV includes this subscription on the margin: “The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.” This is the reading of the TR and of most Greek MSS, but none earlier than the eighth century. The name Pacatiana was first applied to a section of PHRYGIA in the fourth century A.D.

Paddan, Paddan Aram. pad'uhn, pad'uhn-air'uhm (Heb. *paddān* H7019 [only Gen. 48:7], prob. “plain”; *paddan ārām* H7020). KJV Padan, Padan-aram. The area of Upper MESOPOTAMIA around HARAN,

upstream of the confluence of the rivers EUPHRATES and HABOR (Gen. 25:20; 28:2-7; 31:18; et al.). The name occurs only in Genesis and is usually thought to be equivalent to ARAM NAHARAIM. The strategic importance of this sector of the FERTILE CRESCENT is reflected in the patriarchal narratives. Here ABRAHAM dwelt before his emigration to Canaan. He sent his servant to it to procure a bride for his son, ISAAC. And to the same area JACOB fled and dwelt with LABAN. See also ARAM.



© Dr. James C. Martin The Plain of Haran, where this photo of an old beehive home was taken, is in the region that the Bible calls Paddan Aram.

paddle. This word, which in Middle English referred specifically to a spade-shaped tool used for cleaning a plow, is used once by the KJV in a passage where the corresponding Hebrew word refers to a wooden spade (Deut. 23:13; NRSV, “trowel”; NIV, “something to dig with”).

Padon. pay´duhn (Heb. *pādôn* H7013, “ransom,” possibly short PEDAIHAH, “Yahweh has redeemed”). Ancestor of a family of temple servants (NETHINIM) who returned from the EXILE with ZERUBBABEL (Ezra 2:44; Neh. 7:47).

pagan. See GENTILE.

Pagiel. pay'gee-uhl (Heb. *pag î ēl* H7005, perhaps “one who intercedes with God” or “God has entreated [*or met*]”). Son of Ocran; he was the leader from the tribe of ASHER, heading a division of 41,500 (Num. 2:27-28; 10:26). Pagiel was among those who assisted MOSES in taking a census of the Israelites (1:13) and who brought offerings to the Lord for the dedication of the TABERNACLE (7:72-77).

Pahath-Moab. pay'hath-moh'ab (Heb. *pa at mô āb* H7075, “governor of Moab”). This name (apparently derived from a title) is attributed to an Israelite who may have held some office in MOAB, perhaps at the time that DAVID subjugated that nation (cf. 2 Sam. 8:2). We know nothing about him, but he had more than 2,800 descendants (through two distinct lines, it seems) who returned from the EXILE under ZERUBBABEL (Ezra 2:6; Neh. 7:11). Another group of 200 of his descendants returned later with EZRA (Ezra 8:4). Some of these descendants are mentioned elsewhere (Ezra 10:30; Neh. 3:11; 10:14).

Pai. SEE PAU.

paint. Biblical references to paint and painting are comparatively few, in spite of the fact that the people of the ANE have always been fond of bright colors. Black paint was used to enlarge the eyes (2 Ki. 9:30; Jer. 4:30; Ezek. 23:40). In Jer. 22:14, mention is made of painting a house in red; in Ezek. 23:14, of drawing pictures on the wall with the same pigment (the Heb. word is *šāšar* H9266, referring prob. to the bright red pigment *vermilion*, either *cinnabar*, red mercuric sulphide, or *minium*, red oxide of lead).

palace. The dwelling place of an important official. Palaces are found all over the biblical world. The science of ARCHAEOLOGY has given much light on these ancient structures. Israel built many palaces, and one finds frequent mention of them in Scripture. At GEZER the remains of a palace

belonging to the period of JOSHUA's conquest have been found. It is thought to be the palace of HORAM king of GEZER, whom Joshua conquered (Josh. 10:33). This building belongs to the group of structures known as fortress palaces. Many of these old palaces were made of stone. They were sometimes the entrances to great tunnels. Some were constructed over important wells or springs of water, which they controlled. The ruins of another palace at this site stem from a much later period. It is the Maccabean palace (see MACCABEE) and is thought to be the private headquarters of John Hyrcanus, the military governor.

David had two palaces at different times in his reign. The first was a simple one located at HEBRON, but the second one was much more elaborate, built of cedar trees furnished by HIRAM of TYRE and erected by workmen that this Phoenician king supplied (2 Sam. 5:11). SOLOMON's palace, which was built later, was a much more lavish structure, judging from its description given in 1 Ki. 7. It was about 150 x 75 ft. (45 x 22.5 m.) in size, constructed mostly of cedar in the interior and of hand-hewn stones for the exterior. Some of the foundation stones were 15 ft. (4.5 m.) long. Solomon's wealth and the skill of the Phoenician craftsmen must have produced a magnificent building. Nothing remains of this building today.

Remains of a palace have been found at MEGIDDO. Another palace has been discovered at SAMARIA, possibly built by OMRI. The foundation of this palace is in the bedrock common in that area. Most of these palaces are similar in style—a series of open courts with rooms grouped around them. An ivory palace belonging to AHAB is mentioned in 1 Ki. 22:39. For a long time scholars denied the truthfulness of this record, but archaeologists have confirmed the report. It was a large edifice about 300 ft. (90 m.) long from N to S. Many of its walls were faced with white marble. Wall paneling, plaques, and furniture made of or adorned with ivory have been uncovered.

Besides these palaces of PALESTINE, there were many splendid structures in MESOPOTAMIA in the Assyrian and Babylonian period. The remains of the great temple of SARGON II have been found at Khorsabad, 12 mi. (19 km.) N of the site of old NINEVEH. It was a mammoth structure covering 25

acres (10 hectares). Some of its walls were from 9 to 16 ft. (3-5 m.) thick. In the Oriental Institute Museum in Chicago one may see one of the stone bulls that once stood at the entrance of this palace. It is 16 ft. (5 m.) high, weighing c. 40 tons. An elaborately decorated palace was built by NEBUCHADNEZZAR at BABYLON. Another has been found on the EUPHRATES at MARI, dating to the early centuries of the second millennium B.C. This one is quite well preserved and reveals paintings, offices, apartments, and even a scribal school. Its discovery was important for many reasons, but especially because of the light it shed on the early development of ANE art. In addition, many famous palaces belonging to the PHARAOHS have also been found in EGYPT. Perhaps the best known of these is the palace of MERNEPTAH, from about 1230 B.C. Many of these were very elaborate structures.

palaeography. See PALEOGRAPHY.

Palal. pay´lal (Heb. *pālāl* H7138, prob. short form of PELALAI AH, “Yahweh has intervened”). Son of Uzai; he assisted NEHEMIAH in repairing the wall of JERUSALEM, working “opposite the angle and the tower projecting from the upper palace near the court of the guard” (Neh. 3:25).

palanquin. This English term, referring to an enclosed litter carried with poles, is used by the NRSV to render a Hebrew word that occurs only once (Cant. 3:9; KJV, “chariot”; NIV, “carriage”). The precise meaning of the word is uncertain, but it probably refers to a sedan, that is, a portable, covered chair designed to carry one person.

paleography. Also *palaeography*. The study of ancient writings. In biblical studies, the term is applied especially to the examination of Hebrew, Aramaic, and Greek MSS, focusing on the form, materials, and dates of ancient books, as well as on scribal practices. See TEXT AND VERSIONS

(OT); TEXT AND VERSIONS (NT).

Palestina. pal´uh-sti´nuh. KJV alternate name for PHILISTIA (Exod. 15:14; Isa. 14:29, 31; in Joel 3:4, “Palestine”). See also PALESTINE.

Palestine. pal´uh-stin. This name (derived from Heb. *pēlešet* H7148 [“Philistia”] through Lat. *Palaestina*) refers to an ancient region of SW Asia lying between the E coast of the MEDITERRANEAN Sea and the JORDAN River (but sometimes considered to include TRANSJORDAN). Often called “the Holy Land” or “the land of the Bible.”

I. Name. The term *Palestine* is not used in the NIV; it occurs four times in the KJV (Exod. 15:14; Isa. 14:29, 31; Joel 3:4), where the reference is to PHILISTIA, the SE coastal strip of the Mediterranean occupied by the PHILISTINES. JOSEPHUS used the Greek word *Palaistinē* in the same restricted geographical sense (e.g., *Antiq.* 1.6.2; 13.5.10). It is in Herodotus, the fifth-century Greek historian, that the extension of the term to cover a wider area is first seen (*Hist.* 2.104; 3.5; 91.7.89). The name Palestine is therefore another example of the common phenomenon whereby a land or a people is named after the part or the division with which first contact is made (e.g., the French name for Germany, *Allemagne*, derives from the trans-Rhenane federation of the Allemanni). The older Semitic name was CANAAN.

II. Locality and area. The limits of Palestine in ancient times lack precise definition, save in the case of the second-century Roman province of that name, whose boundaries may be fairly certainly drawn. The Leontes River (modern Litani) in PHOENICIA is commonly regarded as the logical N boundary, and the Wadi el- Arish in the S as the natural frontier with EGYPT. Political frontiers, ancient and modern, have not always respected these boundaries. Even the limits of Israel poetically marked in the phrase “from Dan to Beersheba” do not correspond (Jdg. 20:1). DAN was ancient Laish, some 30 mi. (50 km.) due E of TYRE on the sources of the Jordan. BEERSHEBA lay about 150 mi. (240 km.) to the S, as the crow flies, where Palestine merges into the desert of the NEGEV.

The description of the promised territory in Josh. 1:4 is geographically much more inclusive. The seacoast formed a definite enough W

boundary, though alien powers, from ancient Philistine to modern Egyptian, have always disputed the possession of these fertile lowlands behind the coast. The deepening desert made a firm, though changing boundary line to the E. To the W of a line drawn down the Jordan Valley, Palestine measures about 6,000 sq. mi. (15,500 sq. km.). If areas E of the Jordan, from time to time counted part of Palestine, are also included, the total area is nearer 10,000 sq. mi. (26,000 sq. km.). It is thus a little larger than the state of Vermont. As mentioned above, the distance from Dan to Beersheba is 150 mi. (240 km.). From W to E the distances are smaller still: in the N, from Acco to the Sea of Galilee (see GALILEE, SEA OF), the distance is 28 mi. (45 km.); in the S, from GAZA to the DEAD SEA, the distance is about 55 mi. (90 km.).



The physical geography of Palestine.

III. Climate. In spite of its narrow limits, the varied configuration of Palestine produces a great variety of climates. Thanks to the adjacent sea, the coastal plain, lying between latitudes 31 and 33, is temperate, with an average annual temperature of 57°F at JOPPA. Inland 34 mi. (55 km.), JERUSALEM, thanks to its height of c. 2,600 ft. (790 m.), registers an annual average of 63°, though with wider variations. At JERICHO, 15 mi. (24 km.) to the E, and 3,300 ft. (1,000 m.) below Jerusalem or 700 ft. (210 m.) below sea level, tropical climate prevails with intense and enervating summer heat. A similar contrast marks the temperate climate around the Sea of Galilee and the tropical heat around the Dead Sea.

Prevailing winds are W or SW and precipitate their moisture on the western slopes of the high country in a rainy season extending roughly from October to April. An occasional sirocco, or E wind, brings burning air from the great deserts of the hinterland (Job 1:19; Jer. 18:17; Ezek. 17:10; 27:26). The southern desert, S of Beersheba, is a parched wilderness, at present the scene of some of the world's major experiments in "dry-farming." The chief climatic advantage is a heavy fall of dew. The "former rain" of the biblical phrase (Jer. 5:24; Joel 2:23 KJV; NIV, "autumn rain") was the early part of the rainy season. The period is commonly followed by a time of heavy falls alternating with fine clear weather, until March or April, when the "latter rain" (NIV, "spring rain") falls with immense advantage to the maturing crops before the dry season, the ripening, and the harvest.

IV. Geography

A. The coast. The coast of Palestine is a line that sweeps S, with a slight curve to the W, without break or indentation. North of CARMEL lies Phoenicia, where a great maritime nation found the means to use and tame the sea; in this area, significantly, the coast is more hospitable, and offers hope of haven for ships. Those who lived behind the stern, flat coast of Palestine necessarily found the sea a barrier (Josh. 1:4) and an image of violence and restlessness (Isa. 17:12-13). By the same token, they were agricultural rather than maritime. From Carmel S to the Nile delta, the coastline is built of sandhills and low cliffs, without a sheltering offshore island to form a roadstead, or a river mouth to give minimum protection from the sea. The currents are parallel with the

coast, and still bear the silt of the Nile. The prevailing wind beats on the shore with ceaseless surf. No intruder, with the possible exception of the Philistines themselves, has ever landed there. Palestine's invaders have followed the open roads of her N – S plains and valleys.

For the same reason, artificial harbors anciently built on the coast, even HEROD's fine port of CAESAREA, have always been difficult to maintain: on the first relaxation of human effort, the sea has overwhelmed them. The makeshift or artificial ports on the Mediterranean coast may be listed as follows. DOR was used as a port, but it was an open roadstead, and never in firm control of the Israelite authorities. JOPPA was little better, save that some offshore reefs broke the force of the Mediterranean swell and offered a fair-weather port. First under Philistine and later under Syrian control, Joppa fell to the Jews as a conquest of Simon MACCABEE in 148 B.C. "To add to his reputation," runs the account, "he took Joppa for a harbor, and provided an access for the islands of the sea" (1 Macc. 14:5). Simon found a considerable Greek population in the port and had some trouble in occupying and fortifying it. After eighty-five years, during which the Syrians twice reoccupied the port, Pompey allotted it to SYRIA in his political organization of the area (63 B.C.). It was later returned to the Jews, and AUGUSTUS made it part of the domains of Herod the Great. These historical vicissitudes illustrate the disadvantages of a coastline that is geographically so disadvantageous. ASHKELON, the only Philistine city actually on the coast, and a foundation old enough to find mention in the Tell el-AMARNA Letters, served also as a port, and underwater archaeology has established the presence of harbor works. Caesarea, Herod's ambitious foundation 20 mi. (32 km.) S of modern Haifa, was an efficient port. Herod spent twelve years building, not only a harbor, but also a city of some magnificence. Enormous blocks of stone formed a breakwater, about 200 ft. (60 m.) wide in 120 ft. (35 m.) of water, and made the only real harbor on the coast. Associated harbor buildings, navigational aids, and a well-equipped town made Caesarea the natural seat for Roman authority in Palestine.

B. The maritime plain. A coastal plain shaped like a long spear point, with its tip where Carmel thrusts to the sea, is the main western

geographical feature of Palestine. North of Carmel, the small plain of Acco or Acre, a detached section of the coastal plain, should be mentioned. South of Carmel, widening from 8 to 12 mi. (13-19 km.) and extending for 44 mi. (71 km.), is the Plain of SHARON, once an extensive oak forest, well-watered, and bounded to the S by low hills. South again of this inconsiderable barrier, and similarly widening over the course of its 40 mi. (65 km.) to the borders of Egypt, is the famous Plain of Philistia, after which the entire land was named. Unhealthy marshes were found at the S end of the Philistine plain, but in spite of that, the coastal plain has always been a highway of commerce or aggression. By this path traveled the Egyptian conquerors THUTMOSE III, RAMSES II, and Seti I, seeking out their northern foes, the HITTITES. By this same path, and thence into the Plain of ESDRAELON, traveled Cambyses, Alexander, Pompey, Saladin, Napoleon, and Allenby. The plain forms the western blade of the FERTILE CRESCENT, the grand highway between Africa, Asia, and Europe.

C. The uplands. The tumbled hill-country that forms the core or backbone of the land, is a continuation of the more clearly defined Lebanon ranges N of Palestine. This extended mountain chain breaks up into confused hills in the desert of the S. Three divisions are to be distinguished: GALILEE, SAMARIA, and JUDAH. Galilee is rugged, especially to the N, where a height of c. 4,000 ft. (1,220 m.) above sea level is reached near MEROM. The S portion is less hilly and might even be described as rolling land, arable, fertile, and temperate in climate. South of Galilee, the Valley of JEZREEL, or the Plain of Esdraelon, cuts the range, the location of many important ancient towns and an open highway to the N. The town of MEGIDDO controlled the pass into the Plain of Sharon. Since Mount Carmel dominated the road along the coast, Megiddo was a place of paramount strategic importance. From the strife that, through the centuries, necessarily gathered around it, ARMAGEDDON, or “the Hill of Megiddo” became a symbol of the struggle of nations (Rev. 16:16). Two valleys from Esdraelon give access to the Jordan. One passes between TABOR and MOREH, the other between Moreh and GILBOA. Here lay the best E – W travel routes of the land.

The Samaria hill-country forms the geographical heart of Palestine.

The uplands rise in the N to about 1,640 ft. (500 m.) in Mount Gilboa, and cast up two conspicuous peaks: EBAL (3,077 ft./938 m. above sea level) and GERIZIM, a lower eminence. Fertile valleys intersect these high masses, and since the valley floors are themselves of considerable altitude, the higher country has not the visible height or prominence that the sea level figures appear to indicate.



© Dr. James C. Martin Aerial view of the Jezreel Valley looking N toward the western section of the Nazareth Ridge. This area provided an important transportation route across ancient Palestine.

The third division of the hill country is Judah. Here the summits are lower than in the region of Samaria, falling to about 2,600 ft. (800 m.) in Jerusalem and touching their highest point, 3,370 ft. (1,030 m.), near Hebron. This country forms a watershed that strains the moisture from the Mediterranean sea breezes. The eastern slopes, in consequence, deteriorate into the barren “wilderness of Judah,” deeply intersected by the arid ravines that converge on the Dead Sea. This barren wasteland was the refuge of DAVID in his outlaw days.

Ordered life and agriculture was concentrated on the W in the so-called SHEPHELAH, the sloping foothills and valley tongues that led up from the coastal plain into the Judean hills. In sheltered folds of the hills, agriculture flourished, and fertility seeped down from the higher land. The Shephelah was disputed territory. In days of strength the Hebrew

highlanders pressed down toward the plain. When their strength flagged, the Philistine lowlanders thrust up into the foothills. The Shephelah saw a pressure front between the Semitic claimants from the desert and the E, and those from the W. Fortresses such as LACHISH, DEBIR, LIBNAH, AZEKAH, and BETH SHEMESH were located in the Shephelah. To the S the Judean hill-country breaks up into the arid wilderness of the Negev. There is strong archaeological evidence for a considerable population in this area in the early centuries of the Christian era, made possible by efficient water conservation, irrigation systems, and the effective use, through rock-mulching, of the heavy fall of dew.

D. The Jordan Valley. This depression, which contains the Jordan River and its associated bodies of water, is part of a huge split in the crust of the globe, a geological fault that extends N to form the valley between the two Lebanon ranges, and S to form the arid valley of the ARABAH, the Gulf of AQABAH, and the African chain of lakes. The Jordan rises from multiple sources on the W slopes of Mount HERMON and becomes a distinctive stream a few miles N of the shallow reedy lake called Huleh today. The Canaanite stronghold of HAZOR lay a few miles to the SW. From its sources to Huleh, the Jordan drops 1,000 ft. (300 m.) over a distance of 12 mi. (19 km.), and enters the lake 7 ft. (2 m.) above sea level. Over the 11 mi. (18 km.) to the Sea of Galilee, it drops to 682 ft. (208 m.) below sea level. From Galilee to the Dead Sea there is a further drop of c. 600 ft. (180 m.).

Some of Palestine's most fertile soil is found around the shores of the Sea of Galilee, and the lake itself was the center of an extensive and vigorous fishing industry. CAPERNAUM, BETHSAIDA, and perhaps KORAZIN, were lakeside towns, with a strong fishing industry. It is clear that the first disciples, who were firshermen, were called from an active and prosperous stratum of Galilean society. Flowing S from Galilee, through a wide-floored valley walled by cliffs, the Jordan follows a fantastically meandering course, taking 200 mi. (320 km.) of winding stream to cover 65 mi. (105 km.) measured in a straight line. Much of the valley floor is tangled vegetation, fed lushly by the periodic floodwaters of the river. It is this wilderness that JEREMIAH calls "the swelling" (KJV) or "the thickets" (NIV) of Jordan (Jer. 12:5; 49:19). Fords are numerous.

The river enters the Dead Sea near Jericho. This lake has no outflow and its water is therefore 25 percent salt deposits, the raw material of a flourishing chemical industry recently established in the region of the lake. Two-thirds of the way down the eastern coast, W of KIR HARESETH in MOAB, an irregular peninsula known as “the Tongue” projects into the sea. South of this peninsula the water is only a few feet deep, forming a large bay known anciently as “the Valley of Siddim” (Gen. 14:3). Here, it is thought, were situated the CITIES OF THE PLAIN, namely, SODOM, GOMORRAH, ADMAH, ZEBOIIM, and ZOAR. About 2000 B.C. a great catastrophe overwhelmed the area and depressed the ground level. Underwater archaeological exploration seems to confirm that Sodom and its associated towns perished in this cataclysm.

E. The plateau of Transjordan. This is not part of modern Palestine and was alien territory over much of ancient history. It was, however, intimately connected with biblical history, and its geography is relevant in consequence. North of the YARMUK, a tributary of the Jordan, is BASHAN. Through this region in NT times curved the eastern members of the federation of ten cities known as the DECAPOLIS. In its eastern quarter lay the TRACONITIS of the Greeks (Lk. 3:1), a tumbled waste of ancient volcanic stone, a natural defensive area, and part of the principality of OG of Bashan (Deut. 3:4).

South of Bashan, and extending to the river, is GILEAD. The JABBOK, whose banks were the scene of JACOB’s contest (Gen. 33), rose near RABBAH of the Ammonites (the Philadelphia of the Decapolis) and irrigated a considerable territory. In the tribal settlement recorded in Num. 32 and Josh. 12, MANASSEH was allotted all Bashan in the N, REUBEN the Moabite highlands in the S, and GAD the central land of Gilead. Hence the identification of Gad with Gilead in Jdg. 5:17. In Gilead was the brook KERITH, scene of ELIJAH’s retreat, and David’s refuge of MAHANAIM. It was well watered and wooded.

South of Jabbok, down to the ARNON, which joins the Dead Sea halfway down its eastern coast, the plateau becomes increasingly arid and desolate. This area contains the height of NEBO, the old land of AMMON. South of Arnon is MOAB, a high plateau seldom controlled by Israel; and

farther S still is **EDOM**, a region valuable for its mineral deposits and first controlled and exploited by David and Solomon. It was possibly the iron of Edom, smelted in the considerable industrial district just N of the Gulf of Aqabah, that enabled Israel to emerge from the Bronze Age and meet the iron-using Philistines on their own terms. **PETRA**, the strange rock of the desert trade routes, was originally an Edomite stronghold.



© Dr. James C. Martin The Maktesh Ramon, the world's largest karst crater (c. 24 mi./39 km. long), lies in the southern portion of Palestine. (View to the SW.)

V. Animal life. Besides the common domesticated animals of the ANE (horse, ox, sheep, goat, camel, ass, mule), Palestine was the habitat of numerous predatory beasts, principally the lion, leopard, wolf, jackal, and fox. The hare, the coney (a species of rabbit), the wild boar, and the deer were also found. A concordance, under any of these heads, will show the variety of metaphor and imagery based on animal life, both tame animals and the “beasts of the field.” The dog was considered almost a wild creature and provided a term for uncleanness, treachery, and contempt. The dog of Palestine was a pariah and scavenger; no mention is made of its being used in hunting nor shepherding, except Job 30:1. Song birds are rare, but scavenger and predatory fowl included the eagle, vulture, owl, hawk, and kite. The heron, bittern, osprey, partridge, peacock, dove, pigeon, quail, raven, stork, and sparrow were common and find frequent reference in both Testaments. Fish were plentiful, especially in Galilee, where the shoals were dense. The chief edible fish seem to have been carp. Bees, grasshoppers, and locusts were

among the insects. Palestine lies in the belt of territory subject to locust invasion, and the book of JOEL is striking evidence for the destructive visitation of such insect swarms. See also ANIMALS; BIRDS.

VI. Plant life. Flowers are abundant in spring, giving brilliant display for a brief period only; hence their use as a symbol of the ephemeral nature of life (Job 14:2; Ps. 103:15). The “lilies of the field” (Matt. 6:28) may have been a comprehensive term covering anemones, irises, and other blooms. The rose was probably the crocus (Cant. 2:1; Isa. 35:1). Trees grow vigorously in Palestine under proper cultivation, but the forest coverage in ancient times is a matter for conjecture. It may be safely assumed that parts of Palestine must have been more heavily wooded in ancient times than today. Invasion and the Turkish tax on trees combined over the centuries to destroy the arboreal flora of Palestine. On the other hand, Palestine is not an ideal region for major forest growth. The chief kinds of trees were the oak, including the evergreen ilex, the terebinth, the carob, and the box; some pines; cypresses; and plane trees by the water. The plane is probably the tree of Ps. 1, “planted by streams of water.” Josephus mentions the walnut, and the sycamore-fig is mentioned in Amos (Amos 7:14), Isaiah (Isa. 9:9-10; NIV “fig”), and Luke (Lk. 19:4). Smaller growth is formed of dwarf or scrub oak, dwarf wild olive, wild vine, juniper, and thorn. Such scrub often marks the abandoned sites of ancient cultivation. Oleanders sometimes line riverbeds. The olive, the vine, the fig, and the date palm were the chief fruit-bearing trees or plants of ancient Palestine, and balsam groves were farmed at Jericho. Grain crops were barley, wheat, and millet. Wheat grew in the broader valleys and plains, the best areas for its cultivation being Philistia and Esdraelon. Barley grew on the higher slopes, a less-valued crop. Beans and lentils were the chief vegetables. Jacob’s “red stew” (Gen. 25:30) was probably a variety of red beans or lentil. The land was poor in grass; pasturage, as Western countries know it, was unknown. Hence the imagery of grass in reference to the brevity of life (Ps. 90:5-7; 103:15; Isa. 40:6). See also PLANTS.

palimpsest. A writing material (esp. a PARCHMENT MS) that has had its

text scraped off and replaced with new writing. Many biblical MSS are palimpsests, including an important parchment from the fifth century known as CODEX EPHRAEMI: its biblical text was erased in the Middle Ages and replaced with patristic writings. Through the use of chemical reagents and other means, much of the original text can often be recovered. See TEXT AND VERSIONS (NT).

pallet. This English term, referring to a small and portable bed or mattress, is used by some versions to render Greek *krabaton* G3187 (Mk. 2:4 et al.; NIV, “mat”).

Pallu. pal’yoo (Heb. *pallû* H7112, perhaps short form of PELAIAH, “Yahweh is wonderful”; gentilic *pallu î* H7101, “Palluite”). Son of REUBEN, grandson of JACOB, and eponymous ancestor of the Palluite clan (Gen. 46:9 [KJV, “Phallu”]; Exod. 6:14; Num. 26:5, 8; 1 Chr. 5:3). His “son” or descendant ELIAB was the father (or ancestor) of DATHAN and ABIRAM, who joined KORAH in his rebellion against MOSES (Num. 16:1; in this verse, some emend PELETH to Pallu).

palm (of the hand). See WEIGHTS AND MEASURES.

palmerworm. See ANIMALS (under *grasshopper*).

Palms, City of. A designation used with reference to JERICHO (Deut. 34:3; 2 Chr. 28:15). In the book of Judges, however (Jdg. 1:16 [note the reference to ARAD]; 3:13), the context has suggested to some scholars that the name originally designated a site S of the DEAD SEA, such as TAMAR (PLACE) or ZOAR.

palm tree. See PLANTS.

Palmyra. See TADMOR.

palsy. See DISEASES.

Palti. pal'ti (Heb. *palṭî* H7120, prob. short form of *palṭî ḗl* H7123, “God is my deliverance”). (1) Son of Raphu, from the tribe of BENJAMIN, and one of the twelve spies sent out by MOSES to reconnoiter the Promised Land (Num. 13:9).

(2) Alternate form of PALTIEL #2.

Paltiel. pal'tee-uhl (*palṭî ḗl* H7123, “God is my deliverance”). (1) Son of Azzan; he was a leader from the tribe of ISSACHAR, chosen to assist in the distribution of the land (Num. 34:26).

(2) Son of Laish, from the Benjamite village of GALLIM; for a time he was the husband of SAUL's daughter, MICHAL (1 Sam. 25:44 [KJV, “Phalti,” and NRSV, “Palti,” both following MT]; 2 Sam. 3:15 [KJV, “Phaltiel”]). Michal had been married to DAVID, but when he lost favor with Saul, she was given to Paltiel. After the death of Saul, David demanded of ISH-BOSHETH that Michal be restored to him; as she was taken back to David, Paltiel followed her weeping (2 Sam. 3:16).

Paltite. pal'tit (Heb. *palṭî* H7121, gentilic of *peleṭ* H7118, “deliverance”). A designation applied to Helez, one of David's mighty warriors (2 Sam. 23:26). See comments under HELEZ #1.

Pamphylia. pam-fil'ee-uh (Gk. *Pamphylia* G4103, “[land of] all tribes”). A lowland district situated halfway along the S coast of ASIA MINOR. At the time of the apostle PAUL, Pamphylia was a small Roman PROVINCE, extending some 75 mi. (120 km.) along the coast and 30 mi. (50 km.) inland, following the lower course of the valley of the Cestrus to

the Taurus mountains in the interior. It was surrounded by CILICIA to the E, LYCIA to the SW, and PISIDIA to the N. The region was subject to numerous invasions of peoples throughout its history.

Pamphylia is first mentioned in the NT in Acts 2:10, where it is said that some of the pilgrims in Jerusalem at PENTECOST were from that province. Later, Paul visited the territory on his first missionary journey when he preached at PERGA, the chief center of the territory (13:13; 14:24). Here John Mark left the party and returned to Jerusalem (13:13; 15:38; see MARK, JOHN). Later, when Paul as a prisoner sailed near Pamphylia (27:5), he evidently crossed the Pamphylian Gulf. Christianity appears to have been slow in becoming established here, in an area characterized by its amalgam of ethnic groups. Besides Perga, the chief cities of Pamphylia were Attalia (c. 12 mi./19 km. SW of the chief city), Side (over 30 mi./50 km. to the SE, founded by Aeolian settlers), Aspendus (a Persian naval base), and Attaleia. It was probably at Attaleia where the apostle Paul began his journey through the province.

pan. This English term is used variously in Bible translations to render several Hebrew terms, such as *kiyyôr* H3963 (1 Sam. 2:14, where it is distinguished from “kettle,” “caldron,” and “pot”). See also POTTERY; VESSEL.

panel. The NIV and other versions use this noun to translate, for example, Hebrew *misgeret* H4995 with reference to the rims or sides of the wheeled laver stands in the TEMPLE (1 Ki. 7:28-29 et al.; KJV and NRSV, “borders”; NJPS, “insets”). These lavers were box-shaped, with the sides formed of ornamented stile and rails. As a verb, *panel* sometimes translates *sāpan* H6211, “to cover,” used of the labor that Shallum (i.e., JEHOAHAZ), king of JUDAH, foolishly lavished on the walls and ceiling of his palace in the face of impending doom (Jer. 22:14); it was also invidious that the repatriates of HAGGAI’s day paneled their houses, but left God’s house in ruins (Hag. 1:4).

Pannag. pan’ag (Heb. *pannag* H7154). KJV transliteration of a Hebrew

term that occurs only once, with reference to the items that Judah and Israel traded with TYRE: “wheat of Minnith, and Pannag, and honey, and oil, and balm” (Ezek. 27:17; similarly NJPS). If the word is indeed a place name, the town or region is not known. Most modern versions interpret it as a type of food, though what that might be can only be conjectured (NRSV, following the Syriac, has “millet”; NIV, more generally, “confections”). See also MINNITH; PLANTS.

pantheism. The view that God should be identified with the forces and laws of nature. See MONOTHEISM.

pap. KJV term for “breast, chest” (Ezek. 23:21; Lk. 11:27; 23:29; Rev. 1:13), now obsolete in this sense.

paper. See PAPYRUS; WRITING.

Paphos. pay´fos (Gk. *Paphos* G4265). The capital city of CYPRUS, located at the extreme western end of this large island. The Paphos of the NT is really Nea (New) Paphos, a Roman city rebuilt by AUGUSTUS; the old Greek city of Paphos, dedicated to the worship of Aphrodite, lay 10 mi. (16 km.) to the south. In Nea Paphos, PAUL and BARNABAS encountered the wiles of the Jewish sorcerer ELYMAS in the court of Sergius PAULUS, the Roman governor. Paul’s miracle of blinding the magician led to the conversion of Paulus (Acts 13:6-13). New Paphos is now known as Baffa.



© Dr. James C. Martin This mosaic, depicting a boxing scene, is from the floor of a Roman house in the city of Paphos.

papyrus. A reed or rush that grows in swamps and along rivers or lakes, often to the height of 12 ft. (c. 3.5 m.) with beautiful flowers at the top. The stalk is triangular in shape, something like a giant celery stalk. In ancient times it was found mainly along the NILE in EGYPT but was also known in PALESTINE. For commercial use the stalk was cut into sections about 12 in. (30 cm.) long, and these pieces were then sliced lengthwise into thin strips, which were shaped and squared and laid edge to edge to form a larger piece. Other strips were laid horizontally over these strips and both were pressed together, dried in the sun, scraped, and rubbed until there emerged a smooth yellowish sheet much like our heavy wrapping paper, only thicker and heavier. The juice of the pith served as the glue, but sometimes other paste was added.

The manufacture of papyrus was a flourishing business in Egypt, where baskets, sandals, boats, and other articles were made of it. It was not unknown among the Hebrews (Job 8:11), and many believe that the ARK OF BULRUSHES that held baby MOSES was made of papyrus (Exod. 2:3). But the most common use of the product was for WRITING material, so much so that *papyrus* became the name for writing paper. The art of making papyrus goes back to 2000 B.C., and it was the common writing material in the Greek and Roman worlds from 500 B.C. until A.D. 400, when vellum (see PARCHMENT) largely replaced it. There is little doubt that the NT books were written on papyrus (pl. *papyri*). The material was also called *chartēs* G5925 in Greek, and John no doubt wrote his second letter on such paper (2 Jn. 12).

For long books (rolls or SCROLLS) many pieces of papyrus were glued together and rolled up. Such a roll was called *mēgillâ* H4479 in Hebrew and *biblion* G1046 in Greek (cf. Ezek. 2:9-10; 2 Tim. 4:13; Rev. 10:2, 8, 9-10). The width of the roll varied from 3 to 12 in. (8-30 cm.), and sometimes the roll got to be very long. Luke's gospel is estimated to have been about 30 ft. (9 m.) long, 2 Thessalonians may have been only 18 in. (46 cm.), and short letters like Jude or Philemon were perhaps written on a single small sheet. The writer wrote in columns evenly spaced along

the length of the roll, and the reader read one column at a time, unrolling with one hand and rolling up with the other.

Papyrus, however, becomes brittle with age and easily decays, especially when damp. This is why the autographs of the NT writings have perished. They may also have been literally read to pieces and during persecution were deliberately destroyed. But thousands of ancient papyri, both biblical and secular, have been found in the dry sands of Egypt and elsewhere. Many of these documents the ancient inhabitants themselves regarded as useless: outdated commercial transactions, brief private letters, contracts of marriage and divorce, memoranda. Yet it was precisely these insignificant materials that revealed how the common folk of Hellenistic times actually lived and spoke. The discovery revolutionized our understanding of NT GREEK, for it soon became clear that the apostles had written in the language of the common people. In addition, extremely important MSS of the NT itself have been discovered, some of them dating back to the second century; examples are the Rylands Papyrus, the Chester Beatty Papyri, and the Bodmer Papyrus of the Gospel of John. They have added much to our knowledge of the Greek language and the text of the NT. See TEXT AND VERSIONS (NT).

parable. In classical Greek, the noun *parabolē* G4130 meant “juxtaposition, comparison, illustration” (from the verb *paraballō*, which had several senses, including “to lay [one thing] beside [another], to compare”). In the NT, the word is applied to a saying or story that seeks to drive home a point the speaker wishes to emphasize by illustrating it from a familiar situation of common life. In the SEPTUAGINT, this term is used frequently as the equivalent of Hebrew *māšāl* H5442, in which the idea of comparison can also be present (e.g., Ezek. 17:2; 24:3).

When the subject of parables is discussed it is preeminently the stories told by JESUS CHRIST that come to mind. Whether in his instruction of the disciples or his preaching to the crowds that flocked to hear him or his debates with the scribes and PHARISEES, he regularly used this method: “he did not say anything to them without using a parable” (Matt. 13:34). When his disciples asked him why he did this, he replied that it was an effective method of revealing truth to the spiritual and ready mind and

at the same time of concealing it from others (13:11). Christ came as Israel's King and only after they had rejected him did he employ this form of imparting spiritual truth. Those who had rejected him were not to know the "secrets of the kingdom of heaven."

The parables of Jesus are not allegories, even though sometimes they include allegorical elements. The details of the stories make them more vivid and effective, but each parable is told to drive home one major point. The most distinctive parables of Jesus are parables of the KINGDOM OF GOD, designed to embody some aspect of his preaching. They were not mere illustrations, but integral to the whole ministry of Jesus. In the parables the kingdom of God itself comes to expression and Jesus bears testimony to his own person and mission, albeit in veiled form, so that the hearers' response to the parable is their response to the kingdom of God and to Jesus himself.

The following classification of parables is adapted from A. B. Bruce, *The Parabolic Teaching of Christ* (1904), pp. 8ff.

I. Didactic parables

- A. Nature and development of the kingdom 1. The sower (Matt. 13:3-8; Mk. 4:4-8; Lk. 8:5-8) 2. The tares (Matt. 13:24-30) 3. The mustard seed (Matt. 13:31-32; Mk. 4:30-32; Lk. 13:18-19) 4. The leaven (Matt. 13:33; Lk. 13:20-21) 5. The hidden treasure (Matt. 13:44) 6. The pearl of great price (Matt. 13:45-46) 7. The drag net (Matt. 13:47-50) 8. The blade, the ear, and the full corn (Mk. 4:26-29) B. Service and rewards 1. The laborers in the vineyard (Matt. 20:1-16) 2. The talents (Matt. 25:14-30) 3. The pounds (Lk. 19:11-27) 4. The unprofitable servants (Lk. 17:7-10) C. Prayer 1. The friend at midnight (Lk. 11:5-8) 2. The unjust judge (Lk. 18:1-8) D. Love for neighbor: the Good Samaritan (Lk. 10:30-37) E. Humility 1. The lowest seat at the feast (Lk. 14:7-11) 2. The Pharisee and the publican (Lk. 18:9-14) F. Worldly wealth 1. The unjust steward (Lk. 16:1-9) 2. The rich fool (Lk. 12:16-21) 3. The great supper (Lk. 14:15-24)

II. Evangelic parables

- A. God's love for the lost 1. The lost sheep (Matt. 18:12-14; Lk. 15:3-7) 2. The lost coin (Lk. 15:8-10) 3. The lost son (Lk. 15:11-32) B.

Gratitude of the redeemed: the two debtors (Lk. 7:41-43) **III.**

Prophetic and judicial parables

- A. Watchfulness for Christ's return 1. The ten virgins (Matt. 25:1-13) 2. The faithful and unfaithful servants (Matt. 24:45-51; Lk. 12:42-48) 3. The watchful porter (Mk. 13:34-37) B. Judgment on Israel and within the kingdom 1. The two sons (Matt. 21:28-32) 2. The wicked husbandmen (Matt. 21:33-34; Mk. 12:1-12; Lk. 20:9-18) 3. The barren fig tree (Lk. 13:6-9) 4. The marriage feast of the king's son (Matt. 22:1-14) 5. The unforgiving servant (Matt. 18:23-25) **Paraclete.** See ADVOCATE; HOLY SPIRIT.

paradise. This term derives from Greek *paradeisos* G4137, “park, garden” (itself borrowed from Persian; cf. also Heb. *pardēs* H7236 [only Neh. 2:8; Eccl. 2:5; Cant. 4:13]). Its common English meaning is “a place [or state] of bliss,” but in biblical usage it has a specialized sense. The Greek translation of the OT (see SEPTUAGINT) uses this term most frequently with reference to EDEN (Gen. 2:8-10 et al.). The word begins to take on an eschatological nuance in some prophetic passages (e.g., Isa. 51:3 LXX), and this idea becomes more prominent in the PSEUDEPIGRAPHIA (e.g., 2 En. 8.1-3). The term occurs three times in the NT, always with reference to the ultimate place of spiritual bliss (Lk. 23:43; 2 Cor. 12:4; Rev. 2:7).

paraenesis. pair'uh-nee'sis. Also *parenesis* (adj. *paraenetic* or *parenetic*). This technical term (from a common Gk. noun, *parainesis*, “exhortation”; cf. the cognate verb *paraineō* G4147, “to exhort, recommend, advise, warn”) is used in biblical scholarship with reference to passages characterized by instructions and commands. It occurs most frequently in discussions of hortatory sections in the NT letters.

Parah. pay'ruh (Heb. *pārāh* H7240, possibly from the verb *pārāh* H7238, “to be fruitful”). A town within the tribal territory of BENJAMIN (Josh. 18:23). It is generally identified with Khirbet Ain Farah, c. 4.5 mi. (6.5 km.) NE of JERUSALEM, although some believe it should be located

farther N, near BETHEL and OPHRAH, with which it is grouped.

parallelism. See POETRY.

paralysis, paralytic. See DISEASES.

paramour. This term, meaning “an illicit lover,” is used once by the KJV and other versions (Ezek. 23:20; NIV, “lovers”). In this passage, where the symbolic women OHOLAH AND OHOLIBAH represent adulterous (i.e., idolatrous) SAMARIA and JERUSALEM, the Hebrew word refers to males, but elsewhere it is properly rendered CONCUBINE (Gen. 22:24; Jdg. 8:31; et al.).

Paran. pay’ruhn (Heb. *pā rān* H7000, meaning uncertain). A broad central area of desert in the SINAI Peninsula. It is to be distinguished from three smaller deserts that are peripheral districts: SHUR in the NW, bordering EGYPT; Sinai itself, in the southern tip of the peninsula; and ZIN, in the NE between KADESH BARNEA and the ARABAH trough. Consequently, there is some overlap in the rather vaguely defined boundaries of Paran. The whole area is some 23,000 sq. mi. (60,000 sq. km.), divisible into three main topographical sections. In the wilderness of Shur, to the N, lie wide open sandy plains and the dune-fringed coast. Paran is bordered to the S by ranges of hills or isolated groups of hills. The central area consists of elevated sedimentary tablelands, collectively called the Jebel at-Tih. This is the great “desert of the wanderings,” rising from 3,900 to 5,290 ft. (c. 1200-1610 m.) above sea level, terminating in the S in the high plateau of Egma. All this area, over half of the total drainage area of the Sinai Peninsula, is drained by the Wadi el- Arish and its seasonal tributaries into the MEDITERRANEAN. To the S of these tablelands are the crystalline mountains of southern Sinai, a deeply dissected landscape of gorges and mountain blocks. The eastern edge of the Sinai Peninsula is intensely broken up into dissected hills, trough faults, and wadi floors—a wild assortment of landforms impossible to describe in detail.



© Dr. James C. Martin The Desert of Paran.

Paran thus has been associated with wild desert conditions of both relief and climate, astride the trade routes, and also as an inhospitable refuge to those seeking isolation. It was the district settled by ISHMAEL (Gen. 21:21) and crossed by the Israelites at the EXODUS (Num. 10:12; 12:16; 13:3-26). From it the Israelites sent their spies into Palestine (13:26). DAVID fled into Paran after the death of SAMUEL (1 Sam. 25:1), possibly to the N sector of the area. Mount Paran (Deut. 33:2 and Hab. 3:3) could refer to any one of a number of prominent peaks in the mountains in the southern Sinai Peninsula.

parapet. This English word, referring to a structure that protects the edge of a platform or roof, is used especially to render a Hebrew word that occurs only once (Deut. 22:8; KJV, “battlement”). Houses in Palestine were built generally with flat roofs, which frequently were used as porches, so parapets were needed to prevent persons from falling off. Negligent homicide was to be avoided by the builder and owner. The English term is also used by the NIV in another context (Ezek. 40:13, 16).

Parbar. pahr´bahr. KJV transliteration of a Hebrew word that occurs only in a verse indicating one of the stations of temple gatekeepers: “At

Parbar westward, four at the causeway, *and* two at Parbar” (1 Chr. 26:18; cf. also what may be the pl. form in 2 Ki. 23:11). The precise meaning of this term is uncertain, but it may be derived from a Persian word meaning “outer court, vestibule,” so the rendering “court” (cf. NIV) is probably the most satisfactory.

parchment. The skin of a sheep (or goat) prepared in such a way that makes it suitable for writing; also, a MS made of this material. This term (derived from the name PERGAMUM, because this city had a reputation for manufacturing the product) is often interchangeable with *vellum*, although the latter refers more specifically to the fine-grained skin of a young animal. Because parchment was more durable and expensive than PAPYRUS, it was used for particularly important or valuable documents. When PAUL asked TIMOTHY to bring him his SCROLLS, he added the comment, “especially the parchments” (2 Tim. 4:13, Gk. *membrana* G3521), which many think is a reference to the apostle’s personal copies of the OT Scriptures. See TEXT AND VERSIONS (OT); TEXT AND VERSIONS (NT).

pardon. See FORGIVENESS.

parenesis, parenetic. See PARAENESIS.

parent. See FAMILY; FATHER.

Parmashta. pahr-mash’tuh (Heb. *parmaštā* H7269, possibly from Old Pers. *fara-ma-ištha*, “preeminent”). One of the ten sons of HAMAN who were put to death by the Jews (Esth. 9:9).

Parmenas. pahr’muh-nuhs (Gk. *Parmenas* G4226, “steadfast,” prob. short form of *Parmenidēs* or a similar name). One of the seven men appointed by the early church to serve tables and thereby relieve the

apostles for other duties (Acts 6:5).

Parnach. pahr´nak (Heb. *parnāk* H7270, perhaps from Pers. *farnaces*, “success”). TNIV Parnak. Father of ELIZAPHAN; the latter was a leader from the tribe of ZEBULUN appointed to assist in dividing the land of CANAAN among the tribes (Num. 34:25).

Parnak. pahr´nak. TNIV form of PARNACH.

Parosh. pay´rosh (Heb. *par ōš* H7283, “flea”). Ancestor of a family of 2,172 people who returned from the EXILE with ZERUBBABEL (Ezra 2:3; Neh. 7:8). Subsequently, a leader of the same family named Zechariah, along with 150 other men, came up from BABYLON with EZRA (Ezra 8:3). Some of his descendants are mentioned elsewhere (Ezra 10:25; Neh. 3:25; 10:14).

parousia. See ESCHATOLOGY.

Parshandatha. pahr-shan´duh-thuh (Heb. *paršandātā* H7309, a Persian name of uncertain meaning). One of the ten sons of HAMAN who were put to death by the Jews (Esth. 9:7).

parsin. See MENE, MENE, TEKEL, PARSIN.

Parthians. pahr´thee-uhnz (Gk. *Parthoi* G4222). On the day of PENTECOST, some of the people who heard the apostles speak in foreign languages were Parthians (Acts 2:9). Parthia was the name of a Persian satrapy (see PERSIA) lying to the SE of the Caspian Sea and corresponding to the NE section of modern Iran. Originally, its inhabitants were the Parni, but in the middle of the third century B.C. they successfully rebelled against the SELEUCIDS and formed what came to be known as the Parthian empire.

During the next century, under Mithradates I and II, their territory expanded greatly, from the Indus River to as far W as the EUPHRATES. The Parthians became a constant threat to the ROMAN EMPIRE and were not subdued until the time of TRAJAN (c. A.D. 116). Some have thought that the vision of the two hundred million mounted troops in Rev. 9:13-19 alludes to the dreaded Parthian cavalry.

partition, middle wall of. In Eph. 2:14 PAUL asserts that Christ has broken down the “middle wall of partition” (KJV; NIV, “dividing wall of hostility”) that divided JEWS and GENTILES, and has made of the two one new people. Paul probably alludes here to a literal wall as a tangible symbol of the division between Jews and Gentiles—the wall in the TEMPLE area in JERUSALEM separating the court of the Gentiles from the courts into which only Jews might enter. On this wall was a notice in Greek and Latin, warning Gentiles to keep out on pain of death. In A.D. 1871 archaeologists who were excavating the site of the temple found a pillar with this inscription, “No man of another nation is to enter within the fence and enclosure around the temple, and whoever is caught will have himself to blame that his death ensues.” Paul himself almost lost his life in the temple enclosure when at the end of his third missionary journey his Jewish enemies accused him of bringing TROPHIMUS the Ephesian past this barrier in the temple (Acts 21:29).

partridge. See BIRDS.

party. This English term, in the sense of an organized group taking one side of a dispute, is used a few times by the NIV and other versions to render Greek *hairesis* G146 (“choice,” but also “sect”). It occurs, for example, with reference to the SADDUCEES (Acts 5:17) and the PHARISEES (5:17). See SECT. The Greek term sometimes has a negative connotation, such as “faction” (1 Cor. 11:19 [NRSV]; Gal. 5:20) or even HERESY (2 Pet. 2:1).

Paruah. puh-roo'uh (Heb. *pārûa* H7245, “happy”). Father of Jehoshaphat, who was one of SOLOMON’s twelve district officers; ISSACHAR was the territory assigned to him (1 Ki. 4:17).

Parvaim. pahr-vay'im (Heb. *parwayim* H7246, meaning unknown). The place from which SOLOMON obtained gold for the TEMPLE (2 Chr. 3:6). The name is unknown elsewhere, but it is generally thought that it refers to some place in the Arabian peninsula, such as Saq el-Farwein (NE ARABIA) or Farwa (Yemen). It has moreover been suggested that Parvaim is an alternate form for SEPHAR (Gen. 10:30), which also is unknown, though it was probably in Arabia as well. (Cf. comments on OPHIR.) **Pasach.** pay'sak (Heb. *pāsak* H7179, derivation uncertain). TNIV Pasak. Son of Japhlet and descendant of ASHER (1 Chr. 7:33).

Pasak. pay'sak. TNIV form of PASACH.

paschal. pas'kuhl. Adjectival form of Pasch (or Pascha), which in turn is derived from Greek *pascha* G4247, meaning “Passover.” The NRSV and other versions render this Greek word with the phrase “paschal lamb” (NIV, “Passover lamb”) in a passage where PAUL says that Christ is “our Passover” (lit. trans.) that has been sacrificed (1 Cor. 5:7).

Pas Dammim. pas-dam'im. See EPHES DAMMIM.

Paseah. puh-see'uh (Heb. *pāsēa* H7176, “one who hobbles, lame”). (1) Son of Eshton and apparently a descendant of JUDAH, though the precise genealogical connection is not given (1 Chr. 4:12).

(2) Ancestor of a family of temple servants (NETHINIM) who returned from the EXILE with ZERUBBABEL (Ezra 2:49; Neh. 7:51 [KJV, “Phaseah”]).

(3) Father of JOIADA; the latter was one of those responsible for

repairing the Jeshanah Gate (OLD GATE) when NEHEMIAH rebuilt the walls of JERUSALEM (Neh. 3:6). Some have speculated that this Paseah may be one of the descendants of #2 above.

Pashhur. pash'huhr (Heb. *paš ūr* H7319, possibly an Egyp. name meaning “son of [the god] Horus”). KJV Pashur. (1) Son (or descendant) of IMMER; he was a priest and the chief officer of the TEMPLE in the time of JEREMIAH (Jer. 20:1-6). When Pashhur heard about Jeremiah’s predictions of the destruction of Jerusalem, he struck the prophet and had him put in the stocks for a day. Upon being released, Jeremiah strongly rebuked him and said that the Lord would give Pashhur a new name, MAGOR-MISSABIB, meaning “terror all around.” He further announced that Pashhur and his friends would be carried into captivity to BABYLON and would die there.

(2) Son of Malkijah; he was one of the men that King ZEDEKIAH sent to inquire from Jeremiah as to the ultimate fate of the city (Jer. 21:1-2). This Pashhur was also one of a group—including GEDALIAH son of Pashhur, thus probably his own son—who complained to Zedekiah about the unfavorable predictions of Jeremiah (38:1-4); upon receiving the king’s permission, they put the prophet in a dungeon (vv. 5-6). These incidents probably took place more than fifteen years after the events described above, under #1 (though some have speculated that the same man is in view and that Immer may have been an ancestor rather than the immediate father). Pashhur son of Malkijah is probably the same one who is included in the genealogy of ADAIAH son of Jehoram, a priest who resettled in Jerusalem after the EXILE (1 Chr. 9:12; Neh. 11:12).

(3) Ancestor of a family of 1,247 priests who returned from Babylon with ZERUBBABEL (Ezra 2:38; Neh. 7:41). Some of his descendants are mentioned elsewhere (Ezra 10:22; Neh. 10:3). Some think he is the same as #2.

Pashur. See PASHHUR.

pass, passage. These English terms are used variously in the Bible versions to render a large number of Hebrew and Greek words, including the very common verbs *ābar* H6296, “to cross over” (e.g., Gen. 32:10 KJV) and *ginomai* G1181, “to become, happen” (esp. in the expression “it came to pass”; e.g., Matt. 7:28 KJV). Other examples are Hebrew *pāsa* H7173, “to pass over” (Exod. 12:13 et al.) and Greek *parerchomai* G4216, “to go by” (Matt. 8:28 et al.). The KJV uses “passage” to render, for example, Hebrew *ma bārâ* H5045, “a crossing,” with reference to the fords of the JORDAN River (e.g., Jdg. 12:6).

passengers, valley of the. See TRAVELERS, VALLEY OF THE.

passion. This English term—which in modern usage means primarily “emotion, ardent affection,” and the like—used to have other senses, including “suffering.” The word is derived from Latin *patior*, “to experience, undergo, suffer” (pf. pass. *passus*). Similarly, the related Greek verb *paschō* G4248 (aor. inf. *pathein*) communicates primarily the notion “to receive an impression, to undergo,” so that depending on the context it can refer to good or evil happenings; in the absence of a modifying term, however, in the NT it consistently refers to a bad experience, thus, “to suffer.” The most important and far-reaching expression is a phrase in the prologue to Acts that describes Jesus as presenting himself “alive after his passion” (Acts 1:3 KJV). Consequently the English word, especially when capitalized, can refer specifically to the last sufferings and death of CHRIST—the betrayal, arrest, trial, scourging, journey to GOLGOTHA, and crucifixion (see CROSS). The fact that the passion is mentioned in the opening of the Acts shows that it was the central core of the message taught throughout the apostolic period. In the patristic writers the concept of the passion became a central theme, and throughout the Middle Ages the art from the passion, the passion plays, and the Passionist Fathers expanded the importance of the concept as annunciated in Acts.

Passover. See FEASTS.

pastor. This English term (from Lat. *pastor*, “herdsman, shepherd”; cf. Vulg. Gen. 4:2 and often) is used by the KJV several times in Jeremiah (e.g., Jer. 2:8) and once in the NT (Eph 4:11). In all of these instances the reference is not to shepherds in the literal sense but to rulers or spiritual leaders. Modern English versions usually retain the term *pastor* only in Eph. 4:11, and this word has come to be one of the most common and preferred designations of Protestant clergymen. See ELDER.

Pastoral Letters. A common designation applied to three letters written by the apostle PAUL in the early 60s. Two of these epistles were addressed to TIMOTHY and one to TITUS, who were Paul’s special envoys sent by him on specific missions and entrusted with concrete assignments.

I. Authorship. The author of these letters calls himself “Paul,” using the identification, “an apostle” (1 Tim. 1:1; 2 Tim. 1:1; Tit. 1:1); in addition, he speaks of himself in a way that is consistent with the description of Paul found in Acts. In the nineteenth century, however, F. Schleiermacher rejected the authorship by Paul of one of these letters (1 Timothy), and F. C. Baur of all three. Baur had many followers, and today this rejection is rather common. The grounds on which it is based are as follows.

A. Vocabulary. Difference in vocabulary between the Pastorals and the letters generally recognized as Pauline must be admitted, but it has often been exaggerated. Of words found in 1-2 Timothy and Titus but not found in the other letters, only nine are common to the three Pastorals. Detailed study, moreover, has shown that the Pastoral Letters contain not one single word that was foreign to the age in which Paul lived and could not have been used by him. Besides, vocabulary always varies with the specific subject that is being discussed. Thus, in addressing Timothy and Titus, who were in need of good counsel with respect to their own task of imparting instruction, the frequent use of words belonging to the word-family of *teaching* is certainly not surprising. Other factors that may have influenced the choice of words are the character of the addressees, the apostle’s age and environment, the progress of the church with its expanding vocabulary, and the not

improbable use of secretaries.

B. Style. This argument is self-defeating, for candid examination of the actual facts clearly points to Paul as the author of the Pastorals. These three picture the same kind of person reflected in the others: one who is deeply interested in those whom he addresses, ascribing to God's sovereign grace whatever is good in himself and/or in the addressees, and showing wonderful tact in counseling. Again, they were written by a person who is fond of litotes or understatements (2 Tim. 1:8 ["do not be ashamed"]; cf. Rom. 1:16), of enumerations (1 Tim. 3:1-12; cf. Rom. 1:29-32), of plays on words (1 Tim. 6:17; cf. Phlm. 10-11), of appositional phrases (1 Tim. 1:17; cf. Rom. 12:1), of expressions of personal unworthiness (1 Tim. 1:13, 15; cf. 1 Cor. 15:9), and of doxologies (1 Tim. 1:17; cf. Rom. 11:36). It is clear that much of their style is definitely Pauline. Hence, many critics now grant that Paul may be the source of some, though not all, of their contents. But this theory does not go far enough in the right direction, for those who hold it are unable to show where the genuine material begins and the spurious ends. The acceptance of Paul's authorship for the entire contents is the only theory that fits the facts.

C. Theology. It is claimed that GRACE is no longer in the center, and that there is here an overemphasis on good works. The facts contradict this judgment. Is not grace the heart and center of such passages as 1 Tim. 1:14; 2 Tim. 1:9; Tit. 2:11-14; 3:5? It is true that in these three letters the fruit (good works) of faith is emphasized, but the reason is that the nature of faith and its necessity over against law-works had been fully set forth in the letters that preceded. The tree is first; then comes the fruit.

D. Marcionism. It is said that the Pastorals controvert second-century Marcionism (see MARCION), hence they cannot have been written by first-century Paul. The question is asked, "Does not 1 Tim. 6:20 refer to the very title of Marcion's book *Antitheses*?" This is shallow reasoning. Surely a merely verbal coincidence cannot prove any relationship between Marcion and the author of this verse. What the author has in mind is not Marcion's contrast between Christianity and Judaism but the conflicting opinions of those who speculated in Jewish genealogies.

Other supposed allusions to second-century “-isms” are equally far-fetched.



© Dr. James C. Martin Remains of a gate on the acropolis of Lystra, Timothy's hometown.

E. Ecclesiastical organization. Do not the Pastorals reveal a marked advance in CHURCH government, far beyond the time of Paul? Some critics reason that the three letters evidence the beginning of pyramidal organization, where one BISHOP (1 Tim. 3:1-2; Tit. 1:7) rules over several presbyters (Tit. 1:5). In the Pastorals the terms *bishop* (overseer) and *presbyter* (ELDER) refer to the same individual, as is proved by 1 Tim. 1:5-7 (cf. 3:1-7; Phil. 1:1; 1 Pet. 5:1-2). With respect to age and dignity these men were called presbyters; with respect to the nature of their task they were called overseers. From very early times the church had its elders (Acts 11:30; 14:23; cf. 1 Thess. 5:12-13). It is also very natural that Paul, about to depart from the earth, should specify certain qualifications for office, so that the church might be guarded against the ravages of error, both doctrinal and moral.

Overview of 1 TIMOTHY

Author: The apostle PAUL (though many scholars consider the work pseudonymous).

Historical setting: Probably written after the apostle's first Roman imprisonment (thus c. A.D. 63, perhaps from MACEDONIA) to his spiritual son TIMOTHY, who was ministering in EPHESUS. (Those who deny Pauline authorship date the letter as late as the first decades of the second century.)

Purpose: To encourage and instruct Timothy in his pastoral responsibilities, especially with regard to sound teaching and matters of church organization and worship.

Contents: Warnings against heresy (1 Tim. 1); prayer and worship (ch. 2); church leadership (ch. 3); further warnings about false teaching (ch. 4); pastoring different groups within the church (ch. 5); final instructions (ch. 6).

F. Chronology. It is maintained that the book of Acts, which records Paul's life from his conversion to a Roman imprisonment that terminated in the apostle's execution, leaves no room for the Pastorals, which presuppose journeys not recorded in Acts. However, Acts points toward Paul's release, not his execution (Acts 23:12-35; 28:21, 30-31); so do Paul's Prison Letters (Phil. 1:25-27; 2:24; Phlm. 22). There are strong arguments in favor of the view that the apostle experienced two Roman imprisonments, with ample room for the writings of the Pastorals after the first of these two.

II. Background and purpose. The biblical text itself helps us to identify the historical situation that led to the writing of these letters.

A. Common to Timothy and Titus. Released from his first Roman imprisonment, Paul, perhaps while on his way to ASIA MINOR, left Titus on the island of CRETE to bring to completion the organization of its church(es) (Acts 2:11; Tit. 1:5). At EPHESUS, Paul was joined by Timothy (possibly back from PHILIPPI; cf. Phil. 2:19-23). On leaving for MACEDONIA, Paul instructed Timothy to remain in Ephesus, which was sorely in need of his ministry (1 Tim. 1:3-4). From Macedonia Paul wrote a letter to Timothy in Ephesus (1 Tim.) and one to Titus in Crete (Titus).

B. Further background and purpose of 1 Timothy. At Ephesus JUDAIZERS were spreading strange and dangerous doctrines (1 Tim.

1:4, 7; 4:7). Both men and women attended WORSHIP spiritually unprepared (ch. 2). To cope with that situation there was Timothy—*timid* Timothy. The letter's aims may be listed as follows: (1) to impart guidance against error (cf. 1:3-11, 18-20; chs. 4 and 6), including the need for proper organization and the right kind of leaders (chs. 3 and 5); (2) to stress the need of proper preparation and conduct (for both men and women) with respect to public worship (ch. 2); (3) to bolster Timothy's spirit (4:14; 6:12, 20).

C. Further background and purpose of Titus. The reputation of the Cretans was poor. True sanctification was needed (Tit. 2:11-14; 3:10). Gospel workers (such as ZENAS and APOLLOS, whose itinerary included Crete and who probably carried with them Paul's letter) had to receive every assistance. As to Paul himself, having recently met with Timothy, and the situation in Crete being critical, it is natural that he wished to have a face-to-face conference with Titus also. The purpose of his letter to Titus was (1) to stress the need of thorough sanctification; (2) to speed on their way Zenas the law-expert and Apollos the evangelist (3:13); (3) to urge Titus to meet Paul at NICOPOLIS (3:12).

Overview of 2 TIMOTHY

Author: The apostle PAUL (though many scholars consider the work pseudonymous).

Historical setting: Written during the apostle's final imprisonment in ROME (c. A.D. 66) to timid TIMOTHY, whose spirit may have been waning in the face of difficulties. (Those who deny Pauline authorship date the letter as late as the first decades of the second century.) **Purpose:** To encourage Timothy as he experienced conflict and suffering in EPHESUS; to warn him regarding heresy; to ask him to come quickly to Paul, whose martyrdom is near.

Contents: Timothy's faith and responsibilities (2 Tim. 1); the

nature of the pastoral ministry (ch. 2); opposing heresy and teaching sound doctrine (3:1—4:5); Paul's approaching death (4:6-22).

D. Background and purpose of 2 Timothy. Emperor NERO, blamed for ROME's fearful conflagration (July, A.D. 64), in turn blamed Christians, who suffered frightful persecution. Paul was now imprisoned there a second time and he faced death (2 Tim. 1:16-17; 2:9). Luke alone was with him; others had left him, either on legitimate missions (CRESCENS, TITUS) or because they had become enamored of the present world (DEMAS; 4:6-11). Meanwhile, soul-destroying error continued in Timothy's Ephesus (1:8; 2:3, 12, 14-18, 23; 3:8-13). The letter's purpose was, accordingly, (1) to urge Timothy to come to Rome as soon as possible in view of the apostle's impending departure from this life, and to bring Mark (see MARK, JOHN) with him, as well as Paul's cloak and books (4:6-22); to admonish Timothy to cling to sound doctrine, defending it against all error (ch. 2; 4:1-5).

III. Contents

A. 1 Timothy

Chapter 1: Timothy should remain at Ephesus to combat the error of those who refuse to see their own sinful condition in the light of God's holy law, while pretending to be law experts; by contrast, Paul thanks God for having made him, who regards himself as "chief of sinners," a minister of the gospel.

Chapter 2: Directions with respect to public worship; prayers must be made in behalf of all. Both the men and the women must come spiritually prepared.

Chapter 3: Directions with respect to the offices and functions in the church.

Chapter 4: Warning against apostasy; instructions on how to deal with it.

Chapters 5 and 6: Directions with respect to certain definite groups and individuals: older and younger men, older and younger women, etc.

B. Titus

Chapter 1: Well-qualified elders must be appointed in every town, for Crete is not lacking in disreputable people who must be sternly rebuked.

Chapter 2: All classes of individuals who compose the home-circle must conduct themselves so that by their life they adorn their doctrine.

Chapter 3: Believers should be obedient to the authorities and kind to all people, whereas foolish questions should be shunned and persistently factious people should be rejected; concluding directions are given with respect to kingdom travelers and believers in general.

Overview of TITUS

Author: The apostle PAUL (though many scholars consider the work pseudonymous).

Historical setting: Written from NICOPOLIS (a city in W Greece), probably after the apostle's first Roman imprisonment (thus c. A.D. 63), to his spiritual son TITUS, who was ministering on the island of CRETE. (Those who deny Pauline authorship date the letter as late as the first decades of the second century.) **Purpose:** To instruct Titus to complete the appointment of ELDERS over the various congregations in Crete; to warn him of false teaching; to give instructions about Christian conduct.

Contents: Church organization (Titus 1:1-9); false teaching (1:10-16); pastoring different groups within the church (ch. 2); final instructions (ch. 3).

C. 2 Timothy

Chapter 1: Timothy must hold on to sound doctrine, as did Lois and Eunice, as well as Paul himself and Onesiphorus.

Chapter 2: Timothy must teach sound doctrine, which brings great

reward, for the gospel is glorious in its contents; vain disputes serve no useful purpose.

Chapter 3: Timothy must abide in sound doctrine, knowing that enemies will arise, and that the Christian faith is based on the sacred writings.

Chapter 4: Timothy must preach sound doctrine, in season and out of season; he must remain faithful in view of the fact that Paul is about to depart.

pastureland. See SUBURBS.

Patara. pat´uh-ruh (Gk. *Patara* G4249). A port city of LYCIA in SW ASIA MINOR, near the mouth of the river Xanthus. Because of its fine harbor, its maritime commerce, and its inland trade, Patara was a large city. Its importance may be judged by the fact that it issued its own coinage as early as the fourth century B.C. The city was said to have been founded by Patarus, the son of Apollo, and its temple and oracle of the god were famous. Modern Patara is a beach town in a national park, but many ancient remains can still be seen, such as the walls, baths, and a theater. (According to tradition, St. Nicholas was born in Patara.) The apostle PAUL reached Patara, via COS and RHODES, coming from MILETUS on his final trip to Jerusalem. There he transferred to another ship, bound for TYRE (Acts 21:1-2).

path. The various words that may be rendered “path” or “way” (e.g., Heb. *ōra* H784 and Gk. *hodos* G3847) are used in the Bible not only with reference to a literal stretch of ground that has been trodden solid, but also figuratively to describe the course of human life and conduct. There are paths requested by Yahweh (Gen. 18:19; Deut. 9:16; 1 Ki. 2:3), but corrupted by sinners (Gen. 6:12). SAMUEL instructed the people in the good and the right way (1 Sam. 12:23). The iniquities of the Israelites are referred to as corrupted roads and paths (Isa. 59:7b-8a). Some passages speak of God’s “paths” (Ps. 17:5; Isa. 2:3), but also of the

“ways” of nations (Acts 14:16) and of individuals (e.g., 1 Ki. 13:33; 2 Ki. 8:27; 2 Chr. 11:17; 1 Cor. 4:17). Jesus contrasted the two “roads” (Matt. 7:13-14; cf. also Jn. 14:6; Acts 9:2; et al.). See also WAY.

Pathros. path´ros (Heb. *patrôš* H7356, from Egyp. *p -t -rśy*, “land of the south”; gentilic *patrusîm* H7357, “Pathrusim” or “Pathrusites”). A geographical term referring to Upper (i.e., southern) EGYPT, roughly the NILE Valley between Cairo and Aswan. This area, whose main city was THEBES, suffered isolation from the royal Egyptian dynasty in MEMPHIS and the Nile delta beginning in the eleventh century B.C. Pathros is listed between Egypt and ETHIOPIA in Isa. 11:11 (the NIV renders, “Lower Egypt...Upper Egypt...Cush”). The term occurs elsewhere in juxtaposition to (Lower) Egypt (Jer. 44:1, 15; Ezek. 30:13-14), and it is further described as the Egyptians’ land of origin (Ezek. 29:14). The Pathrusites are included in the Table of Nations as descendants of MIZRAIM (Gen. 10:14; 1 Chr. 1:12).

Pathrusim, Pathrusite. puh-throo´sim, puh-throo´sit. See PATHROS.

patience. In the OT, the notion of patience is expressed through certain idioms, especially *erek appayim*, “long [i.e., slow] of anger,” which is most often applied to God (Exod. 34:6 et al.), but occasionally also to human beings (Prov. 14:29 et al.). In the NT, the common word for “patience” is *makrothymia* G3429, “longsuffering” (e.g., Rom. 2:4; cognate verb *makrothymeō* G3428), but notice also the common noun *hypomonē* G5705, “patient endurance, perseverance” (e.g., 2 Cor. 1:6; cognate verb *hypomenō* G5702).

God’s patient endurance of human rebellion extends to all humankind, and is evident today in that he still withholds his final judgment, “not wanting anyone to perish, but everyone to come to repentance” (2 Pet. 3:9; cf. Ps. 86:15). Since patience is exemplified in God, so it is expected in his children. Thus believers are exhorted “to live a life worthy of [their] calling” and to “be patient, bearing with one another in love”

(Eph. 4:1b-2; Col. 1:11; 3:12). This is possible only as a result of the Spirit-filled life (Gal. 5:22; cf. Rom. 8:3-4). Christ's own endurance is the Christian's model (Heb. 12:1-2). One trial of the believer is living among sinful people and seeing them prosper in spite of their wickedness (cf. Ps. 37:1; 73:1-10; Prov. 3:31; 23:17; 24:1; Jer. 12). In addition, however, God chastens and tests those he loves to develop their faith and character (Heb. 12:5-13). This is for the believer's profit and is a part of the "all things" that work for his good (Rom. 8:28). The faith and patience entailed in bearing trials deepens the believer's experience, and the trials themselves are therefore to be received and borne with joy (Jas. 1:2-4). See also LONGSUFFERING.

Patmos. pat'muhs (Gk. *Patmos* G4253). An island off the SW coast of ASIA MINOR, about 35 mi. (65 km.) SW of MILETUS. Patmos is a mountainous island of irregular outline, measuring approximately 6 by 10 mi. (10 by 16 km.). The early history of the island is obscure, in spite of some topographical remarks in ancient authors. Not until the Christian era did Patmos assume an important historical role, especially in the religious sphere. It was to this place that JOHN THE APOSTLE was banished by the emperor DOMITIAN, and here he received his vision and wrote the Apocalypse (Rev. 1:9-11). See REVELATION, BOOK OF. Because of this, there rested upon the island a sort of religious aura throughout late Roman and Byzantine times, despite the fact that it was attacked and depopulated by pirates. The cave or grotto near Scala in which John supposedly lived is still pointed out to travelers, as well as the Monastery of St. John above the city.



© Dr. James C. Martin The harbor and modern town of Patmos. It was on this island that John wrote the book of Revelation.

patriarch. The father or head of a family, tribe, or clan. In the NT, the Greek word *patriarchēs* G4256 occurs with reference to the most ancient ancestors of the people of Israel, primarily ABRAHAM (Heb. 7:4; in Acts 7:8-9 it refers to the twelve sons of JACOB), but in one passage is used of King DAVID (Acts 2:29). The NIV and other English versions also use “patriarch” to render Greek *patēr* G4252, “father,” when the reference is clearly to the earliest ancestors (Jn. 7:22; Rom. 9:5; 11:28; 15:8). While past scholars often tended to regard the Genesis accounts of the patriarchs as legendary, archaeological discoveries have confirmed the authenticity of many details in the narratives and have thrown much light on puzzling customs of the time, such as Abraham’s taking SARAH’s slave HAGAR as a CONCUBINE, his making his steward ELIEZER his heir, and RACHEL’s carrying away her father’s household gods (see TERAPHIM). Excavations at UR, where Abraham lived, reveal it to have been a rich commercial center, whose inhabitants were people of education and culture.

Patriarchs, Testaments of the Twelve. See PSEUDEPIGRAPHA.

Patrobas. pat´ruh-buhs (Gk. *Patrobas* G4259, prob. short form of *Patrobios* [cf. Lat. *Patrobios*]). One of several Christians in Rome that PAUL greets by name in his letter to the church there (Rom. 16:14). It has been suggested that possibly all five men mentioned in this verse were, or had been, slaves. The group apparently formed a household church. It has also been suggested that Patrobas may have been a dependent of an influential freedman under NERO who was named Patrobios, but there is no evidence to confirm this connection.

Pau. pou (Heb. *pā û* H7185 [in 1 Chr. 1:50, *pā î*], meaning unknown). Capital city of HADAD king of EDOM (Gen. 36:39; in 1 Chr. 1:50, the KJV and other versions, following MT, have “Pai”). Some have thought that the name is preserved in Wadi Fa i, near the SW tip of the DEAD SEA, but the precise location is unknown.

Paul. pawl (*Paulos* G4263, from Lat. *Paulus*, meaning “small”; also known by his Heb. name, *Saulos* G4930, hellenized form of *Saoul* G4910, from *šā ûl* H8620, “one asked for”). A leading apostle in the early church whose ministry was principally to the GENTILES. The main biblical source for information on the life of Paul is the ACTS OF THE APOSTLES, with important supplemental information from Paul’s own letters. Allusions in the letters make it clear that many events in his checkered and stirring career are unrecorded (cf. 2 Cor. 11:24-28).

I. Names. Paul’s Hebrew name was SAUL, and he is always so designated in Acts until his clash with BAR-JESUS at PAPHOS, where Luke writes, “Then Saul, who was also called Paul...” (Acts 13:9). Thereafter in Acts he is always called Paul, the name the apostle himself uses in all his letters. As a Roman citizen he doubtless bore both names from his youth; having both a Hebrew and a Greek or Roman name was a common practice among Jews of the DISPERSION. The change to the use of the Greek name was particularly appropriate when the apostle began his position of leadership in bringing the gospel to the Gentile world (cf. the order “Paul and his companions” in 13:13 instead of “Barnabas and

Saul” in vv. 2 and 7).

II. Background. Providentially, three crucial elements in the world of that day—Greek culture, Roman citizenship, and Hebrew religion—met in the apostle to the Gentiles. Paul was born near the beginning of the first century in the busy Greco-Roman city of TARSUS, located at the NE corner of the MEDITERRANEAN Sea. A noted trading center, it was known for its manufacture of goats’ hair cloth, and here the young Saul learned his trade of tentmaking (Acts 18:3). Tarsus had a famous university; although there is no evidence that Paul attended it, its influence must have made a definite impact on him, enabling him to better understand prevailing life and views in the Roman Empire. He had the further privilege of being born a Roman citizen (22:28), though how his father had come to possess the coveted status is not known (see CITIZENSHIP). Proud of the distinction and advantages thus conferred on him, Paul knew how to use that citizenship as a shield against injustice from local magistrates and to enhance the status of the Christian faith. His Gentile connections greatly aided him in bridging the chasm between the Gentile and the Jew.



© Dr. James C. Martin A Roman street in Paul’s hometown of Tarsus.

But of central significance was his strong Jewish heritage, which was fundamental to all he was and became. He was never ashamed to acknowledge himself a Jew (Acts 21:39; 22:3), was justly proud of his Jewish background (2 Cor. 11:22), and retained a deep and abiding love for his compatriots (Rom. 9:1-2; 10:1). Becoming a Christian meant no

conscious departure on his part from the religious hopes of his people as embodied in the OT Scriptures (Acts 24:14-16; 26:6-7). This racial affinity with the Jews enabled Paul with great profit to begin his missionary labors in each city in the SYNAGOGUE, for there he had the best-prepared audience.

Born of purest Jewish blood (Phil. 3:5), the son of a PHARISEE (Acts 23:6), Saul was cradled in orthodox JUDAISM. At the proper age, perhaps thirteen, he was sent to JERUSALEM and completed his studies under the famous GAMALIEL (22:3; 26:4-5). Being a superior, zealous student (Gal. 1:14), he absorbed not only the teaching of the OT but also the rabbinical learning of the scholars. At his first appearance in Acts as “a young man” (Acts 7:58, probably around thirty years old), he was already an acknowledged leader in Judaism. His active opposition to Christianity marked him as the natural leader of the persecution that arose after the death of STEPHEN (7:58—8:3; 9:1-2). The persecutions described in 26:10-11 indicate his fanatical devotion to Judaism. He was convinced that Christians were heretics and that the honor of the Lord demanded their extermination (26:9). He acted in confirmed unbelief (1 Tim. 1:13).

III. Conversion. The persecution was doubtless repugnant to his finer inner sensitivities, but Saul did not doubt the rightness of his course. The spread of Christians to foreign cities only increased his fury against them, causing him to extend the scope of his activities. As he approached DAMASCUS, armed with authority from the high priest, the transforming crisis in his life occurred. Only an acknowledgment of divine intervention can explain it. Repeatedly in his letters Paul refers to it as the work of divine grace and power, transforming him and commissioning him as Christ’s messenger (1 Cor. 9:16-17; 15:10; Gal. 1:15-16; Eph. 3:7-9; 1 Tim. 1:12-16). In Acts, LUKE provides three accounts of this experience, and these vary according to the immediate purpose of the narrator and supplement each other. Luke’s own version (Acts 9) relates the event objectively, while the two passages in which Luke quotes Paul’s account (chs. 22 and 26) stress those aspects appropriate to the apostle’s immediate endeavor.

When the supernatural Being arresting him identified himself as

“Jesus, whom you are persecuting,” Saul at once saw the error of his way and surrendered instantaneously and completely. The three days of fasting in blindness were days of agonizing heart-searching and further dealing with the Lord. The ministry of ANANIAS of Damascus consummated the conversion experience, unfolded to Saul the divine commission, and opened the door to him to the Christian fellowship at Damascus. Later, in reviewing his former life, Paul clearly recognized how God had been preparing him for his future work (Gal. 1:15-16).

IV. Early activities. The new convert at once proclaimed the deity and messiahship of Jesus in the Jewish synagogues of Damascus, truths that had seized his soul (Acts 9:20-22). Since the purpose of his coming was no secret, this action caused consternation among the Jews. Paul’s visit to ARABIA, mentioned in Gal. 1:17, seems best placed between Acts 9:22 and 23, which suggests that during this period Paul was ministering in the environments of Damascus (under NABATEAN rule). Many speculate, however, that Paul felt it necessary to retire to rethink his beliefs in the light of the new revelation that had come to him; if so, the apostle came out of Arabia with the essentials of his theology fixed.

After returning to Damascus, his aggressive preaching forced him to flee the murderous fury of the Jews (Acts 9:23-25; Gal. 1:17; 2 Cor. 11:32-33). Three years after his conversion Saul returned to Jerusalem with the intention of becoming acquainted with PETER (Gal. 1:18). The Jerusalem believers regarded him with cold suspicion, but with the help of BARNABAS became accepted among them (Acts 9:26-28). His bold witness to the Hellenistic Jews aroused bitter hostility and cut the visit to fifteen days (Gal. 1:18). Instructed by the Lord in a vision to leave (Acts 22:17-21), he agreed to be sent home to Tarsus (9:30), where he remained in obscurity for some years. Galatians 1:21-23 indicates that he did evangelistic work there, but we have no further details. Some think that many of the events of 2 Cor. 11:24-26 must be placed here.

After the opening of the door of the gospel to the Gentiles in the house of CORNELIUS, a Gentile church was soon established in Syrian ANTIOCH. Barnabas, who had been sent to superintend the revival, saw the need for assistance, remembered Saul’s commission to the Gentiles, and brought him to Antioch. An aggressive teaching ministry “for a whole

year” produced a profound impact on the city, resulting in the designation of the disciples as “Christians” (Acts 11:20-26). Informed by visiting prophets of an impending famine, the Antioch church raised a collection and sent it to the Jerusalem elders by Barnabas and Saul (11:27-30), marking Saul’s second visit to Jerusalem since his conversion. Some scholars equate this visit with that described by Paul in Gal. 2:1-10, but Acts 11-12 reveals no traces as yet of such a serious conflict in the church about circumcision as the apostle relates in Galatians.

V. Missionary journeys. The work of Gentile foreign missions was inaugurated by the church at Antioch under the direction of the HOLY SPIRIT in the sending forth of “Barnabas and Saul” (Acts 13:1-3). What is usually known as the “first missionary journey” began apparently in the spring of A.D. 48 with work among the Jews on the island of CYPRUS. Efforts at PAPHOS to gain the attention of the proconsul Sergius PAULUS encountered the determined opposition of the sorcerer ELYMAS. Saul publicly exposed Elymas’s diabolical character, and the swift judgment that fell on the sorcerer caused the amazed proconsul to believe (13:4-12). It was a signal victory of the gospel.

After the events at Paphos, Saul, henceforth called Paul in Acts, emerged as the recognized leader of the missionary party. Steps to carry the gospel to new regions were taken when the party sailed to PERGA in Pamphylia on the southern shores of ASIA MINOR. Here their attendant, John Mark, cousin of Barnabas (Col. 4:10), deserted them and returned to Jerusalem, an act that Paul regarded as unjustified (see MARK, JOHN). Arriving at Pisidian Antioch, located in the province of GALATIA, the missionaries found a ready opening in the Jewish synagogue. Paul’s address to an audience composed of Jews and God-fearing Gentiles, his first recorded address in Acts, is reported at length by Luke as representative of his synagogue ministry (Acts 13:16-41). The message made a deep impression, and the people requested that he preach again the next Sabbath. The large crowd, mainly of Gentiles, who flocked to the synagogue the following Sabbath aroused the jealousy and fierce opposition of the Jewish leaders. In consequence Paul announced a turning to the Gentiles with their message. Gentiles formed the core of

the church established in Pisidian Antioch (13:42-52).

Jewish-inspired opposition forced the missionaries to depart for ICONIUM, SE of Antioch, where the results were duplicated and a flourishing church begun. Compelled to flee a threatened stoning at Iconium, the missionaries crossed into the ethnographic territory of LYCAONIA, still within the province of Galatia, and began work at LYSTRA, which was apparently without a synagogue. The healing of a congenital cripple caused a pagan attempt to offer sacrifices to the missionaries as gods in human form. Paul's horrified protest (Acts 14:15-17), arresting the attempt, reveals his dealings with pagans who did not have the OT revelation. TIMOTHY apparently was converted at this time. Fanatical agitators from Antioch and Iconium turned the disillusioned pagans against the missionaries, and in the uproar Paul was stoned. Dragged out of the city, the unconscious apostle was left for dead, but as the disciples stood around him, he regained consciousness, and reentered the city. The next day he was able to go on to neighboring DERBE. After a fruitful and unmolested ministry there, the missionaries retraced their steps to instruct their converts and organize them into churches with responsible leaders (14:1-23). They returned to Syrian Antioch and reported how God "had opened the door of faith to the Gentiles" (14:27). That is a summary of Paul's message to the Gentiles: salvation is solely through FAITH in Christ.



Paul's first missionary journey.

The Jerusalem Council (Acts 15; Gal. 2:1-10) arose out of the tension produced by the mass influx of Gentiles into the church. This movement evoked the anxiety and opposition of the Pharisaic party in the church. Certain men from JUDEA came to Antioch and taught the believers there that unless they received CIRCUMCISION they could not be saved. This demand, contrary to Paul's doctrine of JUSTIFICATION by faith, aroused sharp controversy and resulted in the sending of Paul, Barnabas, and certain others to Jerusalem concerning this matter. Although some scholars reject the identification, it seems best to equate Gal. 2:1-10 with Acts 15. The differences are due to the differing standpoint of the two writers, Luke's account being historical, whereas Paul's was personal. In Acts there are apparently two public sessions (Acts 15:4 and 15:5-6), while Paul speaks of a private meeting with the Jerusalem leaders. After ample discussion of the problem, the conference repudiated the view of the Judaizers and refused to impose the law on Gentile believers, only requesting them to abstain from specific offensive practices. The decision was formulated in a letter and was sent to Antioch through JUDAS and SILAS as official delegates.

Their position vindicated, Paul and Bar-nabas continued their ministry at Syrian Antioch. Apparently during this time the incident of Gal. 2:11-21 occurred. The Jerusalem conference had left unmentioned the problem of the relation of *Jewish* believers to the LAW. As represented by JAMES, Judaic Christians continued to observe the Mosaic law, not for salvation, but as a way of life, simply because they were Jewish believers. PETER's decision to withdraw from table fellowship with Gentiles, lest he offend those of the circumcision, led him into inconsistency, which Paul recognized as undermining the status of the Gentile believer.



Paul's second missionary journey.

For the second missionary journey Paul and Barnabas separated because of their “sharp disagreement” concerning John Mark. Barnabas sailed to Cyprus with Mark, while Paul chose Silas and revisited the churches in Galatia (Acts 15:36-41). At Lystra, Paul added young Timothy to the missionary party, having circumcised him to make him acceptable for work among the Jews. Negative leadings closed the door to missionary work in Asia and Bithynia, but at Troas Paul received the positive call to Macedonia (16:1-9). The use of “we” (16:10) reveals Luke’s presence with the group that sailed for Macedonia. The accounts of Lydia’s conversion, the deliverance of the demon-possessed slave girl, the subtle charges against and imprisonment of Paul and Silas, and the startling events that followed (16:11-40) are so vivid they must be the work of an eyewitness. Paul’s demands of the magistrates the next morning established the dignity of the preachers and safeguarded the status of the young church.

Leaving Luke at Philippi, the missionaries next began an expository ministry in the synagogue at Thessalonica. With the synagogue soon closed

to him, Paul apparently carried on a successful Gentile ministry in this city. A Jewish-instigated riot forced the missionaries to flee to BEREIA, where a fruitful ministry resulted among the “noble” Bereans. When the work there was interrupted by agitators from Thessalonica, Silas and Timothy remained, but Paul, the leader of the work, was brought to ATHENS by some brothers (Acts 17:1-15). From 1 Thess. 3:1-2 it appears that Timothy came to Athens, but after a short time Paul sent him back to Thessalonica.

Distressed by the Athenian idolatry, Paul preached in the synagogue and daily in the marketplace. Drawing the attention of the Athenian philosophers, he was requested to give a formal exposition of his teaching. His appearance at the AREOPAGUS was not a formal trial. His memorable speech before the pagan philosophers (Acts 17:22-31) is a masterpiece of tact, insight, and condensation; but the people’s contemptuous interruption at the mention of the RESURRECTION kept him from elaborating the essentials of the gospel. A few converts were made, but Paul must have regarded the mission at cultured, philosophical, sophisticated Athens with keen disappointment.

By contrast, the work at CORINTH—a city of commerce, wealth, squalor, and gross immorality—proved to be a definite success, lasting eighteen months (Acts 18:1-17). After finding employment at his trade with AQUILA and PRISCILLA, recently expelled from ROME, Paul preached in the Corinthian synagogue. Apparently he was depressed from his experience at Athens, but the arrival of Silas and Timothy lifted his spirits and a vigorous witness was begun (18:5). Timothy’s report concerning the Thessalonians caused the writing of 1 THESSALONIANS. A few months later, because of further information about them, 2 Thessalonians was written. Unable to return to Thessalonica, Paul wrote both letters to meet the needs of his converts. Some would also place the writing of GALATIANS at Corinth, but Galatians is capable of a wide range of dating within the Acts framework. A successful work among the Gentiles resulted in the formation of a large church, the majority of the members being from the lower levels of society (1 Cor. 1:26). With the arrival of the new proconsul, GALLIO, perhaps in May A.D. 52, the Jews accused Paul of teaching an illegal religion, but the governor, declaring a religious

controversy outside his jurisdiction, refused to judge the matter. His action in effect gave tacit governmental recognition to Christianity.

When he left Corinth, Paul took Aquila and Priscilla with him as far as EPHESUS, intending on his return to continue the profitable partnership with them there. Refusing an invitation for further ministry in the Ephesian synagogue, Paul hurried to Judea. He apparently visited Jerusalem and then spent some time at Syrian Antioch (Acts 18:18-22). Paul's subsequent departure from Antioch traditionally marks the beginning of the third missionary journey. It is convenient to retain this designation, but we should remember that with the second journey Antioch had ceased to be the center for Paul's activities.

Having strengthened the disciples in "the region of Galatia and Phrygia," Paul commenced a fruitful ministry at Ephesus that lasted nearly three years (Acts 19:1-41; 20:31). His work in this city, one of the most influential cities of the east, placed Paul at the heart of Greco-Roman civilization. After three months of work in the synagogue, Paul launched an independent Gentile work, centering his daily preaching in the school of TYRANNUS for a two-year period. The Ephesian ministry was marked by systematic teaching (20:18-21), extraordinary miracles (19:11-12), a signal victory over the magical arts (19:13-19), and devastating inroads on the worship of ARTEMIS (19:23-27). Streams of people came to Ephesus for purposes of commerce, religion, or pleasure. Many of them came into contact with the gospel, were converted, and spread the message throughout the province (19:10). But the work was marked by constant and fierce opposition (20:19; 1 Cor. 15:32). The financially prompted riot led by DEMETRIUS brought the work of Paul at Ephesus to a close (Acts 19:23—20:1). At Ephesus Paul had inaugurated a collection among the Gentile churches for the saints in Judea (1 Cor. 16:1-4). Since its delivery was to mark the close of his work in the east, Paul was making plans to visit ROME (Acts 19:21), intending to go from there to SPAIN (Rom. 15:22-29).



© Dr. James C. Martin Painting of the apostle Paul discovered in a monastic cave in Ephesus (c. A.D. 300).

While at Ephesus Paul experienced anxieties because of difficulties in the Corinthian church. In a letter, now lost (1 Cor. 5:9), he counseled them about their relations to pagan society. Apparently he also made a brief visit to Corinth (2 Cor. 12:14). The arrival of a delegation from Corinth with a letter from the church was the immediate occasion for the writing of 1 CORINTHIANS (1 Cor. 16:17-18; 7:1), in which Paul dealt with the evils plaguing that church. TITUS was sent to Corinth with plans for him to come to Paul at Troas. Paul found an open door at Troas, but anxiety because of the continued absence of Titus caused him to leave for Macedonia. The report of Titus, whom he met in Macedonia, relieved Paul's anxiety, and it was the immediate occasion for his writing of 2 Corinthians (2 Cor. 2:12-13; 7:5-16), which he sent back to Corinth with Titus (8:6, 16-18). After speaking "many words of encouragement" in Macedonia, Paul spent the three winter months in Corinth (Acts 20:2-3), where he wrote the letter to the ROMANS to prepare them for his coming visit and to secure their support for his contemplated work in Spain (Rom. 15:22-29; 16:1, 23).



Paul's third missionary journey.

Paul's plan to take the collection to Jerusalem directly from Corinth was canceled because of a plot on his life; instead he went by way of Macedonia, leaving Philippi with Luke after the Passover (Acts 20:3-6). Their church-elected travel companions waited for them at Troas, where they spent a busy and eventful night (20:7-12). Hoping to reach Jerusalem for Pentecost, Paul called the Ephesian elders to meet him at MILETUS. His farewell to them is marked by tender memories, earnest instructions, and searching premonitions concerning the future (20:17-35). The journey to Jerusalem was marked by repeated warnings to Paul of what awaited him there (21:1-16). Some interpreters hold that Paul blundered in persisting on going to Jerusalem in the face of these clear warnings, thus cutting short his missionary labors. The apostle, however, apparently interpreted the warnings not as prohibitions but as tests of his willingness to suffer for the cause of his Lord and the church.

VI. Paul the prisoner. Although cordially received at Jerusalem by James and the elders, Paul's presence created tension in the church because of reports that he taught Jews in the Dispersion to forsake Moses. To neutralize these reports, the elders suggested to Paul a plan to

prove that he had no aversion to a voluntary keeping of the law (Acts 21:17-25). Always anxious to avoid offense, Paul agreed to their proposal. The act of conciliation apparently satisfied the Judean believers, but it caused Paul's arrest. Certain Jews from Asia, seeing him in the temple, created a tumult by falsely charging him with defiling the temple. Rescued from the Jewish mob by the Roman commander and some soldiers, Paul secured permission to address the Jews from the steps of the barracks. They gave silent attention until he mentioned his commission to the Gentiles, when the riot broke out anew (21:37—22:29). A scourging, ordered to force information out of him, was avoided by Paul's mention of his Roman citizenship. The commander's efforts the next day before the SANHEDRIN to gain further information about Paul proved futile. That night the Lord appeared to the discouraged apostle, commended his efforts at witnessing, and assured him that he would go to Rome. Informed of a plot to murder Paul, the commander sent Paul to CAESAREA under a large protective guard (23:17-35).

The trial before FELIX at Caesarea made it clear to this governor that the charges against Paul were spurious, but, unwilling to antagonize the Jews, he simply postponed a decision. Asked to expound the Christian faith before Felix and his Jewish wife DRUSILLA, Paul courageously probed their consciences by preaching "on righteousness, self-control and the judgment to come." Terrified, Felix dismissed the preacher but later sent for him frequently, hoping Paul would try to use bribery to secure his release. After two years Felix was summoned to Rome and left Paul an uncondemned prisoner (Acts 24:1-27).

With the coming of the new governor, FESTUS, the Jewish leaders renewed their efforts to have Paul condemned. When it became clear to Paul that he could not expect justice from the new governor, he used his right as a Roman citizen and appealed his case to CAESAR, thereby removing it from the jurisdiction of the lower courts (Acts 25:1-12). When Herod AGRIPPA II and his sister BERNICE came to visit the new governor, Festus discussed Paul's case with Agrippa, an acknowledged expert in Jewish affairs. The next day before his royal audience Paul delivered a masterly exposition of his position and used the occasion to seek to win Agrippa to Christ. Uncomfortable under Paul's efforts,

Agrippa terminated the meeting but frankly declared Paul's innocence to the governor (25:13—26:32).



© Dr. James C. Martin Road at Ephesus leading toward the harbor. Pillars indicate the traditional site of the school of Tyrannus, where Paul had discussions about the gospel (Acts 19:9).

Paul was sent to Rome, perhaps in the autumn of A.D. 60, under the escort of a CENTURION named JULIUS. Luke and ARISTARCHUS accompanied him. Luke's detailed account of the voyage has the minuteness, picturesqueness, and accuracy of an alert eyewitness. Adverse weather delayed the progress of the ship. At MYRA they transferred to an Alexandrian grain ship bound for Italy. Futile efforts to reach commodious winter quarters at PHOENIX caused the ship to be caught in a hurricane-force storm for fourteen days, ending in shipwreck on the island of MALTA. After spending three months on Malta, the travelers journeyed to Rome in another Alexandrian grain ship. Paul's treatment in Rome was lenient; he lived in his own hired house with a soldier guarding him. Permitted to receive all who came, he was able to exercise an important ministry in Rome (Acts 27-28). The Prison Letters—COLOSSIANS, PHILEMON, EPHESIANS, and PHILIPPIANS—are lasting fruit of this period, which afforded him opportunity to meditate and to write. (Not all scholars date these letters to the Roman imprisonment.)



Paul's journey to Rome.

VII. Closing years. Acts leaves the question of Paul's legal status unanswered, but there is strong evidence for believing that he was released at the end of two years. The amicable attitude of the Roman government in Acts favors it, the Prison Letters expect it, the Pastoral Letters require it, and tradition asserts it. Paul's subsequent activities must be inferred from scant references in the Pastorals. From their contents it seems clear that 1 Timothy and Titus were written before the outbreak of the persecution under NERO. After his release, perhaps in the spring of A.D. 63, Paul may have visited Spain, but eventually he traveled back to the east, visited Ephesus, stationing Timothy there when he left for Macedonia (1 Tim. 1:3). He left Titus to complete the missionary work on CRETE, and in writing to him mentions plans to spend the winter at NICOPOLIS (Tit. 1:5; 3:12). Some place the visit to Spain at this stage; if so, he may have been working there at the outbreak of the persecution by Nero in the autumn of 64. Second Timothy makes it clear that Paul is again a prisoner in Rome, kept in close confinement as a malefactor (2 Tim. 1:16-17; 2:9). At his first appearance before the court he escaped immediate condemnation (4:16-18), but to Timothy he writes of no hope for release (4:6-8). He was executed at Rome probably in late 66 or early 67. Tradition says he was beheaded on the Ostian Way.

VIII. Achievement and character. Paul's achievements proclaim him an unexcelled missionary statesman. His labors firmly planted churches in the strategic centers of Galatia, Asia, Macedonia, and Achaia, while his plans for work at Rome and in Spain reveal his imperial missionary strategy. His foresight led him to select and train strong young workers to carry on the work after him. Paul was supremely the interpreter of the gospel of Jesus Christ, interpreted to the Gentile world through his labors and letters. It was primarily through his work that the worldwide destiny of Christianity was established and liberated from the yoke of legalism. His letters to various churches—formulating, interpreting, and applying the essence of Christianity—are vital to Christian theology and practice. His theology was rooted in his own revolutionary experience in Christ. Paul saw the human race's inability to attain to righteousness through their own efforts, but realized that God had provided a way of salvation, wholly out of grace and love, in Christ Jesus, available through faith alone. He also saw that the gospel made strenuous ethical demands on the life and conduct of the believer. The essence of the Christian life for Paul was union with Christ, whom he loved and served and for whose imminent return he yearned.

Physically, Paul did not present an imposing appearance, as is evident from 2 Cor. 10:10. Tradition pictures him as small of stature, having a decidedly Jewish physiognomy. That he had a rugged physical constitution seems plain from all the hardships and sufferings he underwent (11:23-27) and from his ability, amid his spiritual anxieties, to earn his own living through manual labor. He endured more than most men could endure, yet he keenly felt the frailty of his body. He was especially afflicted by "a thorn in [his] flesh" (12:7). The exact nature of the affliction can only be conjectured; attempts at identification have varied widely. Whatever its precise nature, his feelings of weakness made him constantly dependent on divine empowerment (2 Cor. 12:10; Phil. 4:12-13).

The many-sided personality of Paul is difficult to gather into one picture. He seems to embody polar extremes: bodily weakness and tremendous power, a keen intellect and profound mysticism, strongly attracting and furiously repelling people. Intellectually he was a man of

outstanding ability, one of the world's great thinkers. He grasped truth at its full value and logically worked out its implications. But his subtlety of intellect was combined with practical good sense. He was a man of strict integrity, ever careful to maintain a good conscience. His life was characterized by a love of the truth that allowed no temporizing for the sake of expediency. Having understood his duty, he followed it unflinchingly, undeterred by possible consequences to himself. He was characterized by native zeal and ardor, giving himself wholly to his work. He was warm-hearted and affectionate, longing for and making strong friendships. He was humble, sincere, and sympathetic. He was by nature a religious man, and, already as a Jew but much more as a Christian, his faith dominated his life and activities. The secret of his unique career lay in his fervent nature as possessed and empowered by the living Christ.

Paulus, Sergius. paw'luhs, suhr'jee-uhs (Gk. *Sergios Paulos* G4950 + G4263). When PAUL and BARNABAS visited PAPHOS, the capital of CYPRUS, on their first missionary journey, they were called before Sergius Paulus, the Roman PROCONSUL, because this man of understanding "wanted to hear the word of God" (Acts 13:6-12). When ELYMAS, his court magician, attempted to turn him against the gospel, Paul through a miracle struck him with blindness. The incident so affected Sergius Paulus that he "believed, for he was amazed at the teaching about the Lord" (13:12; many have thought that Paul, then known as Saul of Tarsus, took his name from this first Gentile convert, but it is more likely that as a Jew of the DISPERSION he had always borne both a Hebrew and a Roman name). Sergius was an old Roman senatorial name, and it is possible that this proconsul of Cyprus was the Sergius Paulus mentioned in various extrabiblical sources.

pavement. See GABBATHA.

pavilion. This English word, referring to a large canopy, tent, or the like, occurs seven times in the KJV (2 Sam. 22:12), but rarely in modern

versions (e.g., Job 36:29). It usually renders Hebrew *sukkâ* H6109, which most frequently refers to a “hut” or “booth.”

pe. pay´ (from *peh* H7023, “mouth”). Also *peh*. The seventeenth letter of the Hebrew alphabet (פ), with a numerical value of 80. It is named for the shape of the letter, which in its older form resembles a mouth. Its sound corresponds to that of English *p* (following a vowel, it is spirantized, with a sound similar to that of English *f*).

peace. The word used in the OT (Heb. *šālôm* H8934) basically means “completeness” or “soundness.” It can denote neighborliness (Ps. 28:3; NIV, “cordially”) or well-being and security (Eccl. 3:8) or the reward of a mind stayed on God (Isa. 26:3). It is linked with honest dealing and true justice (Zech. 8:16; NIV, “sound”), and is a prominent feature of the coming MESSIAH (Isa. 9:6).

According to the NT, peace (Gk. *eirēnē* G1645) results from God’s FORGIVENESS (Phil. 4:7) and is the ideal relation among believers (2 Cor. 13:11; cf. Matt. 5:23-24). Peace is a mark of serenity (Jn. 14:27) to be sought after (Heb. 12:14), and it summarizes the gospel message (Acts 10:36). It is a fruit of the Spirit (Gal. 5:22), will benefit those who practice it both now (Jas. 3:18) and at the second coming (Rom. 2:10), and is the opposite of disorder or confusion (1 Cor. 14:33). Peace is the presence of God, not the absence of conflict. The Christian who knows peace is charged to tell others so that it may come for them, too, through Christ, who brought, preached, and is our peace (Eph. 2:14-17).

peacemaker. One of Jesus’ well-known BEATITUDES is, “Blessed are the peacemakers, for they will be called sons of God” (Matt. 5:9). Believers are to function as such, finding their example in CHRIST. Christ reconciled sinners to God in offering himself as a sacrifice to satisfy God’s divine justice (Rom. 5:1; Col. 1:20; cf. Eph. 2:14-17). Through the proclamation of the GOSPEL, sinners are restored to harmony with God and act as peacemakers (2 Cor. 5:18-19). The ministry of RECONCILIATION that Christ

started (Matt. 5:24; 18:15-17) and that he committed to his followers (2 Cor. 5:18), he will complete when he returns in his kingdom (Isa. 9:6-7; 14:7; 66:12; Ezek. 34:25; 37:26; Zech. 9:10). See PEACE.

peace-offering. See SACRIFICE AND OFFERINGS.

peacock. See BIRDS.

pearl. See MINERALS.

Pedahel. ped´uh-hel (Heb. *pēdah ēl* H7010, “God has redeemed”). Son of Ammihud; he was a leader from the tribe of NAPHTALI, chosen to assist in the distribution of the land (Num. 34:28).

Pedahzur. pi-dah´zuhr (Heb. *pēdāḥṣûr* or *pēdâṣûr* H7011, “the Rock has redeemed [*or delivered*]”). Father of GAMALIEL; the latter was the head of the tribe of MANASSEH during the wilderness wanderings (Num. 1:10; 2:20; 7:54, 59; 10:23).

Pedaiah. pi-day´yuh (Heb. *pēdāyâ* H7015 and *pēdāyāhû* H7016 [1 Chr. 27:20], “Yahweh has redeemed”). (1) Father of ZEBIDAH, who was the mother of King JEHOIAKIM (2 Ki. 23:36).

(2) Son of King JEHOIACHIN and father of ZERUBBABEL (1 Chr. 3:18-19). However, Zerubbabel is elsewhere identified as son of SHEALTIEL (Ezra 3:2; Hag. 1:1).

(3) Father of JOEL; the latter was an officer over W MANASSEH during the reign of DAVID (1 Chr. 27:20).

(4) Son of Parosh; along with “the temple servants living on the hill of Ophel,” he helped repair the Jerusalem wall “up to a point opposite the Water Gate toward the east and the projecting tower” (Neh. 3:25). Some

have thought that he may be the same as #5 or #7 below.

(5) One of the prominent men (not identified as priests) who stood near EZRA when the law was read at the great assembly (Neh. 8:4).

(6) Son of Kolaiah and ancestor of Sallu; the latter was one of the leaders from BENJAMIN who volunteered to settle in Jerusalem after the return from the EXILE (Neh. 11:7).

(7) A Levite who was one of the men appointed by NEHEMIAH as treasurers in charge of the temple storerooms (Neh. 13:13).

peddle. This English verb, meaning “to go from place to place selling wares,” renders Greek *kapēleuō* G2836, which occurs only once in the NT (2 Cor. 2:17). The Greek verb originally meant simply “to drive a trade, sell by retail,” but deceitful practices gave the term a pejorative sense, and so the KJV renders it with the English verb “corrupt.” The NIV preserves the metaphor: “we do not peddle the word of God for profit” (NIV; similarly NRSV and other modern versions). In a parallel passage (4:2), Paul says, “nor do we distort [*doloō* G1516] the word of God.” Both expressions convey the idea of falsifying, but the former includes the additional idea of deceit for worldly advantage. Peddlers often sold short measure or adulterated their wine with water. Paul distinguishes himself from religious hucksters of the word of God. He gave full measure of the whole counsel of God without ulterior motive.

peg. See PIN.

Pekah. pee´kuh (Heb. *peqa* H7220, short form of PEKAHIAH, “Yahweh has opened”). Son of Remaliah and one of the last kings of Israel (2 Ki. 15:25-31). In the fifty-second year of the reign of UZZIAH, Pekah usurped the throne by murdering his predecessor, PEKAHIAH, and reigned twenty years (15:27). Incensed by the weakening of Israel under the leadership before him, caused by internal trouble and the heavy tribute paid to ASSYRIA, he formed a league with the Gileadites to resist the

encroachments of Assyria. To strengthen his position further and accomplish his purposes, he allied himself with REZIN of DAMASCUS against JOTHAM king of JUDAH (15:37-38). The godly character of Jotham (2 Chr. 27) probably delayed the realization of this plot until Jotham's son AHAZ was on the throne. The details of this campaign are recorded in two places in the OT (2 Ki. 16; 2 Chr. 28). Perhaps the most important thing about this struggle was that it occasioned the important prophecies of Isa. 7-9. Finally Pekah became subject to the Assyrians (2 Ki. 15:29) and a short time later was murdered by HOSHEA. His sad epitaph is summarized in 2 Ki. 15:28: "He did evil in the eyes of the LORD."

Pekahiah. pek'uh-hi'uh (Heb. *pēqa yâ* H7222, "Yahweh has opened," meaning possibly that he has opened his own eyes in compassion, or that he has opened a person's eyes [in the sense of either revealing truth to a person or bringing a child to life], or that he has opened the womb). Son of MENAHEM and one of the last kings of Israel, reigning c. 741-740 B.C. (2 Ki. 15:22-26). The character of his two-year reign is described in these terms: "Pekahiah did evil in the eyes of the LORD. He did not turn away from the sins of Jeroboam son of Nebat, which he had caused Israel to commit" (v. 24). In other words, Pekahiah continued the CALF WORSHIP instituted by JEROBOAM. During Pekahiah's reign, one of his officers, PEKAH son of Remaliah, was apparently active in GILEAD, and it is possible that the Israelites there and elsewhere in TRANSJORDAN opposed Pekahiah's rule. Pekah took fifty Gileadite warriors with him and assassinated Pekahiah (15:25). One may assume that Pekahiah had continued his father Menahem's policy of submission to ASSYRIA, and that anti-Assyrian parties in Israel had been looking for a suitable opportunity to gain control.

Pekod. pee'kod (Heb. *pēqôd* H7216, from Assy. *Puqūdu*). A place in SE Babylonia. Its inhabitants, known as the Puqudu in Assyrian and Babylonian sources, were an ARAMEAN tribe that had settled E of the TIGRIS River. They were conquered (at least temporarily) by the Assyrian kings TIGLATH-PILESER III, SARGON II, and SENNACHERIB. JEREMIAH mentions the lands of

MERATHAIM and Pekod in his prophecy against **BABYLON** (Jer. 50:21). Ezekiel includes Pekod along with the Babylonians and others among the lovers of Oholibah (i.e., Jerusalem; see **OHOLAH** AND **OHOLIBAH**) who will turn and come against her (Ezek. 23:22).

Pelaiah. pi-lay'yuh (Heb. *pēlā yâ* H7102 and *pēlāyâ* H7126, "Yahweh has done a wondrous thing"). (1) Son of Elioenai and postexilic descendant of **DAVID** (1 Chr. 3:24).

(2) One of the **LEVITES** who assisted **EZRA** in instructing the people concerning the law (Neh. 8:7) and who affixed their seals to **NEHEMIAH**'s covenant (10:10).

Pelaliah. pel'uh-li'uh (Heb. *pēlalyâ* H7139, "Yahweh has intervened [or interceded]"). Son of Amzi and grandfather of a priest named Adaiah; the latter was a priest and head of family who returned to Jerusalem after the **EXILE** (Neh. 11:12).

Pelatiah. pel'uh-ti'uh (Heb. *pēlatyāhû* H7125 and *pēlatyâ* H7124, "Yahweh has delivered"). (1) Son of Hananiah, grandson of **ZERUBBABEL**, and descendant of **SOLOMON** (1 Chr. 3:21).

(2) Son of Ishi and descendant of **SIMEON** during the reign of **HEZEKIAH**; Pelatiah and his brothers led 500 Simeonites in an invasion of **SEIR** and wiped out the **AMALEKITES** (1 Chr. 4:42-43).

(3) One of the leaders of the people who sealed the covenant under **NEHEMIAH** (Neh. 10:22).

(4) Son of Benaiah; he and Jaazaniah son of Azzur were leaders of the people in **JERUSALEM** at the time of the **EXILE**, and **EZEKIEL** was commanded to prophesy against their sin (Ezek. 11:1). While the prophet was speaking, Pelatiah died (v. 13).

Peleg. pee'lig (Heb. *peleg* H7105, derivation disputed, but by popular

etymology, “division”; Gk. *Phalek* G5744). Son of EBER and descendant of SHEM (Gen. 10:25; 11:16-19; 1 Chr. 1:19, 25); included in Luke’s GENEALOGY OF JESUS CHRIST (Lk. 3:35 [KJV, “Phalec”]). According to the biblical text, Peleg received his name “because in his time the earth was divided [verb *pālag* H7103 niphal, ‘to be separated’]” (Gen. 10:25; 1 Chr. 1:19), apparently a reference to the dispersion of the peoples on the earth when the Tower of BABEL was built (Gen. 11:1-9). The text also seems to suggest that with the sons of Eber there is a dividing line among the descendants of Shem: the line of Peleg leads to ABRAHAM, whereas the line of JOKTAN (10:26-30) is the last group mentioned before the story of Babel.

Pelet. peeˈlit (Heb. *pelet* H7118, “deliverance, escape”). (1) Son of Jahdai, included in the genealogy of CALEB (1 Chr. 2:47). See comments under JAHDAL.

(2) Son of Azmaveth; he and his brother Jeziel are listed among the warriors, kinsmen of SAUL, who joined with DAVID when the latter took refuge at ZIKLAG (1 Chr. 12:3).

Peleth. peeˈlith (Heb. *pelet* H7150, meaning unknown, but possibly derived from an Egyptian place name). (1) Descendant of REUBEN and father of ON; the latter was one of the Reubenites who joined KORAH in his rebellion against MOSES (Num. 16:1). On the basis of other data (e.g., 26:8), some scholars emend “Eliab, and On son of Peleth” to read “Eliab son of Pallu” (or the like); PALLU was a son of Reuben.

(2) Son of Jonathan and descendant of JUDAH through JERAHMEEL (1 Chr. 2:33).

Pelethite. pelˈuh-thit (Heb. *pēlēṯî* H7152, derivation uncertain, perhaps related to *pēlišṯî* H7149, “Philistine”). The Pelethites were a people group that possibly should be identified with the PHILISTINES or perhaps with a particular subgroup within this nationality. See further discussion under

KERETHITE.

pelican. See BIRDS.

Pella. pel'uh (Gk. *Pella*). A city of the DECAPOLIS in TRANSJORDAN (modern Tabaqat Fahl). Although not mentioned in either the OT or the NT, the city had a long history and is of significance for biblical studies. Pella lies among rugged hills and sharp valleys, about 2.5 mi. (4 km.) E of the JORDAN River and 17 mi. (27 km.) S of the Sea of Galilee. Pella stood on two mounds, separated by Wadi Jirm; the large oval mound to the N of the wadi is the location of the majority of ancient habitation and archaeological investigation. A spring, which supported the ancient civilizations in the area, still flows into the wadi. The town had a number of names but became *Pella*, after ALEXANDER THE GREAT's birthplace and the capital of MACEDONIA, when Alexander conquered the area about 332 B.C. In 63 B.C. it came under the control of ROME with the conquests of Pompey, who made it one of ten semi-independent Hellenistic cities that constituted the DECAPOLIS; as such, it may have been visited by Jesus (Mk. 7:31). Several writers indicate that Jerusalem Christians, apparently remembering Jesus' warning (13:14-16), fled to Pella during the war with Rome in A.D. 66-70. Although some writers have questioned the historicity of the flight to Pella, the city evidently maintained a role in ancient Christianity. An early Christian era sarcophagus found in a church in the W part of Pella may be a relic of the first Christians' stay in the city. Remains of Byzantine churches and monasteries throughout the general area, including a large church complex in Pella itself, indicate an on-going Christian presence there.

Pelonite. pel'uh-nit (Heb. *pēlônî* H7113, gentilic form apparently related to *pēlônî* H7141, meaning "a certain one"). A designation applied to two of DAVID's mighty warriors, Helez (1 Chr. 11:27; 27:10) and Ahijah (27:10). Because no family or place is known to have the name Pelon, these passages are problematic. See comments under HELEZ #1 and AHIJAH

#2.

Pelusium. pi-loo´see-uhm (Lat. name from Gk. *Pēlousion*; known in the Heb. OT as *sîn* H6096, from the Egyptian name, prob. *śwn* or *śyn*). KJV Sin. A city at the NE extremity of the Nile delta, very close to the MEDITERRANEAN (modern Tell el-Farama). Though noted in antiquity for its flax and wine, the city acquired military importance as a frontier fortress facing PALESTINE. EZEKIEL called it the “stronghold of Egypt,” but prophesied that it would “writhe in agony” (Ezek. 30:15-16). It was the site of numerous battles. In 525 B.C. Cambyses defeated the Egyptians nearby and made Egypt a Persian province. In 343 it was held by ARTAXERXES, and a decade later by ALEXANDER THE GREAT. In 169 it was seized by ANTIOCHUS IV, and a century later Gabinius and Marc Antony captured it for the Romans. In 30 B.C. it was occupied by the young Octavian (see AUGUSTUS) in his campaign against Antony. During the ROMAN EMPIRE the city was an important station on the route to the RED SEA.

pen. In the sense “implement for writing,” the term *pen* is the translation of Hebrew *ēṭ* H6485, referring to a stylus with a hard point (e.g., Ps. 45:1; Jer. 17:1), and of Greek *kalamos* G2812 (only 3 Jn. 13 in this sense). See WRITING. For the meaning “enclosure,” see FOLD.

pence. Plural of *penny*, which is used in the KJV with reference to a denarius. See MONEY.

pendant. See DRESS.

Peniel. pen´ee-uhl. See PENUEL (PLACE).

Peninnah. pi-nin´uh (Heb. *pēinnâ* H7166, possibly “ruby” or other

reddish jewel). Wife of ELKANAH the Ephraimite, and rival of his other wife, HANNAH (1 Sam. 1:2, 4). Peninnah taunted Hannah because the latter had no children (vv. 6-7). Hannah prayed for a child, and the Lord answered her prayer by giving her SAMUEL (vv. 10-20).

penknife. See KNIFE.

penny. See MONEY.

Pentateuch. pen'tuh-tyook (Gk. *Pentateuchos*, from *pente*, “five,” and *teuchos*, “book, volume”). A term applied to the first five books of the Bible—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. It corresponds to one of the meanings of the Hebrew word TORAH (Law). These five books, whose canonicity has never been called into question by the Jews, Protestants, or Catholics, head the list of the OT canon (see CANONICITY). As a literary unit they provide the background for the OT as well as the NT. Chronologically the Pentateuch covers the period of time from the CREATION to the end of the Mosaic era.

The book of GENESIS begins with an account of creation but soon narrows its interest to the human race. ADAM and EVE were entrusted with the responsibility of caring for the world about them, but forfeited their privilege through disobedience and fell into SIN. Subsequent generations became so wicked that the entire human race, except NOAH and his family, was destroyed (see FLOOD, THE). When the new civilization degenerated, God chose to fulfill his promises of redemption through ABRAHAM. From Adam to Abraham represents a long period of time, for which the genealogical lists in Gen. 5 and 10 hardly serve as a timetable (see ANTEDELUVIANS; GENEALOGY).

The era of the PATRIARCHS (Gen. 12-50) covers the events of approximately four generations—namely, those of Abraham, ISAAC, JACOB, and JOSEPH. Scholars generally agree that Abraham lived during the nineteenth or eighteenth century B.C., though some date him a century

earlier and some considerably later. The contemporary culture of this period is much better known to us today through recent archaeological discoveries. In A.D. 1933 a French archaeologist, André Parrot, discovered the ruins of MARI, a city located on the EUPHRATES River. Here he found numerous temples, palaces, and statues and some 20,000 tablets—all of which reflected the culture of the patriarchal era. NUZI, a site E of NINEVEH, excavated beginning in 1925, yielded several thousand documents that likewise provide numerous illustrations of customs that reflect the patriarchal pattern of living as portrayed in the Genesis record.

After the opening verses of Exodus (see EXODUS, BOOK OF), the rest of the Pentateuch is chronologically confined to the lifetime of MOSES. Consequently the deliverance of Israel from Egypt and their preparation for entrance into the land of Canaan is the prevailing theme. The historical core of these books may be briefly outlined as follows: (1) Exod. 1-19, from EGYPT to Mount SINAI; (2) Exod. 19 – Num. 10, encampment at Mount Sinai, approximately one year; (3) Num. 10-21, wilderness wanderings, approximately thirty-eight years; (4) Num. 22 – Deut. 34, encampment before CANAAN, approximately one year.



© Dr. James C. Martin The mountains of Sinai, with Jebel Katarina in the background (tallest peak). It was probably in this general region that Moses received the law.

The Mosaic LAW was given at Mount Sinai. As God's COVENANT people the Israelites were not to conform to the idolatrous practices of the Egyptians nor to the customs of the Canaanites whose land they were to conquer and possess. Israel's religion was a revealed religion. For nearly a year they were carefully instructed in the law and the covenant. A TABERNACLE was erected as the central place for the WORSHIP of God. Offerings and SACRIFICES were instituted to make ATONEMENT for their sins and for expression of their gratitude and devotion to God. The Aaronic family (see AARON), supported by the LEVITES, was ordained to serve at the tabernacle in the ministration of divine worship. FEASTS and seasons likewise were carefully prescribed for the Israelites so that they might worship and serve God as his distinctive people. After the entrance into Canaan was delayed for almost forty years because of the unbelief of the Israelites, Moses reviewed the law for the younger generation. This review, plus timely instructions for the occupation of Palestine, is summarized in the book of DEUTERONOMY.

For study purposes the Pentateuch lends itself to the following analysis: I. The era of beginnings (Gen. 1:1—11:32) A. The account of creation (1:1—2:25) B. The fall and its consequences (3:1—6:10) C. The flood: God's judgment on the human race (6:11—8:19) D. New beginning (8:20—11:32) II. The patriarchal period (Gen. 12:1—50:26) A. The life of Abraham (12:1—25:18) B. Isaac and Jacob (25:19—36:43) C. Joseph (37:1—50:26) III. Emancipation of Israel (Exod. 1:1—19:2) A. Israel freed from slavery (1:1—13:19) B. From Egypt to Mount Sinai (13:20—19:2) IV. The religion of Israel (Exod. 19:3—Lev. 27:34) A. God's covenant with Israel (Exod. 19:3—24:8) B. The place of worship (Exod. 24:9—40:38) C. Instructions for holy living (Lev. 1:1—27:34) 1. The offerings (1:1—7:38) 2. The priesthood (8:1—10:20) 3. Laws of purification (11:1—15:33) 4. Day of atonement (16:1—34) 5. Heathen customs forbidden (17:1—18:30) 6. Laws of holiness (19:1—22:33) 7. Feasts and seasons (23:1—25:55) 8. Conditions of God's blessings (26:1—27:34) V. Organization of Israel (Num. 1:1—10:10) A. The numbering of Israel (1:1—4:49) B. Camp regulations (5:1—6:21) C. Religious life of Israel (6:22—9:14) D. Provisions for guidance (9:15—10:10) VI. Wilderness wanderings (Num. 10:11—22:1) A. From Mount Sinai to Kadesh (10:11—12:16) B. The Kadesh crisis (13:1—14:45) C. The years

of wandering (15:1—19:22) D. From Kadesh to the Plains of Moab (20:1—22:1) VII. Instructions for entering Canaan (Num. 22:2—36:13) A. Preservation of God's chosen people (22:2—25:18) B. Preparation for conquest (26:1—33:49) C. Anticipation of occupation (33:50—36:13) VIII. Retrospect and prospect (Deut. 1:1—34:12) A. History and its significance (1:1—4:43) B. The law and its significance (4:44—28:68) C. Final preparation and farewell (29:1—34:12) The authorship of the Pentateuch has been a major concern of OT scholars for more than two centuries. According to the consensus of mainstream scholarship, the Pentateuch was composed of four major documents, which actually reflected the historical conditions between Davidic and exilic times. These documents were then combined into one literary unit about 400 B.C. or even later. This Documentary Hypothesis originated in the observation that Exod. 6:2-3 appears to teach that the divine name, Yahweh (see JEHOVAH), was not revealed until the time of Moses, whereas the book of Genesis as we have it allows the knowledge of the name from Gen. 4:26 onward. Since it is unreasonable that a single author would use the name virtually from the start and then say that it was not known until much later, it became fashionable to divide sections of Genesis and Exodus into originally separate documents depending on whether the divine name was used or not. This process of sifting out original documents was then extended to the rest of the Pentateuch.

In its classical form the Documentary Hypothesis held to four basic documents, for convenience named J (a document using the divine name Yahweh, also spelled Jahweh), E (a document using ELOHIM to refer to God), P (a document specializing in priestly material, genealogies, sacrifices, etc.), and D (Deuteronomy). Of these, J and E were the earliest (900 B.C. onward), D was the product of the reform of King JOSIAH (650 onward), and P was postexilic (400 onward). Some features of the text have been attributed to one or more sets of redactors. Individual scholars, moreover, proposed additional sources. The theory as a whole has been greatly modified in specialist circles based on the results of further archaeological, linguistic, literary, and theological research. While scholars continue to refer to J E D P, today it has become more fashionable to think of streams of tradition, many of them reaching back to Mosaic times.

The Pentateuch itself, from Exodus to Deuteronomy, registers a pervasive claim to be Mosaic, not necessarily indicating that Moses wrote every word of it, but in the sense that by far most of the material claims to come directly from him, however it was written down. Like all leaders of the ancient world, Moses must have had his own secretary, and it would be taken for granted that written records would be kept. Moses was himself a highly educated man, brought up in the most advanced and sophisticated society of his day. The book of Genesis, unlike Exodus-Deuteronomy, registers no authorship claim, though it should be considered a reasonable understanding of the evidence that whoever is responsible for Exodus onward is also responsible for Genesis. Genesis gives evidence of quoting source documents, and Moses would have been better placed than anyone else to have access to the archives of his people.

Pentateuch, Samaritan. See TEXT AND VERSIONS (OT).

Pentecost. pen'ti-kost (Gk. *pentēkostē* *G4300*, “fiftieth [day]”). The Greek equivalent for the OT Feast of Weeks (Exod. 34:22; Deut. 16:9-11), variously called the Feast of Harvest (Exod. 23:16) or the Day of Firstfruits (Num. 28:26), which fell on the fiftieth day after the Feast of the Passover. The exact method by which the date was computed is a matter of some controversy.

Originally, the festival was the time when, with appropriate ritual and ceremony, the FIRSTFRUITS of the grain harvest, the last Palestinian crop to ripen, were formally dedicated. The festival cannot therefore have antedated the settlement in Palestine. Leviticus 23 prescribes the sacred nature of the holiday and lists the appropriate sacrifices. Numbers 28 appears to be a supplementary list, prescribing offerings apart from those connected with the preservation of the ritual loaves. In later Jewish times, the feast developed into a commemoration of the giving of the Mosaic law. To reinforce this function, the rabbis taught that the law was given fifty days after the EXODUS, a tradition of which there is no trace in the OT nor in PHILO and JOSEPHUS.

It was the events of Acts 2 that transformed the Jewish festival into a Christian one. Some have seen a symbolic connection between the firstfruits of the ancient festival and the firstfruits of the Christian dispensation. In any case, the primary reference to Pentecost in the NT is in connection with the outpouring of the HOLY SPIRIT to dwell in the CHURCH (Acts 2:1). This event was in answer to the explicit promise of Christ (Jn. 16:7, 13; Acts 1:4, 14). Of the events of Pentecost recorded in Acts 2, much interest attaches to the manifestation of glossolalia (see TONGUES, GIFT OF). In his sermon on that day, PETER stressed that the bestowal of the Spirit was in fulfillment of Joel's prophecy (2:16-21, quoting Joel 2:28-32).

Penuel (person). peh-nyoo'uhl (Heb. *pēnû ʿēl* H7158, "the face of God"; cf. PHANUEL). (1) Son (or descendant) of HUR, descendant of JUDAH, and "father" (i.e., founder) of GEDOR (1 Chr. 4:4). Apparently, the town of Gedor was founded by both Penuel and JERED (v. 18).

(2) Son of Shashak and descendant of BENJAMIN (1 Chr. 8:25).

Penuel (place). peh-nyoo'uhl (Heb. *pēnû ʿēl* H7159 and *pēnî ʿēl* H7161 [only Gen. 32:30], "the face of God"). Also Peniel. A place on the JABBOK River E of the JORDAN where JACOB wrestled with the angel. Penuel is identified with modern Tell edh-Dhahab esh-Sherqiyeh, 8 mi. (13 km.) E of the Jordan on the Nahr ez-Zerqa (the biblical Jabbok). The NIV uses the variant form *Peniel* consistently to distinguish this place from PENUEL (PERSON).



© Dr. James C. Martin Ancient Peniel was located in this area along the Jabbok River. (View to the E.)

Genesis 32:22-32 records what happened when Jacob stayed at the ford of the Jabbok on his way back from PADDAN ARAM. That night he wrestled with “a man” (v. 24; “the angel,” according to Hos. 12:4) who finally blessed him and changed his name to Israel. “So Jacob called the place Peniel, saying, ‘It is because I saw God face to face, and yet my life was spared’” (v. 31). A town was evidently built on the site, for the name appears again in connection with the judgeship of GIDEON (Jdg. 8). In his pursuit of the Midianite kings ZEBAH AND ZALMUNNA, Gideon sought help from SUCCOTH and Peniel, but these towns refused. Whereupon, when he captured the two enemy kings, he punished both towns. “He also pulled down the tower of Peniel and killed the men of the town” (8:17). Whether Peniel fell into ruin and was vacated at this time is not certain, but we are told that many years later King JEROBOAM “built up” the town (1 Ki. 12:25).

people. See GENTILE.

people of the east. See EAST, PEOPLE (CHILDREN) OF.

Peor. pee’or (Heb. *pē ôr* H7186, derivation uncertain). (1) A mountain in MOAB in the vicinity of NEBO (Num. 23:28), associated with #2 below. Here BALAK brought BALAAM to curse Israel. The precise location of this

high point is unknown.

(2) The name of a Moabite deity (Num. 25:18). See BAAL PEOR.

Peraea. See PEREA.

Perath. pee´rath (Heb. *pērāt* H7310). According to the NIV and a few other versions, Perath was a place where JEREMIAH was instructed to hide a linen belt (Jer. 13:4-7). Most versions, however, understand the name as a reference to the EUPHRATES, which is the rendering of the Hebrew word elsewhere.

Perazim. pi-ray´zim (Heb. *pērāzîm* H7292, “breaches” or “the ones that break through”). A mountain mentioned by Isaiah to illustrate God’s rising against the scoffers in Jerusalem (Isa. 28:21). See BAAL PERAZIM.

perdition. This English term is used eight times in the KJV as the rendering of Greek *apōleia* G724, “destruction, ruin,” but it is seldom used in modern versions (not at all in the NIV). The Greek term occurs almost twenty times in the NT, but it is used literally in only one context (Matt. 26:8 = Mk. 14:4, with reference to the waste of the ointment). Otherwise it is used in the NT in a metaphorical sense of the doom of the enemies of God. The beast of Revelation is described as going “to his destruction” (Rev. 17:8, 11; cf. Matt. 7:13; Rom. 9:22). Elsewhere, the perdition that awaits persecutors of the church is contrasted with the SALVATION of believers (Phil. 1:28; cf. 3:19). From the foregoing, it appears that the meaning is not annihilation, but the state of being lost—outside the enjoyment of God’s salvation and eternal life, and under God’s WRATH and JUDGMENT. See also PERDITION, SON OF.

perdition, son of. A phrase used to designate two men in the NT. CHRIST uses it in referring to JUDAS ISCARIOT (Jn. 17:12 KJV; NIV, “the one

doomed to destruction”). PAUL uses it in 2 Thess. 2:3, applying it to the “man of lawlessness” (the ANTICHRIST). The phrase comes from the Hebrew custom of noting a certain trait or characteristic in a person and then referring to that person as the son of that trait. The term therefore would designate these two men as being the complete devotees of all that PERDITION signified.

Perea. puh-ree’uh (Gk. *Peraia*, from *peran* G4305, “beyond, on the other side”). The Greek term for TRANSJORDAN, that is, the land E of the JORDAN River. This name never occurs in the Bible (except in a textual variant at Lk. 6:17), but it is regularly used by JOSEPHUS and others to describe not only that general area, but more specifically the political district known as Perea. Thus in the statement that large crowds followed Jesus “from Galilee, the Decapolis, Jerusalem, Judea and the region across the Jordan” (Matt. 4:25), the last area mentioned refers to Perea.

Before the Israelite conquest, Transjordan was occupied by Moabites, Ammonites, and others. Reuben, Gad, and the half tribe of Manasseh inherited it in the original allotment. Being on the eastern frontier of the Promised Land, this area often was the first to suffer as a result of invasions from the E. During the intertestamental period, the Jewish (Hasmonean) ruler Alexander Jannaeus conquered and forcibly converted the Pereans to JUDAISM. After the death of HEROD the Great in 4 B.C., and during the life of CHRIST, Perea was controlled by HEROD Antipas. Its northern boundary was S of PELLA, while the southern boundary was MACHAERUS, a Herodian fortress halfway down the E shore of the DEAD SEA. AGRIPPA II, under Emperor NERO, ruled Perea until his death in A.D. 100.

NT scholars often speak of a “Perean ministry” during the last few months of Christ’s life. It is said to begin with his departure from GALILEE (Matt. 19:1; Mk. 10:1), ending with the anointing by MARY in BETHANY (Matt. 26:6-13; Mk. 14:3-9). However, very few of the incidents recorded for that period of our Lord’s ministry actually took place beyond the Jordan, so the designation “Perean ministry” is somewhat of a misnomer. The BETHANY of Jn. 1:28 where Jesus was baptized is described as being “beyond the Jordan.” Jesus certainly passed through Perea on

his many journeys from NAZARETH to JERUSALEM in the years before his public ministry.

peres. pee´res. See MENE, MENE, TEKEL, PARSIN.

Peresh. pee´rish (Heb. *pereš* H7303, derivation uncertain). Son of MAKIR (by his wife MAACAH) and grandson of MANASSEH (1 Chr. 7:16).

Perez. pee´riz (Heb. *pereš* H7289, “breach,” but original meaning of name disputed; gentilic *paršî* H7291, “Perezite” [KJV, “Pharzite”]; Gk. *Phares* G5756). KJV Pharez (OT except 1 Chr. 27:3; Neh. 11:4, 6) and Phares (NT). Son of JUDAH by his daughter-in-law TAMAR; his twin brother was ZERAH. Popular etymology attributes his name to the manner of his birth (Gen. 38:28-30). In the genealogies Perez and his progeny (Hezron and Hamul) take precedence over Zerah (Gen. 46:12; Num. 26:20-21; 1 Chr. 2:4-5), and some leading families of Judah traced their lineage to him (1 Chr. 9:4; 27:3; Neh. 11:4, 6). Perhaps his real prominence derives from the fact that he was an ancestor of DAVID (Ruth 4:18-22). Perez is included in the GENEALOGY OF JESUS CHRIST (Matt. 1:3; Lk. 3:33). (See also PEREZ UZZAH; RIMMON PEREZ.) **Perez-uzza.** See PEREZ UZZAH.

Perez Uzzah. pee´riz-uh´zuh (Heb. *pereš uzzâ* H7290 and *pereš uzzâ* H7290, “the breach of Uzzah”). Also Perez-uzza. The name given to the place where God struck UZZAH dead for touching the ARK OF THE COVENANT. Both 2 Sam. 6:6-11 and 1 Chr. 13:9-14 record the sin of Uzzah. The ark was being transported on an oxcart, and as the procession reached “the threshing floor of Nacon” (or Kidon), Uzzah touched the ark to stop it from tipping. God killed him for that, and DAVID reacted in anger. The place was named Perez Uzzah “because the LORD’s wrath had broken out [*pāraš pereš*, *lit.*, breached a breach] against Uzzah.” The site is unknown, but it must have been a short distance W of JERUSALEM (see comments under KIDON).

perfection, perfect. In the Bible, God alone, who lacks nothing in terms of goodness or excellence, is presented as truly perfect. Everything he is, thinks, and does has the character of perfection (Deut. 32:4; 2 Sam. 22:31; Job 37:16; Ps. 18:30; 19:7; Matt. 5:48). In the OT, the primary relevant words are the adjectives *šālēm* H8969 (1 Ki. 8:61 et al.) and *tām* H9447 (Cant. 6:9 et al.), as well as their cognates. The meaning is that of wholeness or completeness, and this quality often is ascribed to a person (Job 1:1, 8; 2:3; Ps. 37:37; 64:4). The words are used to describe the hearts of individuals (1 Ki. 8:61; 11:4; 15:3, 14; 2 Ki. 20:3; 1 Chr. 12:38; 28:9; 29:19; 2 Chr. 16:9; 25:2; Isa. 38:3), the quality of offerings (Lev. 22:21), God's way (2 Sam. 22:31; Ps. 18:30), the way of the righteous (Ps. 18:32; 101:6), the law of the Lord (19:7), and so forth. The main adjective employed in the NT is *teleios* G5455 (e.g., Jas. 1:4). This term is employed to describe God himself (Matt. 5:48), God's will (Rom. 12:2), the function of spiritual discipline (Jas. 1:4), God's gifts (1:17), the "law of liberty" (1:25), the quality of love (1 Jn. 4:18), and persons (Matt. 19:21; Eph. 4:13; Phil. 3:15; Col. 1:28; 4:12; Jas. 3:2). In some passages the idea is clearly that of reaching the point of full growth or maturity (e.g., 1 Cor. 14:20; Heb. 5:14). It is almost universally recognized that the Bible does not support the notion of absolute ethical perfection, or sinlessness, in the present life. See SANCTIFICATION.

The theme of perfection is especially prominent in the letter to the HEBREWS. God is said to have made Jesus, the author of our salvation, "perfect through suffering" (Heb. 2:10). Again, "Although he was a son, he learned obedience from what he suffered and, once made perfect, he became the source of eternal salvation for all who obey him" (5:8-9). As a result, Jesus is "the author and perfecter of our faith" (12:2). This line of thought is evidently connected to the EXALTATION OF CHRIST (cf. 2:9), to the lack of perfection of the old COVENANT (7:11; 9:9; 10:1), to the perfection of the new covenant (9:11; cf. 8:13), and to the perfecting of believers (11:40). By his death and resurrection, Jesus brings in perfection, that is, eschatological fulfillment, which is even now experienced by his "brothers" (2:11).

perfume. See OINTMENTS AND PERFUMES.

perfumer. See OCCUPATIONS AND PROFESSIONS.

Perga. puh-r'guh (Gk. *Pergē* G4308). Also Perge. The chief city of PAMPHYLIA. PAUL and BARNABAS passed through Perga twice on their first penetration of ASIA MINOR, both on the way into the territory and on the way out (Acts 13:13-14; 14:24-25). Perga stood some 8 mi. (13 km.) inland from the coast, a situation frequently found with cities in the E Mediterranean, where the Cilician pirates were a recurrent danger. The intervening tract of land formed a glacis and served as protection against a surprise attack by night. Not much is known about the early history of Perga, though archaeology has revealed its ancient prosperity and standing. The ruins are well known, standing as they do near the modern Murtana, some 11 mi. (18 km.) to the E of Antalya (ATTALIA), in the province of Konia. There is an acropolis, naturally formed by a rocky eminence, a position of vantage and defensive strength that must have attracted the first colonists. Surviving remnants of the lower city are chiefly Hellenistic. Surrounding fortifications and a fine city gate are visible, the whole complex elaborated and adorned by the benefactions of a noble Roman matron, Plancia Magna, to whom considerable epigraphic tribute is found. Curbed and channeled Roman shopping streets, over a chain wide and lined with Ionic columns, are characteristic of this period of city building. Outside is a Roman stadium and a theater cleverly built into a hillside. The seating capacity, some 12,000, is an indication of the population of the city in imperial times.

Pergamos. See PERGAMUM.

Pergamum. puh-r'guh-muhm (Gk. *Pergamos* G4307). Also Pergamon, Pergamos (KJV), Pergamus. A city in the region of MYSIA, located 15 mi. (24 km.) from the Aegean Sea, with the hills around SMYRNA and the

island of Lesbos in distant view, on a great humped hill that dominates the plain of the Caicus River. This eminence formed Pergamum's first acropolis (an upper, fortified part of the city). The name is also applied to a kingdom that had this city as its capital and that for a time covered most of ASIA MINOR. Pergamum was an ancient seat of culture and possessed a library that rivaled ALEXANDRIA's. PARCHMENT (*charta Pergamena*) was invented at Pergamum to free the library from Egypt's jealous ban on the export of PAPYRUS. When the last of the Pergamenian kings bequeathed his realm to Rome in 133 B.C., Pergamum became the chief town of the new Roman province of ASIA and was the site of the first temple of the CAESAR cult, erected to ROME and AUGUSTUS in 29 B.C. One of the seven letters in the book of Revelation is addressed to the Christian community in Pergamum (Rev. 1:11; 2:12-17).



© Dr. James C. Martin An altar dedicated to Zeus at Pergamum. (View to the E, with modern Bergama in the background.)

In addition to EMPEROR WORSHIP, the cults to Asclepius and ZEUS were also endemic. The symbol of the former was a serpent, and Pausanias describes his cult image "with a staff in one hand and the other on the head of a serpent." Pergamenian coins illustrate the importance that the community attached to this cult. Caracalla is shown on one coin, saluting a serpent twined round a bending sapling. On the crag above Pergamum was a thronelike altar to Zeus (cf. Rev. 2:13), now in the Berlin Museum. It commemorated a defeat of a Gallic inroad and was decorated with a representation of the conflict of the gods and the giants, the latter shown as monsters with snakelike tails. To deepen

Christian horror at Pergamum's obsession with the serpent-image, Zeus was called in this context "Zeus the Savior." It is natural that "Nicolaitanism" should flourish in a place where politics and paganism were so closely allied (2:15; see NICOLAITAN), and where pressure on Christians to compromise must have been heavy.

Perge. See PERGA.

Perida. See PERUDA.

Perizzite. per'i-zit (Heb. *p̄rizzî* H7254, possibly "of the open country," but perhaps a non-Semitic name). A collective term for one of the older population groups of PALESTINE that lived in the hill country of JUDAH. The name is frequently coupled with those of other peoples living in Palestine before the conquest under JOSHUA; for example, Perizzites and Canaanites (Gen. 13:7; 34:30; Exod. 23:23; et al.); Perizzites, Hivites, and Jebusites (Josh. 9:1; 12:8; Jdg. 3:5; et al.); Perizzites and Hittites (Exod. 3:8, 17; Josh. 24:11; et al.). The Perizzites are included among the groups that the Israelites were unable to exterminate, and whose descendants were made slaves by SOLOMON (1 Ki. 8:20; 2 Chr. 8:7; cf. also Jdg. 3:5). The older view that assumed the term to mean simply "villager" as distinguished from other nomadic peoples is now unacceptable. There is little question that a specific group or tribe is meant in the various biblical lists, but the origin of the term is uncertain (some think that it is an equivalent to AMORITE; others have suggested that the name is HURRIAN). To date the Perizzites are unknown in any but the biblical citations.

perjury. See OATH.

persecution. In its most common sense, this signifies a particular course or period of systematic infliction of punishment or penalty for

adherence to a particular religious belief. Oppression is to be distinguished from it. PHARAOH oppressed the Hebrews; so did NEBUCHADNEZZAR. DANIEL and JEREMIAH were persecuted. Systematic persecution began with the Roman imperial government. Notably tolerant toward alien religious beliefs in general, the Romans clashed with the Christians over the formalities of EMPEROR WORSHIP. In that fact, according to some, lies the prime significance of the persecutions. Persecution began as a social reaction and became political later, a process that can be detected in the surviving documents. The state's policy of repression was intermittent and was visibly daunted by the growing numbers of the Christians.

A considerable body of literature has gathered around the difficult theme of the legal basis on which the authorities pursued their policy and on the incidence and severity of the persecutions themselves. Disregarding CLAUDIUS's anti-Semitism of A.D. 49 (Acts 18:2), in which the Christians were not distinguished from Jews, NERO must be regarded as the first persecutor. In 64 (Tacitus, *Annals* 15.38-44) this emperor used the small Christian community as a scapegoat for a disastrous fire in ROME, placing on the Christians the charge of arson that was popularly leveled against him. DOMITIAN's execution of Glabrio and Flavius Clemens in 95 and the exile of Domitilla for "atheism" and "going astray after the customs of the Jews" (Dio Cassius, *Roman History* 67.44) was probably anti-Christian action, incidents that strikingly reveal the spread of Christianity to prominent Roman citizens by the end of the first century. Pliny's famous correspondence with TRAJAN in 112 (Pliny, *Epistles* 10.96-97) reveals the state more moderate but still uncompromising in its action against Christians. Trajan's policy, laid down for Pliny in BITHYNIA, was followed by HADRIAN and Antonius Pius (117-161). At the close of the second century, with the death of Septimius Severus, a long period of relative peace followed that continued until 303, when Diocletian initiated the last short but savage period of persecution, described by Lactantius and Eusebius.

perseverance. This English term is used a number of times in the NIV to render Greek *hypomonē* G5705, "patience, endurance" (Rom. 5:3-4 et

al.). The KJV uses it to render *proskarterēsis* G4675, which occurs only once (Eph. 6:18). See PATIENCE. The Christian doctrine of perseverance, however, is based not on particular uses of such terms but on explicit declarations of Scripture. In Jn. 10:29, for example, in a continuation of the passage on Jesus as the great shepherd, the Lord said: “My Father, who has given them to me, is greater than all; no one can snatch them out of my Father’s hand.” Paul wrote that “God’s gifts and his call are irrevocable” (Rom. 11:29). And again he gave assurance to the Philippians: “being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus” (Phil. 1:6; cf. 2 Thess. 3:3; 2 Tim. 1:12; 4:18). On the basis of such promises, a strong position has been taken historically by those of the Reformed and Calvinistic tradition, which maintains that those whom God has elected and upon whom he has poured out his Spirit effectually will persevere to the end. Others object that some passages seem to allow for the possibility that believers may fall away (esp. Heb. 6:4-6; 10:26-27). See also APOSTASY; ELECTION; SANCTIFICATION.

Persia. puh-r'zhuh (Heb. *pāras* H7273, gentilic *porsî* H7275, “Persian”; from Old Pers. *Pārsa*, later *Pārs* and *Fārs*). A country of SW Asia, to the E of Babylonia. In 1935 its name was changed to Iran (from the Avestan term *Airya*; cf. English *Arian*). As a geographical term Persia may be taken to mean the Iranian plateau, bounded by the TIGRIS Valley on the W and S, the Indus Valley on the E, and the Armenian ranges and the Caspian Sea on the N, comprising in all something near one million sq. mi. (2.6 million sq. km.). The plateau is high and saucer-shaped, rimmed by mountains rich in mineral wealth, but with wide tracts of arid desert in the interior. The land lies across the old road communications of Europe and Asia, a fact that has done much to determine Persia’s ethnology and history.



The Persian Empire.

It is seldom possible to separate history and geography, and the term Persia has signified both less and more than the geographical and general meaning just given. The original Persia was a small area N of the Persian Gulf, known as Persis, the modern Fars. It was a rugged area with desert on its maritime borders, its chief town known to the Greeks as Persepolis. The Medes lay to the N, Elam was on the W, and Carmania to the E. This small province was the original home of the Iranian tribe that finally dominated the whole country and founded the vast Persian empire, which at the time of its widest extent stretched from the Aegean Sea to the Indus River, and from N to S extended from the Black Sea, the Caucasus, the Caspian Sea, the Oxus, and the Jaxartes to the Persian Gulf, the Indian Ocean, and the cataracts of the Nile. This was the imperial power, described by Herodotus, that clashed with the Greeks at the beginning of the fifth century B.C. and that ALEXANDER THE GREAT overthrew a century and a half later. This, too, was the imperial Persia of the OT, which rose on the ruins of BABYLON, which is seen in the life of ESTHER, and which formed the background of the events described in the books of EZRA and NEHEMIAH.

The Persians belonged to the people groups known as Indo-European (so called because most of the languages of Europe together with the

Persian and Indic languages clearly descended from a common source). Migrations during the third and second millennia B.C. appear to have spread tribal groups who spoke a common language through the European peninsulas, into India, and into the northern Middle East. The picture is complex, but the Persians emerged to dominate the whole complex of the Iranian tribes. A ninth-century B.C. Assyrian inscription mentions Parsua as a northern country adjoining MEDIA. This may be the first historical reference to the Persians before their movement S into Anshan and Parsa, the Persis mentioned above. The Assyrian reference may catch the Iranian tribe in the process of its migration. In Persis, the Persians were at first subject to the power of their northern neighbors, the Medes, although ELAM, encroaching from the W, tended to form a buffer state between them. If reasons are sought for historical processes, it could have been the stimulus of Elam that caused Persian expansion.

Through Elam, Persis had contact with the developed civilizations of the EUPHRATES Valley. On the other hand, it may have needed no more than the emergence of a masterful personality to initiate the process. Such a person was CYRUS, second of that name from the ruling family of the Achaemenids. According to tradition, Cyrus was related to Astyages, king of Media. Rising against his relative, Cyrus threw off the Median hegemony and established the Persians as the dominant tribe in 549 B.C. Some form of governmental partnership appears to have been established, for Medes held privileged posts in the new administration. Cyrus then moved W to defeat the Lydian empire of Croesus in 545, and S to defeat Nabonidus of Babylon in 538. The conquest of Lydia gave Cyrus Asia Minor; the overthrow of Babylon made him master of the Euphrates River plain, Assyria, Syria, and Palestine. Thus arose the greatest W Asian empire of ancient times. It was indeed the first of the world's great imperial organizations, a foreshadowing of the system of ROME, beneficent and humane when compared with the Assyrian empire, but too loosely held and geographically divided to survive. The conflict between SAMARIA and JERUSALEM, depicted in the life of NEHEMIAH, is an illustration of the indiscipline that could reign in remoter corners. Nehemiah was working by royal decree and yet found his work hampered by armed interference. EZRA's fear (Ezra 8:22) suggests similar pockets of anarchy.



© Dr. James C. Martin. Musée du Louvre; Autorisation de photographier et de filmer—LOUVRE. Paris, France.

Photographed by permission.

Colorful depiction of a row of guards on the E gate of the Achaemenid palace at Susa (6th cent. B.C.).

Cyrus's great empire was organized by him and by DARIUS (521-486 B.C.), who succeeded him, after a period of revolt and dynastic trouble. Coming to terms with geography, Cyrus and Darius sought to combine a measure of local autonomy with centralization in a supreme controlling power, a difficult task even where communications are swift and efficient. The empire was cut into provinces, each under the rule of a satrap, who might be a local ruler or a Persian noble. With the satrap were military and civil officials directly responsible to the king, who was also kept informed on local matters by means of his "eyes," or his itinerant inspectors. This was an attempt to check maladministration in the satrapies and to anticipate challenges to the royal power. All provinces were assessed for monetary and manpower contributions to the central treasury and armed forces. An attempt was wisely made to preserve efficient forms of local government, and Greek city-states on the Ionian seaboard still functioned, with religion, language, and civic government intact. Inscriptions suggest that there were three official languages—Persian, Elamitic, and Babylonian. Darius further unified his empire by an efficient gold coinage, state highways, and a postal system, arrangements that became famous for their usefulness. The four books of the OT in which Persia forms a background (Ezra, Esther, Ezekiel, and Daniel) all illustrate the royal tendency to delegate special authority to individuals for specific tasks.

Cyrus and the Achaemenid kings were Zoroastrians, worshipers of Ahura Mazda, “the Wise Lord.” The MAGI of the Medes appear to have been reorganized by Cyrus into a Mazdaist priesthood. Zoroaster taught that Ahura Mazda, together with his holy spirit, warred against an evil spirit, Ahriman. There was an element of messianism in the cult, for it taught that after the earthly life of a future savior, God will finally triumph over evil, and that all souls pass over the “bridge of decision” and enjoy eternal bliss, though some must first go through a purgatory of fire. Zoroaster stressed truth and mercy. Isaiah 45:7 is supposed by some to be a reference to Zoroastrian religion. The context is a tribute to Cyrus, and in contrast with the crude paganism of other peoples, the Persian monotheism may have appeared to the Hebrews to contain elements of divine insight. The notable favor shown to the religion of the Lord in the books of Ezra and Nehemiah may illustrate the same affinity from the other side. It will be useful in conclusion to list the Persian kings whose reigns have significance in OT history: *Cyrus*, 538-529 B.C. 2 Chr. 36:22-23; Ezra 1 to 5 passim; Isa. 44:28; 45:1; Dan. 1:21; 6:28; 10:1.

Cambyzes, 529-522 B.C. Some have suggested that Cambyzes is the mysterious Darius the Mede of Dan. 5:31; 6:9, 25; 9:1; 11:1; others think this obscure person was Gobryas, governor of Media, who exercised authority for Cyrus in Babylon.

Gaumata, a usurper, who held brief royal authority until put down by Darius, 522-521 B.C.

Darius I (Hystaspis), 521-486 B.C., the great imperialist, whose seaborne attack on GREECE was defeated at Marathon in 490. He is known for his trilingual inscription at Behistun, famous in linguistic studies. This is the Darius mentioned by Ezra under whose protection permission was given for the temple to be built.

Xerxes I (Ahasuerus), 486-465 B.C. This is the mad king who in a mighty combined operation sought to avenge Marathon and whom the Greeks defeated at Salamis (480) and Plataea (479). Xerxes I is the monarch featured in the book of Esther.

Artaxerxes I (Longimanus), 464-424 B.C. It was this monarch who permitted Ezra to go to Jerusalem to restore the affairs of the Jewish

community (Ezra 7-8), and who promoted the mission of his cupbearer Nehemiah, thirteen years later. See also Neh. 2:1; 5:14; 13:6.

Darius II (Ochus), 423-404 B.C. This king, who ruled over a period of disintegration, is possibly mentioned in Neh. 12:22 (cf. 13:6-11); according to some, the reference is to Darius III (Codomannus), the last king of Persia, overthrown by Alexander in 330.

Persis. puh-rís (Gk. *Persis* G4372, “Persian”; names alluding to geographical areas were borne esp. by slaves). A woman member of the Christian church at ROME, to whom PAUL sent greetings (Rom. 16:12). The apostle thought highly of Persis, referring to her as “my dear friend... who has worked very hard in the Lord.”

Peruda. pi-roo’duh (Heb. *pērûdā* H7243 and *pērîdā* H7263, possibly “separate, solitary”). A servant of SOLOMON whose descendants returned from the EXILE (Ezra 2:55; Neh. 7:57 [“Perida”]).

pesharim. pesh’uh-rim. See PESHER.

pesh. pesh’uhr (Heb. *pēšer* H7323, “explanation, interpretation”). Plural *pesharim* (sometimes, less accurately, *peshirim*). This Hebrew term appears frequently in sectarian documents among the DEAD SEA SCROLLS, where it is almost always used in formulas such as *pšrw l* (“its interpretation concerns...”), which serve to introduce the interpretation of the biblical text just cited. This kind of language is characteristic of a number of biblical expositions, especially the Habakkuk Commentary (1QpHab), and modern scholars now use the term *pesh* with reference to the literary genre of, or the hermeneutical techniques found in, these documents. Often the term is used loosely of any Jewish interpretation that focuses on the fulfillment of biblical passages in contemporary events. See also MIDRASH.

Peshitta. puh-shee'tuh. The standard Syriac version of the Bible. See TEXT AND VERSIONS (OT); TEXT AND VERSIONS (NT).

pest. See ANIMALS.

pestilence. This English term, referring to a virulent epidemic or plague, is used frequently by the KJV and other versions primarily to render Hebrew *deber* H1822, which occurs almost fifty times in the OT (Exod. 5:3 et al.; the NIV usually prefers the rendering “plague”). It is often found in company with *famine* and other terms indicating judgment. Pestilence was so feared by the people that SOLOMON prayed for relief from it before it should come on Israel (1 Ki. 8:37). Relief could come only when the people repented, humbled themselves, and sought God’s face (2 Chr. 7:13-14). Thus pestilence was viewed as a punishment on Israel for her disobedience and rebellion against God (cf. Hab. 3:5). The word is especially frequent in the prophecies of Jeremiah (17 times, e.g., Jer. 14:12) and Ezekiel (12 times, e.g., Ezek. 5:12), where pestilence is repeatedly referred to as a punishment threatened on Israel and Judah for their sin against God.

pestle. A rounded hand tool of wood or stone to pound or grind substances in a MORTAR (only Prov. 27:22).

Peter. pee'tuhr (Gk. *Petros* G4377, “stone”). An apostle who figures generally as the leader of the twelve disciples in the NT. The name Peter was given to him by Jesus (Mk. 3:16; Lk. 6:14; Jn. 1:42). He was earlier called SIMON, a common name among Greeks and Jews. Occasionally in the Gospels the two names are used together (Matt. 16:16; Lk. 5:8; Jn. 1:40; et al.). Twice, the more exact Semitic form SIMEON occurs (Acts 15:14; 2 Pet. 1:1). The Aramaic equivalent of Peter is Cephas (*kêpā*, “rock,” transliterated into Greek as *Kēphas* G3064). Aside from Jn. 1:42, the only occurrences of Cephas in the NT are in the Pauline letters (1 Cor. 1:12; 3:22; 9:5; 15:5; Gal. 1:18; 2:9, 11, 14; Paul apparently calls

him Peter only in Gal. 2:7-8, although there is some variation in the MSS).

I. Background. Peter was a native of BETHSAIDA (Jn. 1:44), the son of a certain John (1:42; 21:15-17; called Jonah in Matt. 16:17). As a Jewish lad he would have received a normal elementary education. As a native of “Galilee of the Gentiles” he was able to converse in GREEK, while his native ARAMAIC was marked with provincialisms of pronunciation and diction (Matt. 26:73). The evaluation by the SANHEDRIN of Peter and John (see JOHN THE APOSTLE) as “unschooled, ordinary men” (Acts 4:13) simply meant that they were unschooled in official rabbinical lore and were laymen. He and his brother ANDREW followed the hardy occupation of fishermen on the Sea of Galilee, being partners with ZEBEDEE’s sons, JAMES and John (Lk. 5:7). He was a married man (Mk. 1:30; 1 Cor. 9:5) and at the time of Christ’s Galilean ministry lived in CAPERNAUM (Mk. 1:21, 29).

II. Training under Jesus. Of the second period of his life, from his first encounter with Jesus until the ASCENSION, the Gospels give a vivid picture. Simon attended the preaching ministry of JOHN THE BAPTIST at the JORDAN and, like Andrew, probably became a personal disciple of John. When he was personally introduced to Jesus by his brother Andrew, Jesus remarked, “You are Simon son of John. You will be called Cephas” (Jn. 1:42). This designation, like *Peter*, means “rock”; afterward more fully explained in its prophetic import (Matt. 16:18; Mk. 3:16), it came to be regarded as his personal name. (No other man in the NT bears the name Peter.) After a period of companionship with Jesus during his early Judean ministry (Jn. 1:42—4:43), Peter resumed his ordinary occupation.

With the commencement of Christ’s Galilean ministry, Peter and Andrew, with James and John, were called by Jesus to full-time association with him to be trained as “fishers of men” (Mk. 1:16-20; Lk. 5:1-11). With the growth of the work, Jesus selected twelve of his followers to be his nearest companions for special training (Mk. 3:13-19; Lk. 6:12-16). In the lists of these twelve designated apostles (Lk. 6:13), Peter is always named first (Matt. 10:2-4; Mk. 3:16-19; Lk. 6:14-16; Acts 1:13-14). His eminence among them was due to his being among the

first chosen as well as his native aggressiveness as a natural leader. But the other disciples did not concede to Peter any authority over them, as is evident from their repeated arguments about greatness (Matt. 20:20-28; Mk. 9:33-34; Lk. 22:24-27). While he was with them, Jesus alone was recognized as their leader.

The development of an inner circle among the disciples is first seen when Jesus took Peter, James, and John with him into the house of JAIRUS (Mk. 5:37; Lk. 8:51). The three were further privileged to witness the TRANSFIGURATION (Matt. 17:1; Mk. 9:2; Lk. 9:28) and the agony in GETHSEMANE (Matt. 26:37; Mk. 14:33). Even in this inner circle Peter usually stands in the foreground, but the fourth gospel indicates that his position of eminence was not exclusive.

Peter was the natural spokesman of the twelve. When Christ's sermon on the Bread of Life produced a general defection among his followers, Peter spoke for the twelve in asserting their loyalty to him (Jn. 6:66-69). Again, at CAESAREA PHILIPPI, when Jesus asked the twelve their view of him, Peter promptly replied, "You are the Christ, the Son of the living God" (Matt. 16:16). His confession of the messiahship and deity of our Lord expressed a divinely given insight higher than the current view, which regarded the Messiah only as a man exalted to the messianic office (cf. 22:41-46). His confession elicited Christ's prompt commendation and the further assertion, "You are Peter, and on this rock I will build my church" (16:18). By his believing confession Peter identified himself with Christ the true Rock (Isa. 28:16; 1 Cor. 3:11; 1 Pet. 2:4-5), thus fulfilling Christ's prediction concerning him (Jn. 1:42). He thus became a rock (*Petros*); and on "this rock" (*petra* G4376), composed of Peter and the other confessing apostles, joined by faith in Christ the chief cornerstone (Eph. 2:20), Jesus announces that he will build his triumphant CHURCH.

The account in Acts historically interprets Peter's use of the keys in opening the doors of Christian opportunity at PENTECOST (Acts 2), in SAMARIA (ch. 8), and to the GENTILES (ch. 10). The power of binding and loosing was not limited to Peter (Matt. 18:18; Jn. 20:3). But Peter was also the spokesman in attempting to dissuade Jesus from his announced path of suffering, thus proving himself a "stumbling block" (Matt. 16:23; Mk.

8:33).



© Dr. James C. Martin Peter's great confession of faith took place at Caesarea Philippi, in the vicinity of the Cave of Pan, regarded as the entrance to Hades.

Peter came into prominence in the Gospels also in connection with the matter of the payment of the temple tax (Matt. 17:24-27), his inquiry as to the limits on forgiveness (18:21), and his reminder to Jesus that they had left all to follow him (Matt. 19:27; Mk. 10:28). During Passion Week his activities were prominent. He called Jesus' attention to the withered fig tree (Mk. 11:21), and with three others he asked Jesus concerning his prediction about the temple (13:3). With John he was commissioned to prepare for the Passover (Lk. 22:8). Peter objected to the Lord's washing his feet in the upper room, but impulsively swung to the opposite extreme when informed of the implications of his denial (Jn. 13:1-11). He beckoned to John to ask the identity of the betrayer (13:23-24) and stoutly contradicted Jesus when warned of his impending denials (Matt. 26:33-35; Mk. 14:29-31; Lk. 22:31-34; Jn. 13:37-38). In the Garden of Gethsemane, when chosen with James and John to watch with Jesus, he

slept (Matt. 26:37-46; Mk. 14:33-42). Later, in fleshly zeal he sought to defend Jesus, and Jesus rebuked him for it (Jn. 18:10-11). He fled with the other disciples when Jesus was bound; but, anxious to see the end, he followed afar, was admitted (through John's action) into the court of the high priest, and there shamefully denied his Lord three times (Matt. 26:58, 69-75; Mk. 14:66-72; Lk. 22:54-62; Jn. 18:15-18, 25-27). The look of Jesus broke his heart, and he went out and wept bitterly (Lk. 22:61-62). That Peter witnessed the crucifixion is not stated (but cf. 1 Pet. 5:1).

On the resurrection morning he and John ran to the tomb of Jesus to investigate the report of MARY Magdalene (Jn. 20:1-10). Somewhere during that day the risen Lord appeared to Peter (1 Cor. 15:5). At his postresurrection manifestation to seven at the Sea of Galilee, John was the first to recognize the Lord; but, typically, Peter was the first to act. Following the group breakfast, Christ tested Peter's love and formally restored him by the threefold commission to feed his sheep (Jn. 21:1-23).

III. The early church. The third period in Peter's life began with the ASCENSION OF CHRIST. In the early days of the church (Acts 1-12), Peter appeared as the spokesman of the apostolic group, but there is no hint that he assumed any authority not also exercised by the other apostles. He suggested the choice of another to fill the place of JUDAS ISCARIOT (1:15-26), preached the Spirit-empowered sermon on Pentecost to the assembled Jews (2:14-40), and with John healed the lame man, the first apostolic miracle to arouse persecution (3:1—4:21). He was used to expose the sin of ANANIAS and SAPPHIRA (5:1-12), was held in high esteem by the people during the miracle ministry in the church that followed (5:12-16), and spoke for the Twelve when arraigned before the SANHEDRIN (5:27-41).

With John he was sent to Samaria, where, through the laying on of hands, the Holy Spirit fell on the Samaritan believers and Peter exposed the unworthy motives of SIMON the sorcerer (Acts 8:14-24). While on a tour through Judea, Peter healed AENEAS and raised DORCAS from the dead (9:32-43). Through a divinely given vision at JOPPA, Peter was prepared and commissioned to preach the gospel to CORNELIUS at CAESAREA, thus

opening the door to the Gentiles (10:1-48). This brought on him the criticism of the circumcision party in Jerusalem (11:1-18). During the persecution of the church by AGRIPPA I in A.D. 44, Peter escaped death by a miraculous deliverance from prison (12:1-19).

IV. His later life. With the opening of the door to the Gentiles and the spread of Christianity, Peter receded into the background and PAUL became prominent as the apostle to the Gentiles. In the Acts narrative Peter is last mentioned in connection with the Jerusalem conference, where he championed the liberty of the Gentiles (Acts 15:6-11, 14). The remaining NT references to Peter are scanty. Paul records a visit to Syrian Antioch, where his inconsistent conduct evoked a public rebuke (Gal. 2:11-21). From 1 Cor. 9:5 it appears that Peter traveled widely, taking his wife with him, doubtless in Jewish evangelism (cf. Gal. 2:9).

Nothing further is heard of Peter until the writing of the two letters that bear his name, apparently written from ROME. In the first letter, addressed to believers in five provinces in Asia Minor, the shepherd-heart of Peter sought to fortify the saints in their sufferings for Christ (see PETER, FIRST LETTER OF), while in the second he warns against dangers from within (see PETER, SECOND LETTER OF). A final NT reference to the closing years of Peter's life is found in Jn. 21:18-19. John's interpretation of Christ's prediction makes it clear that the reference is to Peter's violent death. Beyond this the NT is silent about him.

Tradition uniformly asserts that Peter went to Rome, that he labored there, and that in his old age suffered martyrdom under NERO. The embellished tradition that he was bishop of Rome for twenty-five years is contrary to all NT evidence. He apparently came to Rome shortly after Paul's release from his first imprisonment there, but the evidence is ambiguous.

V. His character. The personality of Peter is one of the most vividly drawn and charming in the NT. His sheer humanness has made him one of the most beloved and winsome members of the apostolic band. He was eager, impulsive, energetic, self-confident, aggressive, and daring, but also unstable, fickle, weak, and cowardly. He was guided more by quick impulse than logical reasoning, and he readily swayed from one extreme to the other. He was preeminently a man of action.

His life exhibits the defects of his character as well as his tremendous capacities for good. He was forward and often rash, liable to instability and inconsistency, but his love for and associations with Christ molded him into a man of stability, humility, and courageous service for God. In the power of the Holy Spirit he became one of the noble pillars of the church (Gal. 2:9).

Peter, First Letter of. One of the CATHOLIC EPISTLES, addressed to Christians scattered throughout much of ASIA MINOR. The keynote of this letter is suffering and the Christian method of meeting it. The writer endeavored to convey a message of hope to Christians who had been undergoing PERSECUTION and who were succumbing to discouragement because they could find no redress. He brings an exhortation of Christian truth calculated to strengthen believers.

I. Authorship. Of the two letters that bear the name of PETER, the first is better attested. Echoes of its phraseology appear as early as the letter of Polycarp to the Philippians (c. A.D. 125), the letter of Barnabas (c. 135), and the writings of Justin Martyr (c. 150). The second letter of Peter refers to a former letter, probably meaning this one (2 Pet. 3:1). It was unanimously accepted as a letter of Peter by all of the church fathers, who mention it by name, beginning with Irenaeus (c. 170).

The internal structure reflects Peter's mind and life. The first main paragraph, "Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead" (1 Pet. 1:3), expresses the joy that Peter felt after the risen Christ forgave him for his denial. The injunction to "be shepherds of God's flock" (5:2) is almost identical in language with Jesus' commission to him at the lake of Galilee (Jn. 21:16). "Clothe yourselves with humility" may be a reminiscence of the Last Supper, when Jesus wrapped a towel around his waist and washed the disciples' feet (13:4-5).

There are also some remarkable agreements between the vocabulary of 1 Peter and the speeches of Peter in Acts (1 Pet. 1:17 and Acts 10:34; 1 Pet. 1:21 and Acts 2:32; 10:40-41; 1 Pet. 2:7-8 and Acts 4:10-11).

II. Destination. The letter was directed to members of the DISPERSION located in the Roman provinces of N Asia Minor, which Paul did not visit and which may have been evangelized by Peter between the Council of Jerusalem (A.D. 48) and the Neronian persecution at Rome (64). There is some question whether the “Dispersion” should be taken literally as applying strictly to Jews or whether it may be used figuratively of Gentile Christians who were scattered abroad. In favor of the former conclusion are one or two passages that seemingly indicate that the recipients were Jews (1 Pet. 2:12; 3:6); on the other hand, the references to the ungodly past of these people (1:14; 4:3) do not seem to agree with the hypothesis that they were of Jewish descent. If Peter wrote this letter from Rome, he may have been writing to refugees from the Neronian persecution who were converts from Judaism or proselytes who turned from Judaism to Christianity.

Overview of 1 PETER

Author: The apostle Simon Peter (though some believe the work is pseudonymous).

Historical setting: Probably written from ROME (the “Babylon” of 1 Pet. 5:13) in the late A.D. 50s or early 60s, but an earlier date is not impossible (those who reject Petrine authorship date it c. 80 or even later). Addressed to Christians in various regions of ASIA MINOR who were undergoing severe PERSECUTION.

Purpose: To encourage holy conduct in the face of suffering by assuring the readers of their coming reward.

Contents: The greatness of our SALVATION (1 Pet. 1:1-12); the call to SANCTIFICATION (1:13—2:12); the need for submission (2:13—3:12); the proper response to suffering (3:13—5:14).

III. Date and place. If SILAS (KJV Silvanus, 1 Pet. 5:12) and Mark (5:13; see MARK, JOHN) were the same persons mentioned in Paul's letters (2 Cor. 1:19; 1 Thess. 1:1; Col. 4:10; 2 Tim. 4:11), 1 Peter must have been written subsequent to Silas's departure from Paul and prior to Mark's rejoining him. Silas was with Paul in CORINTH in the early A.D. 50s, and Mark probably rejoined him just before his death, which took place about 65-67. Furthermore, 1 Peter bears traces of the influence of Paul's letters to the Romans and to the Ephesians in its structure and thought (compare the following: 1 Pet. 2:13 and Rom. 13:1-4; 1 Pet. 2:18 and Eph. 6:5; 1 Pet. 3:9 and Rom. 12:17; 1 Pet. 5:5 and Eph. 5:21), implying that it was written after 60. Probably 1 Peter was written about the year 64, when the status of Christians in the empire was very uncertain and when persecution had already begun in Rome.

The place of writing is closely connected with the date. BABYLON (1 Pet. 5:13) may refer to the ancient city on the EUPHRATES, where there was a large Jewish settlement in Peter's day, or to a town in Egypt near ALEXANDRIA, where Mark traditionally ministered, or figuratively to ROME as the center of the pagan world (Rev. 17:5; 18:10). The second alternative need not be considered seriously, for the Egyptian Babylon was only a border fort. Opinion among commentators is divided between the other two opinions. In the absence of any strong tradition that Peter ever visited the literal Babylon, it seems more likely that he wrote this letter from Rome shortly before his martyrdom. He would have had opportunity to find some of Paul's writings there and to have met Silas and Mark, both of whom were familiar to Paul.

Those who deny Peter's authorship place the letter in the early second century under the reign of TRAJAN (A.D. 96-117). Some have assigned it to the time of DOMITIAN (87-96), conceding that Peter might have been executed in the time of VESPASIAN or Domitian (c. 80).

IV. Structure and content. In general arrangement 1 Peter closely resembles the letters of Paul, with a salutation, body, and conclusion. Its main subject is the Christian's behavior under the pressure of suffering. Its key is the salvation that is to be revealed at the last time (1 Pet. 1:5). The letter may be outlined as follows: I.

Introduction (1:1-2) II. The nature of salvation (1:3-12) III. The experience of salvation (1:13-25) IV. The obligations of salvation (2:1-10) V. The ethics of salvation (2:11—3:12) VI. The confidence of salvation (3:13—4:11) VII. The behavior of the saved under suffering (4:12—5:11) VIII. Concluding salutations (5:12-14) **Peter, Second Letter of.** One of the CATHOLIC EPISTLES, written by the apostle PETER as he was about to finish his career. It is a general treatise, written to warn its readers of threatening apostasy.

I. Authorship. Second Peter has the poorest external attestation of any book in the canon of the NT (see CANONICITY). It is not quoted directly by any of the church fathers before Origen (c. A.D. 250), who affirms Peter's authorship of the first letter, but who seemed uncertain about the second, although he did not repudiate it. Eusebius, to whom we are indebted for quoting Origen's testimony, placed 2 Peter in the list of writings that were disputed by some ancient Christian churches. Its literary style and vocabulary differ from that of 1 Peter, and its close resemblance to the book of JUDE has led some scholars to believe that it is a late copy or adaptation of that work. Numerous scholars have pronounced it spurious, dating it to the middle of the second century.

On the other hand, the internal evidence favors authorship by Peter. If a forger knew 1 Peter, it seems he could have been more careful to follow its style exactly. The allusions to Peter's career agree with the existing records and can best be explained as the testimony of an eyewitness. These allusions include the TRANSFIGURATION (2 Pet. 1:17-18), at which Peter was present (Matt. 17:1-18), and the Lord's prediction of his death (2 Pet. 1:14; Jn. 21:18-19). The Greek of the second letter is more labored than that of the first, but if Peter did not have the aid of SILAS in this work, as he apparently did in the first letter (1 Pet. 5:12), he may have been forced to rely on his own writing. Doubtlessly he knew Greek, as most Galileans did, but he may not have been able to write it easily.



© Dr. James C. Martin The striking topography of Cappadocia. Among the Christians addressed by Peter were residents of this country.

The allusion to the writings of “our dear brother Paul” (2 Pet. 3:15) confirms the impression that 2 Peter was written by someone who knew PAUL personally and who treated him as an equal. A writer of the second century would have been more likely to say “the blessed apostle” or the like, for he would have regarded Paul with a greater veneration and would thus have used a more elevated title.

Reasons exist, therefore, for accepting the letter as Peter’s. The relative silence of the early church may be explained by the brevity of the letter, which could have made it more susceptible to being overlooked or lost.

II. Date and place. Second Peter must have been written subsequent to the publication of at least some of Paul’s letters, if not of the entire collection. It cannot, therefore, have been written before A.D. 60; but if Paul was living and was still well known to the existing generation, it could not have been later than 70. Probably 67 is as satisfactory a date as can be established. The writer was anticipating a speedy death (2 Pet. 1:14), and this may mean that the letter was sent from ROME during the tense days of the persecution under NERO. There is no indication, however, that Peter had spent a long time in Rome. He may have labored there only at the conclusion of Paul’s life (between 63 and 67).

III. Destination and occasion. The reference to a previous letter sent to the same group (2 Pet. 3:1) connects the document with 1 Peter, which was written to the Christians of N ASIA MINOR. Whereas the first letter was an attempt to encourage a church threatened with official persecution and repression, the second letter dealt with the peril of APOSTASY, which was an even greater threat. An influx of conscienceless agitators who repudiated the lordship of Christ (2:1) and whose attitude was haughty (2:10), licentious (2:13), adulterous (2:14), greedy (2:14), bombastic (2:18), and libertine (2:19) seemed imminent. Knowing that he would not be spared to keep control of the situation, Peter was writing to forestall this calamity and to warn the church of its danger.

Overview of 2 PETER

Author: The apostle Simon Peter (though many believe the work is pseudonymous).

Historical setting: Since the writer views his death as imminent (cf. 2 Pet. 1:13-15), the letter must have been written shortly before Peter's martyrdom (c. A.D. 65-67), probably from ROME. (Those who reject Petrine authorship date it to the end of the first century or even as late as the middle of the second.) The letter was addressed to Christian communities (possibly in ASIA MINOR, if 2 Pet. 3:1 is an allusion to the epistle we call 1 Peter) that were being threatened by false teaching.

Purpose: To warn the readers against APOSTASY by stressing true KNOWLEDGE over against the message of the false teachers.

Contents: Spiritual growth and true knowledge (2 Pet. 1); denunciation of false teachers (ch. 2); the coming of the DAY OF THE LORD (ch. 3).

IV. Content and outline. The key to this letter is the word *know* (or *knowledge*), which occurs frequently in the three chapters, often referring to the knowledge of Christ. This knowledge is not primarily academic, but spiritual, arising from a growing experience of Christ (2 Pet. 3:18). It produces peace and grace (1:2) and fruitfulness (1:8), is the secret of freedom from defilement (2:20), and is the sphere of Christian growth (3:18). It may be that the false teachers were Gnostics (see GNOSTICISM), who stressed knowledge as the means to salvation, and that Peter sought to counteract their falsehoods by a positive presentation of true knowledge.

Second Peter teaches definitely the INSPIRATION of Scripture (2 Pet. 1:19-

21) and stresses the doctrine of the personal return of Christ, which was ridiculed by the false teachers (3:1-7). It concludes with an appeal for holy living and with the promise of the new heavens and the new earth.

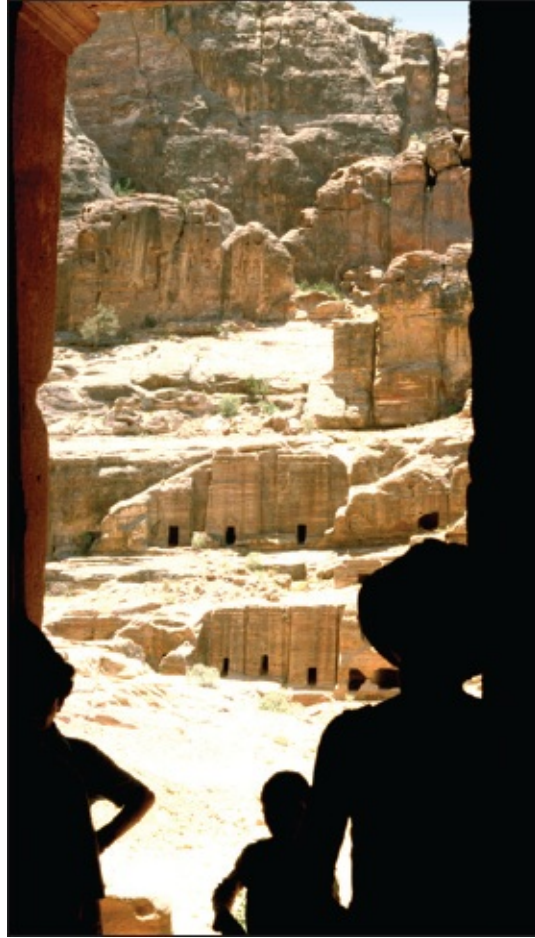
The following is a brief outline of the epistle: I. Salutation (1:1) II. The character of spiritual knowledge (1:2-21) III. The nature and perils of apostasy (2:1-22) IV. The doom of the ungodly (3:1-7) V. The hope of believers (3:8-13) VI. Concluding exhortation (3:14-18) **Pethahiah**. peth'uh-hi'uh (Heb. *pēta yâ* H7342, "Yahweh has opened," meaning possibly that he has opened his own eyes in compassion, or that he has opened a person's eyes [in the sense of either revealing truth to a person or bringing a child to life], or that he has opened the womb). (1) A priest during the time of DAVID who was the leader of the nineteenth division (1 Chr. 24:16). Some scholars believe that Pethahiah here is the family name of a later priestly group. See below, #2.

(2) One of the LEVITES who agreed to put away their foreign wives (Ezra 10:23). He is probably the same Pethahiah who, along with others, offered prayer in the ceremonies that preceded the sealing of the covenant (Neh. 9:5).

(3) Son of Meshezabel and descendant of JUDAH through ZERAH; he was one of the Israelites who resettled in JERUSALEM after the EXILE and is described as being "the king's agent in all affairs relating to the people" (Neh. 11:24). He may have been a local official who advised the king through regional governors.

Pethor. pee'thor (Heb. *pētôr* H7335, from Hittite *Pitru*). A city of N MESOPOTAMIA, evidently located on the W banks of the Upper EUPHRATES near the point where it is joined by the river Sagura (now Sajur), a short distance S of CARCHEMISH. It was the home of BALAAM son of Beor, who was summoned by King BALAK of MOAB to curse the Israelites who were entering the land (Num. 22:5; Deut. 23:4). Pethor is mentioned in various extrabiblical sources **Pethuel**. pi-thyoo'uhl (Heb. *pētû ēl* H7333, meaning uncertain, perhaps "young man of God"). The father of the prophet JOEL (Joel 1:1).

Petra. pee'truh (Gk. *Petra*, "rock"). Ancient capital of the NABATEANS, on the E edge of the ARABAH rift, some 50 mi. (80 km.) SSE of the DEAD SEA. Petra is not mentioned in the Bible, but it has commonly been identified with OT SELA (Heb. *sela* H6153, "rock, cliffs"), a major fortified city in EDM. According to JOSEPHUS, the Arabians (Nabateans) regarded it as their "metropolis" and called it *Arkē* after the name of one of their kings, but the Greeks renamed it Petra (*Ant.* 4.4.7 §82). The ruins of Petra were discovered in 1812. Their setting is impressive, reached by descending Wadi Musa and passing through a magnificent gorge (the Siq) with high and frequent walls that nearly touch each other. This gorge is over 1 mi. (almost 2 km.) in length, which provided an excellent defense for the city. Petra was situated in an open basin, approximately 1 mi. in length by three-fourths mi. in width (1.6 x 1 km.). The craggy mountains surrounding the area are formed of sandstone, in beautifully variegated shades of red color. Perpendicular cliffs are covered with tombs and other facades carved into the native rock. These date primarily from the times of the Nabateans, as Petra was their capital from about the close of the fourth century B.C. to A.D. 105, when it was incorporated into Roman territory.



© Direct Design View from a hewn chamber into the rock-cut city of Petra.

Peullethai. pi-ool'uh-thi (Heb. *pē ullēṭay* H7191, possibly “reward”). KJV Peulthai. Seventh son of OBED-EDOM, included in the list of divisions of the Korahite doorkeepers (see KORAH) in the reign of DAVID (1 Chr. 26:5).

Peulthai. See PEULLETHAI.

Phalec. See PELEG.

Phallu. See PALLU.

Phalti. See P_{ALTIEL}.

Phaltiel. See P_{ALTIEL}.

Phanuel. fuh-nyoo'uhl (Gk. *Phanouēl* G5750, from Heb. *pēnû ēl* H7158, “the face of God”; see P_{ENUEL}). The father of ANNA the prophetess (Lk. 2:36).

pharaoh. fair'oh (Heb. *par ōh* H7281, from Egyp. *par- e o* [vocalization uncertain], meaning “great house”; Gk. *Pharaō* G5755). Title of the kings of ancient EGYPT. The recorded rulers of this country, constituting twenty-six separate dynasties, extend from Menes, c. 3400 B.C., to Psamtik III, deposed at the Persian conquest in 525 B.C. The term *pharaoh* can be traced back to the 22nd dynasty (945-745), when it became commonly attached to the monarch's name. Thus “Pharaoh Neco” and “Pharaoh Hophra” are exact Hebrew translations of the Egyptian title. Pharaohs of Egypt are mentioned in various OT contexts, as follows.

(1) Genesis 12:10-20. The date of Abram's descent into Egypt was probably in the early years of the second millennium B.C. (see ABRAHAM). Amenemhet I, according to one dating, was pharaoh from 2000 to 1970. There is no strong evidence that N Egypt was already under the power of the HYKSOS intruders at this time, plausible though it may seem to connect the patriarch's sojourn with the presence of racially related rulers. On the tomb of Khnumhotep at Beni Hasan, dating from the twentieth century B.C., the visit of such a Semitic party is vividly portrayed.

(2) Genesis 39-50. It is reasonable to place the period of JOSEPH's (and ISRAEL's) favor in Egypt in the times of the Hyksos invaders. These foreigners, who included Canaanite and Semitic elements from Palestine, supplanted the weak rulers of the 13th and 14th dynasties and settled in the NILE delta and Lower (i.e., northern) Egypt, where they maintained their power for some two centuries. They were driven out in 1580 B.C.

(3) Exod. 1-15. Controversy surrounds the identity of the pharaoh of

the oppression and the date of the Hebrew EXODUS. One, to some extent, depends on the other. John Garstang's excavations at Jericho in the early 1930s seemed to establish a date for the Hebrew storming of the city around the turn of the fourteenth century B.C. This would postulate a date for the exodus around 1440, and would identify THUTMOSE III as the pharaoh of the oppression and the famous princess Hatshepsut as MOSES' protectress. The theory produces a neat pattern of dates, and the events of the oppression through to the infiltration of the tribes into Palestine correspond very well with events of Egyptian history during the years 1580 to 1350, the period of the great 18th dynasty. Ahmose I would thus be the pharaoh "who did not know about Joseph" (Exod. 1:8). Indeed, as the first native ruler after the expulsion of the hated Hyksos, he would be naturally hostile to the shepherd protégés of the old regime. The breakdown of Egyptian control in Palestine under Amenhotep IV (Akhenaten) would also account for the comparative ease of the Hebrew conquest and explain the HABIRU references of the Tell el-AMARNA Letters.

Many scholars, however, argue for a later date, under which Seti I (1313-1292 B.C.) is regarded as the pharaoh of Exod. 1:8. RAMSES II (1292-1225), in whose reign the store cities of PITHAM and RAMESES were completed, would thus fill the role of pharaoh of the oppression, and perhaps of the exodus (1:11; 12:40). Rameses was the fort from which the great militarist Ramses II sought to control his Asiatic empire, and the war base from which he marched to his great battle with the HITTITES at KADESH ON THE ORONTES, the conflict depicted on the walls of the Ramesseum at THEBES. Those who thus identify the pharaoh of the oppression point out that the Egyptian hold over Palestine slackened after Ramses' treaty with the Hittites, and that this weakening of policy allowed the fragmentation of the country from which the Hebrew incursion profited. Some more precisely date the exodus in the reign of Ramses' son, MERNEPTAH, mainly on the strength of the "Israel Stele," discovered by Flinders Petrie in 1896. This inscription, self-dated in "the third year of Merneptah" (1223 B.C.), tells of the pharaoh's victories in Canaan. One line runs: "Israel is devastated. Her seed is not" (or "Her crops are destroyed"). A natural reference from this statement might, however, be that Israel was already in settled possession of large tracts

of Palestine. At this point the matter must be left.

(4) First Chronicles 4:18 speaks of “the children of Pharaoh’s daughter Bithia, whom Mered had married.” No identification of this pharaoh is possible, and the name of the princess appears to be hebraized.

(5) First Kings 3:1; 9:16, 24; 11:1. SOLOMON’S reign may be reliably dated 961 to 922 B.C., a period that corresponds with the reign of Pharaoh Sheshonk I (SHISHAK, 945 to 924), the founder of the 22nd dynasty. Under this ruler, Egypt’s foreign policy again took on an aggressive character, and at all such times it was Egypt’s custom to establish the safety of the northern approaches, virtually her only invasion route. Hence the policy of Thutmose III, Ramses II, Seti I, and Sheshonk. The dynastic alliance with Solomon and the handing of the city of GEZER to his authority were part of the recurrent Egyptian plan to create a defensive buffer in Palestine. The ruler who acted with such foresight and energy can hardly have been one of the feeble monarchs of the earlier dynasty. A further facet of the same policy is revealed by Pharaoh’s befriending of HADAD of EDM (1 Ki. 11:14-22). Hadad was a useful weapon for possible employment against a recalcitrant Solomon or against a hostile Palestine.

(6) Second Kings 18:21 and Isa. 36:6 both mention the pharaoh of SENNACHERIB’S day. He is “that splintered reed of a staff, which pierces a man’s hand and wounds him if he leans on it,” says the field commander to the people of Jerusalem. The date is 701 B.C. Egypt was in the state of political disintegration and weakness pictured in Isa. 19. Shabaka was pharaoh, the first monarch of the feeble 26th dynasty. The army scraped together to face the Assyrian threat was a motley horde of mercenaries and ill-armed levies. Egyptian contingents had served in the past against ASSYRIA, but this was the first time the two empires, that of the Tigris and that of the Nile, actually confronted each other. Sennacherib led in person. Shabaka entrusted his force to his nephew Taharka who, some thirteen or fourteen years later, became king of ETHIOPIA. Hence the title given in 2 Ki. 19:9 by anticipation of events. The Assyrian rapidly dealt with Taharka’s force, and was proceeding to overthrow Palestine and the strong pocket of resistance in Jerusalem, when the famous plague that decimated his army fell on him. This overwhelming catastrophe was the

cause of the Assyrian retreat and deliverance for both Palestine and Egypt.

(7) Second Kings 23:20-35. Pharaoh **NECO** was the last king to endeavor to reestablish Egyptian authority in the northern approaches. He succeeded Psametik I, founder of the 26th dynasty, in 609 B.C., and reigned until 593. Immediately after his accession, taking advantage of the collapse of **NINEVEH**, Neco drove N into **PHILISTIA**. On the Plain of **MEGIDDO**, where Egypt had won control of the land 900 years before, Neco routed and killed King **JOSIAH** of **JUDAH**. He moved on to the Euphrates, unopposed by Nineveh, but not feeling strong enough to go against that stronghold. From **RIBLAH** on the Orontes, three months after the battle at Megiddo, Neco deposed **JEHOAHAZ** and sent him to die in Egypt. He placed **JEHOIAKIM** on the throne of Judah and fixed a tribute for the conquered land. Two years later Neco's new empire fell before the attack of **BABYLON**. **JEREMIAH** refers to the event (Jer. 37:7; 46:2).

(8) Ezekiel 29:1. The date is 587 B.C., and the pharaoh referred to must therefore be **HOPHRA** (Apries), in the first year of his rule. He reigned from 588 to 569. This was the pharaoh whose troops failed to relieve Jerusalem in 586 and whose weak action against **NEBUCHADNEZZAR**'s Babylon vindicated the advice of Jeremiah. Egypt escaped the calamity that befell Palestine by prudent modification of her challenge. Preoccupied with **TYRE**, Nebuchadnezzar did not press the war against Egypt, and Hophra brought his country its last flourish of prosperity before the land fell in the Persian conquest. Jeremiah prophesied his end (Jer. 44:30, the sole biblical reference to Hophra by name).

Phares, Pharez. See **PEREZ**.

Pharisee. fair'uh-see (Gk. *Pharisaios* G5757, prob. from Heb. *pārûš*, "separated" [pass. ptc. of *pāraš* H7300]). Of the three prominent parties of **JUDAISM** at the time of **CHRIST**—Pharisees, **SADDUCEES**, and **ESSENES**—the Pharisees were by far the most influential. The origin of this most strict sect of the Jews (Acts 26:5) is shrouded in some obscurity, but it is

believed the organization came out of the *Hasidim* (“faithful ones”), a broad movement in the second century B.C. that sought to preserve ancient Jewish traditions in the face of Hellenism and that fueled the Maccabean revolt (165 B.C.; see Maccabee). The name *Pharisee* itself, however, first appears during the reign of John Hyrcanus (135 B.C.). In NT times, Pharisees were found everywhere in Palestine, not only in Jerusalem, and even wore a distinguishing garb so as to be easily recognized. According to Josephus, their number at the zenith of their popularity was more than 6,000. Because of the significant role the Pharisees played in the life of the Lord and the apostles, knowledge of the character and teachings of this group is of great importance for the understanding of the NT. They are mentioned dozens of times, especially in the Gospels, and often form the background for the works and words of Jesus.

Pharisaism is usually associated with *legalism*, although this term has a strong negative connotation that can lead to an inadequate understanding of the movement. After the destruction of Jerusalem in 586 B.C., much of the nation was taken into exile in Babylon, where Judaism had to develop in a radically new setting. Even in the case of those who eventually returned to Judea, there was a need to interpret and apply the Torah or Law in a context that was very different from that of the earlier Hebrew theocracy. These circumstances gave rise to the scribal movement, with its focus on the preservation of both the text and the relevance of Scripture. The scribes (NIV, “teachers of the law”) became the legal experts and developed an extensive exegetical tradition that came to be known as the *oral law*. The precise connection between scribes (who were professional religious leaders) and Pharisees (who apparently were regarded as laymen) is disputed, but there was obviously a very close association between the two—as indicated by the fact that in the Gospels they are mentioned together some twenty times (e.g., Matt. 5:20; Mk. 2:15; Lk. 5:21; Jn. 8:3). This collaboration lies behind the development of rabbinic or mainstream Judaism (see Talmud). At times this focus on the law did become legalism in the negative sense—either because the concern for legal obedience overshadowed other important issues (cf. Matt. 23:23) or because such obedience made

people “confident of their own righteousness” (Lk. 18:9)—but it must not be thought that all (or even most?) Pharisees failed to recognize the fundamental importance of divine GRACE.



© Dr. James C. Martin. Collection of the Israel Museum, Jerusalem and courtesy of the Israel Antiquities Authority. Exhibited at the Rockefeller Museum, Jerusalem.

Two coins (a prutah and a half prutah, c. 67 B.C.) from the time of Hyrcanus II, who had the support of the Pharisees.

Pharisaism was also strongly committed to Jewish nationalism. They opposed the secularization of Judaism by the pagan Greek thought that penetrated Jewish life after the Alexandrian conquest. Their pride in Jewish traditions and law often developed into a feeling of superiority over the other nations and people, especially evident in their extreme separatism from the SAMARITANS (Jn. 4:9). The Pharisees became a closely organized group, very loyal to the society and to each other, but separate from others, even their own people. They pledged themselves to obey all facets of the traditions to the minutest detail and were sticklers for ceremonial purity. In truth, they often made life difficult for themselves and bitter for others. In extreme cases, some were haughty and arrogant because they believed they were the only interpreters of God and his Word. It is only natural that ultimately such an attitude could lead to a religion of externals and not of the heart, and that God’s grace was sometimes thought to come only from doing the law. As a whole, however, the Pharisees were perceived by most other Jews as paragons of virtues and were regarded highly as religious leaders.

The doctrines of the Pharisees included predestination, or, as some have termed it, a teaching of special divine providence. They also laid much stress on the immortality of the soul and had a fundamental belief

in spirit life, teachings that usually caused much controversy when they met the Sadducees, who just as emphatically denied them (Acts 23:6-9). Being people of the law, they believed in final reward for good works and that the souls of the wicked were detained forever under the earth, while those of the virtuous rose again and even migrated into other bodies (Josephus, *Ant.* 18.1.3; Acts 23:8). They accepted the OT Scriptures and fostered the usual Jewish messianic hope, to which they gave a material and nationalistic twist.

It was inevitable, in view of these factors, that many Pharisees bitterly opposed Jesus and his teachings. If they despised the Herods and the Romans, they hated Jesus' doctrine of equality and claims of messiahship with equal fervor (Jn. 9:16, 22). He in turn condemned both their theology and life of legalism. They often became a fertile background against which he taught God's free salvation by grace through his own death and resurrection. Clashes between Jesus and the Pharisees were frequent and bitter, as examples in the Gospels reveal: he called them a generation of vipers and condemned them for impenitence (Matt. 3:7), criticized their view of righteousness (5:20), upbraided their pride against others (Matt. 9:12; Lk. 19:10), scorned their lovelessness on the Sabbath (Lk. 12:2), rebuked them for not being baptized (7:30), taught them regarding divorce (Matt. 19:3) and taxes (Mk. 12:17), and condemned them for their covetousness (Lk. 16:14). The Pharisees, in turn, accused Jesus of blasphemy (5:21), of being in league with the devil (Matt. 9:34), and of breaking the law (12:2). They often planned to destroy him (12:14). Jesus' longest and most scathing rebuke of the Pharisees is found in Matt. 23: "Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of dead men's bones and everything unclean" (23:27).

The picture of the Pharisees painted by the NT is thus almost entirely negative. Many modern scholars point out that rabbinic literature, when taken as a whole, provides a rather different perspective. Moreover, some of the Pharisees became adherents of the Christian movement (cf. Acts 15:5), including NICODEMUS (Jn. 3:1) and the apostle PAUL (Acts 26:5; Phil. 3:5). Indeed, Paul does not speak the name *Pharisee* with great reproach but as a title of honor, for the Pharisees were highly respected

by the masses of the Jewish people. In identifying himself as a former Pharisee, he did not think of himself as having been an arrogant fraud; rather, he was claiming the highest degree of faithfulness to the law. Evaluating Pharisaism therefore requires some balance: it is inaccurate and unjust to paint the whole movement with the broad brush of haughtiness and hypocrisy, but it would be even more erroneous to suggest that the criticisms Jesus directed against those who opposed him were without foundation.

Pharosh. See PAROSH.

Pharpar. fahr'pahr (Heb. *parpar* H7286, meaning unknown). One of two rivers in DAMASCUS that NAAMAN considered superior to the JORDAN (2 Ki. 5:12). It seems likely that the reference is to the two major rivers of the whole Damascus plain, Nahr el-Barada itself and Nahr el-Awaj; the former would then be identified with the ABANA, and the latter with the Pharpar (this ancient name is apparently preserved in the river's offshoot, Wadi Barbara). El-Awaj originates in the eastern foothills of Mount HERMON and flows E, passing some 10 mi. (16 km.) S of Damascus (during its early course it is known by the name Sabirany). Much of the productivity of the southern Damascus plain is due to its waters; and its cool, fresh waters, particularly in the early spring, could provide a favorable contrast to the frequently sluggish waters of the lower Jordan.

Pharzite. See PEREZ.

Phaseah. See PASEAH.

Phebe. See PHOEBE.

Phenice, Phenicia. See PHOENICIA and PHOENIX.

Phichol. See PHICOL.

Phicol. *fi'kol* (Heb. *pîkōl* H7087, meaning unknown). KJV Phichol. The captain of ABIMELECH's army in the conflicts with ABRAHAM and ISAAC (Gen. 21:22, 32; 26:26). Phicol may be a title or a family name.

Philadelphia. *fil'uh-del'fee-uh* (Gk. *Philadelphēia* G5788, "brotherly love"). A city of LYDIA in ASIA MINOR, the recipient of one of the letters in the book of Revelation (Rev. 1:11; 3:7); this city is not to be confused with another one of the same name in TRANSJORDAN, for which see RABBAH (AMMON). Philadelphia was founded by Attalus II Philadelphus (159-138 B.C.), the king of PERGAMUM. It lay in the valley of the Cogamus, near the pass that carries the main trade route from the Maeander to the Hermus valley, a wide vale beneath Mount Tmolus. It was an outpost of Greek culture in Anatolia, and came violently into Roman history with the shocking earthquake that devastated the SW end of Asia Minor in A.D. 17. The city on its low hill was strategically valuable. It lay on a frontier of civilizations, the gateway to central Asia Minor with its non-Greek, non-Roman patterns of life. Some allusions in the apocalyptic letter are explained by the presence in Philadelphia of an active synagogue of Jews who were bitterly nationalistic, fighting the Christian secessionists with every refinement of persecution. The author of Revelation insisted that the true Jew was rather one who interpreted aright his international privilege and responsibility (Rev. 3:9).

Philemon, Letter to. *fi-lee'muhn* (Gk. *Philēmōn* G5800, "affectionate"). A letter written by the apostle PAUL to an early Christian, and secondarily to APPHIA and ARCHIPPUS (prob. members of the household), and to the church that met in Philemon's house. This document dates, in all probability, from the period of Paul's (first) Roman imprisonment. Pauline authorship is not seriously disputed. Apphia is usually thought to have been Philemon's wife, and Archippus may have been his son. Archippus appears to have been a person of some standing, but perhaps

not notable for stability of character (Col. 4:17). The Christian community was organized around a home, a practice of the early church. Many ancient churches were no doubt founded on the sites of homes where early Christians met. There is no evidence of church building of any sort before the third century.

The occasion of the letter was the return of the runaway slave ONESIMUS to his master. Paul finds all he has to say on Christian fellowship. He writes with exquisite tact and with words of praise before referring to obligation. The word “brother” comes like a friendly handclasp at the end of Phlm. 7; “for my son Onesimus” adds a curiously poignant appeal at the end of v. 10. He is Paul the ambassador and as such might speak of duty. An imperial legate had a right to speak for the emperor, and the analogy would not be lost on Philemon. Paul reminds Philemon that, in respect to bondage, his own position did not vary from that of the man for whom he pleaded. Onesimus was a fellow bondsman and a son. His name means “useful,” and the writer makes a play on the word in v. 11, proceeding immediately to point to the sacrifice he himself was making. Onesimus was “briefly” parted from Philemon, says Paul, and he proceeds strongly to hint that manumission might be the truest mark of brotherliness. With what may be a closing touch of humor, Paul offers to pay Philemon back for anything the runaway owes, discounting, as he returns to seriousness, Philemon’s own deep debt.

“I do wish, brother,” Paul concludes, “that I may have some benefit from you in the Lord.” He puns once more on Onesimus’s name (the Gk. verb is *oninēmi* G3949). The remark is a further appeal for Onesimus’s freedom. The approach is characteristic of early Christianity. SLAVERY is never directly attacked as such, but principles that must prove fatal to the institution are steadily inculcated. To speak of brotherly love between master and slave ultimately renders slavery meaningless.

Overview of PHILEMON

Author: The apostle PAUL.

Historical setting: Probably written from ROME during the apostle's first imprisonment in that city (c. A.D. 61-63), but some scholars prefer an earlier date and alternate places (EPHESUS or CAESAREA). The letter was motivated by the conversion of ONESIMUS, a runaway slave.

Purpose: To persuade Philemon to forgive Onesimus and receive him back.

Contents: After introductory comments (Phlm. 1-7), Paul makes his case (vv. 8-21) and adds concluding remarks (vv. 22-25).

The letter ends on notes of intimacy. There was something truly Greek about Paul. The great Greek orators seldom placed the climax of their speech in the closing words, ending on a minor note designed to bring the excited audience back to normalcy and rest. So Paul ends here.

Philetus. fi-lee'tuhs (Gk. *Philētos* G5801, "beloved" or "worthy of love"). A man named with HYMENAEUS as a teacher of false doctrine, doubtless akin to Gnosticism, which undermined the Christian faith (2 Tim. 2:17-18). PAUL warned TIMOTHY to avoid such teaching, which spreads destructively "like gangrene." Their basic doctrinal error was the claim that "the resurrection has already taken place." They must have denied a bodily RESURRECTION and allegorized the doctrine, holding probably that the resurrection takes place in the lives of believers when they arise from ignorance and sin to a knowledge of God.

Philip. fil'ip (Gk. *Philippos* G5805, "fond of horses"). (1) The name of several kings of MACEDONIA, including Philip II, father of ALEXANDER THE GREAT (1 Macc. 1:1; 6:2). Philip V is mentioned (along with his son Perseus, the last Macedonian king) as an example of those who rose against the Romans and were "crushed in battle" (8:5).

(2) Son of HEROD the Great and his fifth wife (Cleopatra of Jerusalem),

identified by Luke as TETRARCH of ITUREA and TRACONITIS (Lk. 3:1). Two of the Gospels (Matt. 14:3; Mk. 6:17) refer to a brother of Herod Antipas who bore the name Philip. Presumably, the latter is a different individual, namely, a son of Herod the Great (by his wife MARIAMME) who is however called Herod rather than Philip by JOSEPHUS (*Ant.* 18.5.1 §109); some scholars refer to this man as Herod Philip, while others argue that the Gospels are incorrect in calling him Philip.

(3) One of the original twelve apostles. In the lists of disciples his name invariably occurs fifth (Matt. 10:3; Mk. 3:18; Lk. 6:14; Acts 1:13). Philip was from BETHSAIDA (Jn. 12:21), a village on the N shore of the Sea of Galilee, home of ANDREW and PETER (1:44). He was probably first a disciple of JOHN THE BAPTIST (1:43). In the synoptics, Philip is merely mentioned, but in the fourth gospel he (a) is one of the first to be called (1:43); (b) is instrumental in bringing NATHANAEL to Jesus (1:45-49); and (c) is mentioned personally in connection with the feeding of the 5,000 (6:5-7), as also in one of Jesus' major discourses (14:8). He is often characterized as being timid and retiring; others suggest that he was reluctant to believe wholeheartedly in the kingdom. At times he seems to have had difficulty in grasping its meaning (14:8-14). Possibly this is the reason Jesus asked him the unusual question to arouse and test his faith before feeding the 5,000: "Where shall we buy bread for these people to eat?" (6:5-6). He served as something of a contact man for the Greeks and is familiarly known for bringing Gentiles to Jesus (12:20-23). The last information regarding Philip in the NT is found in Acts 1:13, where we are told that he was among the number of disciples in the upper chamber before PENTECOST. His days after this event are shrouded in legend and mystery, but the best tradition says he did mission work in ASIA MINOR. The historian Eusebius says that he was a "great light of Asia," and that he was buried at HIERAPOLIS.

(4) Philip the EVANGELIST and DEACON is not mentioned in the Gospels. His name first appears in the list of seven deacons chosen by the Jerusalem church (Acts 6:5). These men were ordained by the apostles and described as "known to be full of the Spirit and wisdom" (6:3). Their duty was to care for the neglected widows (and the poor in general) in the mother church. Philip was a Greek-speaking Jew and was apparently

well known. The PERSECUTION instigated by Saul of Tarsus (PAUL) resulted in the martyrdom of STEPHEN (Philip's colleague) and the scattering of Christians abroad from Jerusalem (8:1). Philip fled to SAMARIA (modern Sebaste), where he became an evangelist or missionary. His preaching, accompanied by miracles of healing and the casting out of demons, turned the allegiance of the entire city from SIMON the sorcerer to Christ (8:5-13). After this unusual revival, the church at Jerusalem sent PETER and John (see JOHN THE APOSTLE) to Samaria that the new Christians might receive the gift of the HOLY SPIRIT (8:15). Philip's converts included not only Simon Magus (8:9-13) but also the ETHIOPIAN EUNUCH, treasurer to Queen CANDACE (8:26-40). Thus Philip was instrumental in introducing Christianity into NE Africa. This conversion story implies trustful obedience to divine guidance plus rare insight into the process of personal evangelism; LUKE probably heard the account from the lips of the great evangelist himself (cf. the pronoun "we" in 21:8). Philip preached in every port city from ASHDOD (Azotus) to CAESAREA on the sea (8:40). Apparently he settled there, since about twenty years later Paul (on his last journey to Jerusalem) was a guest in Philip's home in this city (21:8-9). Philip had four unmarried daughters living at home who had the gift of prophecy. Nothing certain is known of his later life.

Philippi. fi-lip'i, fil'i-pi (Gk. *Philippoi* G5804, "[city of] Philip"; gentilic *Philippēsiōs* G5803, "Philippian"). A city of MACEDONIA, visited by the apostle PAUL (Acts 16:1, 12-40; 20:6; Phil. 1:1; 1 Thess. 2:2). Situated in the plain E of Mount Pangaeus. Philippi was a strategic foundation of PHILIP II, father of ALEXANDER THE GREAT, in 358/7 B.C. The position dominated the road system of N GREECE; hence it became the center for the battle of 42 B.C. in which Antony defeated Brutus and Cassius. After the battle of Actium (31 B.C.), Octavian (the future AUGUSTUS) constituted the place a Roman colony, housing partisans of Antony whose presence was undesirable in Italy. Philippi had a school of medicine connected with one of those guilds of physicians that the followers of early Greek medicine scattered through the Hellenistic world. This adds point to the suggestion that LUKE was a Philippian. There may be a touch of pride in

Luke's description of Philippi as "the leading city of that district" (Acts 16:12), though AMPHIPOLIS was the capital.



© Dr. James C. Martin Excavations at Philippi, S of the agora.

Philippi was the first European city to hear a Christian missionary, as far as the records go. Paul's choice of the locality throws light on the strategy of his evangelism. He came there from TROY by way of NEAPOLIS on the second missionary journey. He went to a place of prayer beside the river on the Sabbath where he sat down with a group of women, among them LYDIA, a seller of purple dye from THYATIRA. On the way there he exorcized a girl that had a spirit of divination. Her owners, displeased, dragged Paul and Silas before the magistrates of the city and accused them of disturbing the peace. The two missionaries were then scourged and put in stocks in the inner prison. At midnight an earthquake shook the prison to its foundation. Fearful that his prisoners had escaped, the jailer contemplated suicide. Paul indicated to him that he and Silas were still there. As a result of Paul's witness, the man believed, and he and his family were baptized. The next day the authorities learned that Paul and Silas were Roman citizens, apologized to them, and asked them to leave the city. They then visited Lydia and other believers before departing for Thessalonica (Acts 16:12-40).

At this point in the narrative of Acts the pronoun of the first person is dropped until Paul returned to Macedonia on the third missionary journey (Acts 20:5). Many conjecture that Luke, probably a native of Philippi, was left behind to work among the churches of Macedonia.

Paul would later express a deep affection for the PHILIPPIANS in a letter written to it while he was in prison. The letter was written to thank the church for the gifts of funds and clothing that EPAPHRODITUS had brought to him. After his (first) Roman imprisonment, Paul may again have visited Philippi (cf. 1 Tim. 1:3). In the second century, both Ignatius and Polycarp wrote letters to the Philippians (see APOSTOLIC FATHERS).

Overview of PHILIPPIANS

Author: The apostle PAUL.

Historical setting: Probably written from ROME during the apostle's first imprisonment in that city (c. A.D. 61-63), but some scholars prefer an earlier date and alternate places (EPHESUS or CAESAREA). The letter was occasioned by Paul's receipt of an offering from the church at PHILIPPI and by news of discontent and divisions within that community.

Purpose: To thank the Philippians for their moral and financial support and to update them concerning his situation; to impress upon them the need for humility and unity within the church; to relieve their anxieties and urge contentment whatever their needs.

Contents: After a thanksgiving and prayer (Phil. 1:1-11), the apostle reports on his imprisonment and prospects (1:12-26), issues a call for SANCTIFICATION (1:27—2:30), deals with doctrinal problems (ch. 3), and gives final admonishments (ch. 4).

Philippians, Letter to the. fi-lip'ee-unz. A letter written by the apostle PAUL to the church in the city of PHILIPPI, the first Christian church in the province of MACEDONIA. The events leading to the founding of the

congregation are related in Acts 16:9-40. The great apostle, accompanied by his coworkers SILAS, TIMOTHY, and LUKE, was on his second missionary journey through ASIA MINOR. Forbidden by the HOLY SPIRIT to preach in the provinces of ASIA and BITHYNIA, they made their way to TROAS, farthest port of Asia Minor on the Aegean Sea. In Troas Paul received a vision from the Lord to take the gospel to Europe. A man stood before him, a Greek of Macedonia, begging him, "Come over to Macedonia and help us" (16:9). Paul and his companions immediately answered this divine call and set sail for the nearest Macedonian port, NEAPOLIS; from there, it was a short distance to the important city of Philippi.

Philippi had been thoroughly colonized by the Romans after 30 B.C., but the city was still more Greek in culture than Roman. Also the city was the first station on the Egnatian Way (see VIA EGNATIA) and was the gateway to the East. Luke describes the city as follows: "From there we traveled to Philippi, a Roman colony and the leading city of that district of Macedonia. And we stayed there several days" (Acts 16:12). It is not unusual, therefore, that Paul's first convert there was a merchant woman named LYDIA, a seller of purple. Her whole household was baptized and became the nucleus of the new church (16:15). The remarkable conversion of the jailer with its accompanying miraculous events also took place in Philippi (16:25-34). There was, therefore, a very intimate relationship between the apostle and this church. No doubt this was true also because the congregation consisted mainly of GENTILES and Paul saw in them the real future of the church. They were poor, but the fruits of faith were abundant. On several occasions they collected funds for Paul and also aided him while he was in prison (Phil. 4:10-16). He had visited this favorite congregation whenever possible. The letter to the Philippians reflects deep affection for the recipients; they were Paul's "joy and crown" (4:1).

Before 1900 it was universally accepted that this document was written at ROME, where Paul was in prison. Since then, however, scholars have developed the hypothesis that it was written during Paul's imprisonment in either CAESAREA or EPHESUS. The matter cannot be solved definitively. Pauline authorship is generally recognized, although some have argued the letter is made up of two or three smaller letters of Paul.

Most recent commentators affirm the unity of the document.

The letter was occasioned by the gift of funds and clothing that EPAPHRODITUS brought to Paul in prison. Paul took the opportunity to thank the Philippians for this and other favors. In doing so, as was his custom, Paul added practical Christian admonition. He urged harmony and unity in aim and work (Phil. 1:27-29), humility as exemplified by Christ (2:1-11), the cultivation of joy and gladness amid difficulties (3:1; 4:1, 4-7), the pursuit of noble virtues (4:8-9), and settlement of disagreements among them (4:2-3). He strongly warned them against the Judaizers, gently rebuked a “perfectionist” element among them, and censured sensualists and materialists (3:18-21). The letter may be outlined as follows.

I. Chapter 1

Greetings and thanksgiving (1:1-11).

Progress of the gospel (1:11-20).

On remaining in the world and working and suffering for Christ (1:21-30).

II. Chapter 2

Exhortation to humility based on the humiliation and exaltation of Christ (2:1-13).

Exhortation to the Christian life (2:14-18).

Personal remarks involving Timothy and Epaphroditus (2:19-30).

III. Chapter 3

Warning against false teachers (3:1-3).

Paul’s mighty confession of his faith (3:4-14).

The Christian’s hope of heaven (3:15-21).

IV. Chapter 4

“Rejoice in the Lord always” (4:1-7).

Admonition to Christian virtues (4:8-13).

Paul’s confidence in divine providence (4:14-19).

Final greeting (4:20-22).

Philistia. fi-lis'tee-uh (Heb. *pēlešet* H7148, derivation uncertain; gentilic *pēlišṭî* H7149, "Philistine"). Name given to a territory on the coastal plain of CANAAN, extending approximately from GAZA in the S to JOPPA in the N. The name PALESTINE derives from the Greek form of Philistia, *Palaistinē*, applied to the whole of Canaan. See PHILISTINE.

Philistim. See PHILISTINE.

Philistine. fi-lis'teen (Heb. *pēlišṭî* H7149, derivation uncertain). KJV also Philistim (only Gen. 10:14). A warlike people of Aegean origin who occupied a territory in SW PALESTINE known as PHILISTIA. Their period of greatest importance was 1200-1000 B.C., when they were the principal enemy of ancient ISRAEL. The five large cities of the Philistines were ASHDOD, GAZA, ASHKELON, GATH, and EKRON (Josh. 13:3; 1 Sam. 6:17). They were situated in the broad coastal plain, except for Gath, which is in the SHEPHELAH or hill country. Our word *Palestine* is derived from Greek *Palaistinē*, which referred originally to the land of the Philistines.

I. Origins. The origin of the Philistines is not completely known. They are said to have come from CAPHTOR (Jer. 47:4; Amos 9:7), which is believed to be a name for CRETE, or perhaps more generally for the island world of the Aegean area. It is clear that they had migrated to CANAAN within historical times and that this migration was remembered by the Hebrews.

Most authorities connect the coming of the Philistines with certain political and ethnic movements in the E Mediterranean area in the late thirteenth and early twelfth centuries B.C. Five groups of SEA PEOPLES left their homeland and moved southeastward at this time. They destroyed Ugarit (an ancient city-state in what is now Syria; see RAS SHAMRA) and sought to invade EGYPT, where they were repulsed by RAMSES III in a great naval and land battle about 1191. On his monuments Ramses pictures these peoples as Europeans. Their pottery indicates that they came from the Greek islands, particularly Crete. The Philistines were one of these groups, and the Thekels another. After their repulse by the Egyptians,

they invaded Canaan, the Philistines settling in what is now called the Philistine Plain, and the Thekels settling farther North, in the SHARON Plain.



The five Philistine cities.

What caused these people to leave their Aegean homeland and come to Canaan? There appears to have taken place at this time a great torrent of migration out of Europe, which swept through the Aegean world, Anatolia (ASIA MINOR), and N SYRIA, destroying the HITTITE empire and creating a situation of movement and folk wandering that was destined to change the ethnic make-up of the E Mediterranean world.

II. Civilization. The Philistines had a unique political organization. Their cities were ruled by five “lords” or “rulers” (Josh. 13:3; Jdg. 16:5), one for each city. The Hebrew word is *seren* H6249 (always used in the plural), a non-Semitic term that possibly corresponds to Greek *tyrannos*, used of absolute sovereigns. The Philistine city-states were certainly united in some sort of a confederation forming a pentapolis.

It is clear that the Philistines were more wealthy and more advanced in technology than their Hebrew neighbors. According to 1 Sam. 13:19-22 they knew how to forge iron, whereas the Hebrews did not. This monopoly the Philistines jealously guarded, forcing the Hebrews to come to them even for agricultural implements, which they repaired at exorbitant cost (13:21). This situation has been confirmed by ARCHAEOLOGY; the Philistines were in the Iron Age when they came to Palestine, but the

Hebrews did not attain to this level of advance until the time of DAVID. This technological superiority (the Philistines even had chariots, 13:5) is the reason for the Philistines' military domination of the Hebrews so evident toward the end of the period of the judges and in SAUL's reign.

While the Philistines seem to have taught the Hebrews technology, the Hebrews and other inhabitants of Canaan influenced their Philistine neighbors in other ways. Soon after migrating to Canaan the Philistines seem to have adopted the Canaanite language and Semitic names. The Philistines worshiped the Semitic gods DAGON (Jdg. 16:23; 1 Sam. 5:1-7), ASHTORETH (1 Sam. 31:10), and BAAL-ZEBUB (2 Ki. 1:2, 6, 16). On the other hand, their non-Semitic origin is recalled in the epithet "uncircumcised" (Jdg. 14:3), so frequently used of them in the Bible.

III. History. The book of Judges mentions the Philistines as a major contender against the Hebrews for the possession of Palestine. No doubt the tribes of JUDAH, SIMEON, and DAN felt the pressure most, for their lands were adjacent to the Philistines. The judge SHAMGAR fought them (Jdg. 3:31). A Philistine oppression is briefly mentioned in 10:6-7. The life of SAMSON, the last of the deliverers mentioned in the book of Judges, is set in a violent struggle with the Philistines (chs. 13-16; note 14:4c; 15:11). Samson, a man of great strength but little self-discipline, was finally snared by a Philistine spy, DELILAH (16:4-21). No doubt the Danite migration (ch. 18) was occasioned by the Philistine pressure that kept the tribe of Dan from occupying the territory assigned them and forced them to seek a more easily taken area.

The book of 1 Samuel opens with the theme of Philistine oppression with which Judges closes. ELI's judgeship seems to have been characterized by Philistine domination (1 Sam. 4-6). SAMUEL was able to see a measure of victory when he defeated them at the battle of MIZPAH and forced them to return certain cities they had taken from Israel (7:7-14). Saul's reign, although it began well, ended in complete defeat for the Hebrews; and the Philistines seem to have overrun most of Palestine W of the JORDAN, even occupying BETH SHAN at the E end of the Valley of JEZREEL (13:5; 14:1-52; 17:1-58; 31:1-13).



© Dr. James C. Martin. The British Museum. Photographed by permission.

Philistine pottery.

During the latter part of the reign of Saul, David, the contender for the throne, fled for safety to the Philistines (1 Sam. 21:10-15; 27:1—28:2; 29:1-11), who gladly protected him, thinking thus to contribute to the weakness of the Hebrews. No doubt David learned from the Philistines many things he later used to advantage when he became king, including perhaps the technique for working iron.

Probably David remained a Philistine vassal during the seven and a half years he reigned at HEBRON (2 Sam. 2:1-4). When at the end of this time he asserted his independence and united all Israel under his rule, he was immediately opposed by them, but he decisively defeated them in two battles (5:17-25). From this time on, the Philistine grip was broken. In later campaigns (21:15-22; 23:9-17) David consistently bested them, and it seems clear that from this time on the Philistines were confined to their own territory and were no longer a threat. David must have had peaceful relations with them at times, for his bodyguards, the KERETHITES and PELETHITES, appear to have been recruited from them (8:18; 15:18).

After the death of SOLOMON and the division of the Hebrew kingdom, the Philistines reasserted the independence they had lost to David and Solomon. Their cities appear to have engaged in commerce, for which their location certainly was ideal (Joel 3:4-8; Amos 1:6-8). Some of them paid tribute to JEHOASHAPHAT, after whose death they raided JUDAH (2 Chr. 17:11; 21:16-17). When the Assyrians later sought to control the road to Egypt, it is quite natural that the Philistines were frequently mentioned in their inscriptions, along with Israel and the other “Westlands”

countries. SARGON (722-705 B.C.) captured the Philistine cities, deported some of the inhabitants, and set an Assyrian governor over them. In the days of HEZEKIAH the Philistines played a great part in the revolt against SENNACHERIB. It appears that among them, as in JERUSALEM, there were two political parties, one recommending submission to the world conquerors, the other urging a stubborn fight for freedom in union with their neighbors the Judeans.

ESARHADDON and ASHURBANIPAL name Philistine tributaries as well as the Judean king MANASSEH. The later struggles between Egypt and Assyria were the cause of great suffering to the Philistine cities, and practically close their history as strictly Philistinian. The cities did continue as predominantly non-Jewish centers, becoming Hellenistic cities in the Greek period.

IV. Early biblical mention. Long before the times of the judges certain Philistines and their land are mentioned in the Bible (Gen. 10:14; 21:32-34; 26:14). ABIMELECH king of GERAR is called “king of the Philistines” (26:1; cf. 26:14-15). These references have often been regarded as anachronisms, since the Philistines appear not to have entered Canaan before the period of the judges. A more generous judgment has seen here a later revision of the text, bringing the proper names up to date. It is possible that a later editor, perhaps during the Hebrew kingdom, may have revised the proper names to make them meaningful in his time, thus introducing the name Philistine into Genesis (cf. also Exod. 13:17; 23:31; Josh. 13:2-3).

On the other hand, recent studies of the problem suggest another approach. Folk movements are never completed in one generation. It is not impossible that the great Philistine movement that entered Canaan during the judges period may have had a small precursor as early as the patriarchal age. The army of Ramses III, which repulsed the invading Philistines in 1191 B.C., itself contained soldiers who are portrayed on the Egyptian monuments as Philistines. Evidently these had joined the Egyptian army as mercenaries at an earlier date. Further, pottery identified as Philistine has turned up in Palestinian excavations recently in layers earlier than those of the judges period. It also seems that the Sea Peoples invading Egypt came from land as well as sea, and Ramses

III refers to “The Peleset [i.e., Philistines] who are hung up in their towns,” implying that some of these troublesome people had already settled nearby.

It therefore seems possible that some Philistines were settled in Gerar by the time of ISAAC. They were not a large hostile group (as later), but a small settlement with which the patriarch had more or less friendly relations.

Philo Judaeus. fi'loh joo-dee'uhz (Gk. *Philōn*, “beloved” or “loving, friendly”). Also known as Philo (or Philon) of Alexandria. A 1st-cent. Hellenistic Jewish philosopher born in ALEXANDRIA about 20 B.C. Alexandria had an old tradition of Jewish scholarship, and Philo sprang from a rich and priestly family. Few details are known of his life, save that in A.D. 39 he took part in an embassy to ROME to plead the case of the Jews whose religious privileges, previously wisely recognized by Rome, were menaced by the mad CALIGULA. He died about the year 50.

Philo was a prolific author. His writings include philosophical works, commentaries on the PENTATEUCH, and historical and apologetic works in the cosmopolitan tradition of Alexandrian Jewry, which had long sought to commend its literature to the GENTILE world. These concerns led him to develop an allegorical interpretation of the OT (see ALLEGORY). His aim was to show that much of the philosophy of the Greeks had been anticipated by the Jews. He was also, like PAUL of Tarsus, a citizen of two worlds and sought to synthesize his own Hellenistic and Hebraic traditions. His doctrine of God most notably reveals this synthesis. The LOGOS, in Philo's rendering of the Greek doctrine, was simultaneously the creative power that orders the universe and also a species of mediator through whom people know God. JOHN THE APOSTLE possibly had Philo's philosophy in mind when he wrote the first eighteen verses of the fourth gospel, sharply personal though John's own interpretation is. Others, too, were influenced by Philo's mysticism and principles of exegesis. Clement and Origen used his works; and the Latin fathers, generally following his methods of allegorical interpretation, established a tradition of exegesis that still finds favor in some quarters.

Philologus. fil-ol'uh-guhs (Gk. *Philologos* G5807, “lover of learning, scholar”). A Christian in ROME to whom PAUL sent greetings (Rom. 16:15). He is listed first in a group of five, and it is possible that he was the leader of a house church (cf. vv. 5, 10, 11, 15). In the Greek text, his name seems to be coupled with that of JULIA, and some have speculated that she was his wife (or possibly his sister).

philosophy. This term (from Gk. *philosophia* G5814, lit., “the love of wisdom”) is used in a derogatory sense in the Bible. It is not a genuine love of wisdom that PAUL deprecates in Col. 2:8, but “hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ.” The same thought is expressed in the discussion of WISDOM in 1 Corinthians (1 Cor. 1:18—2:16; 3:18-21), where Paul not only emphasizes the inadequacy of worldly wisdom, but says, “We...speak a message of wisdom among the mature” (2:6), a wisdom based on REVELATION. This is similar to the “wisdom” doctrine of Job, Ecclesiastes, certain psalms, and especially Proverbs. The book of Ecclesiastes, which teaches that “all is vanity under the sun,” may be regarded as an answer to modern philosophical naturalism. For the “philosophers” of Acts 17:18, see EPICUREAN and STOIC.

Phinehas. fin'ee-huhs (Heb. *pîn ās* H7090, prob. from Egyp. *p -n sy*, “the southerner,” referring mainly to Nubians, hence “dark-skinned”). (1) Son of ELEAZAR and grandson of AARON (Exod. 6:25; 1 Chr. 6:4, 50; 9:20). He was once superintendent of certain Korahite gate keepers (1 Chr. 9:20; see KORAH). He is noted as ancestor of EZRA (Ezra 7:5; cf. also 8:2). The number of occasions that called Phinehas into special activity indicates that he was a man of integrity and dependability, one in whom flamed deep moral passion. The first of these was at SHITTIM, at the end of the wilderness journey before crossing the JORDAN (Num. 25:1), when the incident involving BALAAM led to licentiousness with Moabite women (Num. 25:3; 31:16; Mic. 6:5). A plague broke out, but it was stayed following Phinehas's exploit in transfixing ZIMRI and COZBI, his paramour,

with one spear-thrust, because of which he was given the covenant of an everlasting priesthood (Num. 25:7-15; Ps. 106:30). It was Phinehas who accompanied the 1,000 from each tribe in the move to avenge Israel, when he carried certain “articles from the sanctuary and the trumpets for signaling” (Num. 31:6). Again Phinehas was commissioned to inquire into the apparent violation of divine law by the E Jordan tribes, which were exonerated and praised when it was found that the altar raised was simply for reminder in times to come (Josh. 22:9-34). Once more, following the outrage of the concubine of the sojourning Levite at GIBEAH of Benjamin, it was Phinehas who at that time ministered before the ARK OF THE COVENANT, and who gave divine endorsement and promise of success for the third attempt in avenging the crime (Jdg. 20:28).

(2) Son of ELI the priest who, along with his brother HOPHNI, demanded reversal of sacrificial regulations, engaged in gross immorality, and was condemned by a “man of God” (1 Sam. 2:11-36). The brothers connived at taking the ark into battle, but they were killed, and the ark was taken by the PHILISTINES (ch. 4).

(3) Father of Eleazar, a postexilic priest who with others made accounting for certain valuables that the returnees brought from BABYLON (Ezra 8:33).

(Phinehas was also the name of the last high priest before the destruction of Jerusalem in A.D. 70 and of the last treasurer of the temple, who when the city fell handed the Romans some of its treasures [Jos. War 4.3.8; 6.8.3].) **Phlegon.** fleg’uhn (Gk. *Phlegōn* G5823, “burning, blazer”). A Christian in ROME to whom PAUL sent greetings (Rom. 16:14). He is named in a group of five believers who possibly formed a household church.

Phoebe. fee’bee (Gk. *Phoibē* G5833, “bright, pure,” orig. the name of a Greek mythological figure). KJV Phebe. A woman from the church in CENCHREA (a harbor village to the E of CORINTH) whom PAUL commended to the church in ROME. The apostle describes her as (1) “our sister,” (2) a “servant” or “deacon” or “deaconess,” (3) a person who “has been a great help to many people, including me” (Rom. 16:1-2; it is generally

assumed that she acted as courier, delivering the Romans epistle to its destination). Whether the Greek term *diakonos* G1356 (a form that is both masc. and fem.) bears in this passage the general sense of “servant, assistant” (Matt. 20:26 et al.) or denotes an ecclesiastical office has been a matter of considerable dispute. Some argue that elsewhere in the NT and other early Christian literature there is no clear evidence that women held the position of DEACON and that a distinct office of “deaconess” did not arise until the third century. Others respond that Paul’s description of Phoebe suggests more than general service and that she must have held a position of ministerial leadership. Moreover, the apostle applies to her the term *prostatis* G4706 (NIV, “great help”), which could be used in the sense of “benefactor” or “patron,” implying some leadership role. The matter cannot be resolved with certainty.

Phoenicia. fi-nish’uh (Gk. *Phoinikē* G5834). KJV Phenicia (Acts 21:2) and Phenice (11:19; 15:3). An ancient country on the E coast of the MEDITERRANEAN. Its two main cities were TYRE and SIDON. The name is applied to a strip of seacoast stretching about 120 mi. (190 km.) N from Mount CARMEL, in what is now Lebanon and Syria. Exact definition of boundaries is not possible, for the Phoenicians were associated with their cities rather than with their hinterland, after the fashion of the Greek colonies. It can be said, however, that to the N Phoenicia never extended beyond Arvad or Arados on the modern island of Ruad, 80 mi. (130 km.) N of Sidon. The Semitic name for the land was CANAAN, a name of doubtful significance. The name Phoenicia possibly derives from a Greek word meaning “(dark) red,” but if so, it is unclear whether the Phoenicians were so designated because of their purple industry or their dark skin or their copper trade or their date palms (the latter is another meaning of Gk. *phoinix*).



Phoenicia.

The Phoenicians were Semites who came to the Mediterranean as one ripple of the series of Semitic migrations that moved W and S round the FERTILE CRESCENT during the second millennium B.C. ABRAHAM was part of this historical process, but the movement brought major tribal elements—the AMORITES, for example, to PALESTINE, the Kassite dynasty to BABYLON, and the HYKSOS to EGYPT. The tribes who occupied the coastal strip turned their attention to the sea because of the pressure on the agricultural lands in the narrow lowland strip, never more than 20 mi. (32 km.) wide, behind them. A tradition of seafaring may have accompanied the immigrants from the Persian Gulf, itself the first scene of human navigation and seaborne trade. Such was the challenge and stimulus that made the Phoenicians the most notable sailors of the ancient world and led to their feats of colonization, which spread their trading posts around the African coast from Carthage westward and established them in Spain and Sicily.

It is not known whether they built the towns that formed the centers of their power and trade, or whether, descending to the sea, they found the towns awaiting their occupation. Like that of the Greeks, the Phoenician civilization was organized around the city. That is why Phoenicia had no place in history as a political unit. It is Tyre and Sidon, and less frequently other cities, such as ACCO and DOR, that appear in the record as units. Sidon was the most powerful and influential of the

Phoenician cities. To the Greek poet Homer, Phoenicians were commonly Sidonians; the OT uses the same nomenclature. “The gods of Sidon,” BAAL and ASHTORETH (Jdg. 10:6), were the gods of the Phoenicians generally (also Jdg. 18:7; 1 Ki. 5:6; 11:5, 33; 16:31; 2 Ki. 23:13). The reference to “Jezebel daughter of Ethbaal king of the Sidonians” (1 Ki. 16:31) is at first sight strange, for ETHBAAL was king of Tyre. As stated above, however, “Sidonian” had become a generic term for “Phoenician.”



© Dr. James C. Martin. The British Museum. Photographed by permission.

Woman at the balustrade window. This popular theme in Phoenician art is often associated with Astarte (Ashtoreth) and ritual prostitution.

Phoenicia first appears in recorded history in the Egyptian account of the northern campaigns of THUTMOSE III. In his campaign against the Hittites of 1471 B.C., the pharaoh found it necessary to secure the Phoenician coastal strip as an essential avenue of communications. He punished severely the revolt of Arvad, the northernmost town of the Phoenicians, and went to considerable pains to organize the series of Phoenician ports as supply depots. Sporadically, as with the rest of the lands to the N, Egypt asserted or relaxed her authority. The AMARNA Letters show Phoenicia in the same state of disunity and internal rivalry

as Palestine during the weak reign of the mystic Amenhotep IV. Seti I (1373-1292) pushed his conquests as far as Acco and Tyre, RAMSES II (1292-1225) as far as Biruta (modern Beirut). The whole coast revolted in the reign of MERNEPTAH (1225-1215), including Philistia, for this pharaoh boasts, "Plundered is Canaan with every evil."

Egyptian influence fluctuated over the next century, and when Ramses XII (1118-1090 B.C.) sent the priest Wen-Amon to buy cedar for his funeral barge, the Egyptian envoy was treated with the scantest courtesy in Dor and Tyre. An entertaining papyrus tells his story. A century later found HIRAM, king of Tyre, in alliance with DAVID, a partnership that developed into a trade alliance in the days of SOLOMON. Solomon's fleet of "ships of Tarshish" at EZION GEBER on the Gulf of AQABAH seems to have been part of a combined trading venture whereby the Phoenicians used Solomon's port and piloted Solomon's ships to southern Arabia and India (1 Ki. 10:22; 2 Chr. 9:21).

With the division of ISRAEL, Phoenicia became the neighbor and partner of the northern kingdom, while JUDAH lay along the communication route with the Gulf of Aqabah and the Red Sea. Hence AHAB's alliance with JEZEBEL, the prosperity of the N, and the sequence of events that led to ELIJAH's protest and the contest on Carmel. The Assyrians had dealings with Phoenicia. Ashurnasirpal (884-860 B.C.) imposed tribute on Tyre and Sidon after his thrust to the sea. Shalmaneser II added Arvad. TIGLATH-PILESER III (745-727) reasserted the Assyrian authority, which had lapsed. SHALMANESER V (726-722) unsuccessfully besieged Tyre for five years. SENNACHERIB (705-681) besieged Sidon, took tribute from Sidon and Acco, but left Tyre undisturbed. Tyre was a formidable task for a besieger. ASHURBANIPAL (668-626) claimed to have reduced Tyre and Arvad, but by the end of his reign Phoenicia was free again, as Assyria lapsed into one of her phases of fatigue.

NEBUCHADNEZZAR (605-562) besieged Tyre for thirteen years and seems to have captured the city (Ezek. 26-29) or received its surrender on terms. Hence, probably, the preeminence of Sidon in Persian times. According to historians Diodorus and Herodotus, Sidon provided XERXES with his best ships for the great raid on GREECE. All the Phoenician cities submitted

to ALEXANDER THE GREAT after Issus (333), except Tyre, which Alexander took after a vigorous siege of seven months. Under the successors, the power of the Ptolemies of Egypt (see PTOLEMY) first extended far up the Phoenician coast, but after 197 the SELEUCIDS of SYRIA controlled the land, until the whole area passed into Roman hands in 65. The reference to a woman “born in Syrian Phoenicia” in Mk. 7:26 reflects the fact of the century and a half of Syrian rule.

The Phoenician stock must by this time have been heavily diluted by immigrant blood, principally Greek. The whole area figured largely in the early evangelism of the church (Acts 11:19; 15:3; 21:2). Phoenicia’s achievement was principally in the realm of trade and in her simplification and diffusion of the alphabet, as a tool and means, no doubt, of commerce. Ezekiel 27 and 28 give some notion of the extent and variety of Phoenician trade, but the Phoenicians did nothing to spread or communicate the knowledge, geographical and social, that their voyaging won. Tyre’s colony at Carthage blockaded the Straits of Gibraltar for many generations in an attempt to guard the western and Atlantic trade routes, and this secrecy was a Phoenician principle. The land made no contribution to art and literature, and its religious influence, heavily infected with the cruder fertility cults, was pernicious.

Phoenix. fee’niks (Gk. *Phoinix* G5837, a term that had several meanings, such as “purple” and “date palm”; in Gk. literature it was the name attributed to the eponymous founder of the Phoenicians and other figures, but the term also refers to a mythological bird believed to arise from the corpse of its parent). KJV Phenice. A harbor in CRETE on the W end of its S shore. According to Acts 27:12, it provided a safer shelter in winter than FAIR HAVENS, the place where the Alexandrian grain ship carrying PAUL had anchored. The location of Phoenix has caused some debate. Available information suggests a site in the neighborhood of the small rocky peninsula of Cape Mouros. On the E side lies the village of Loutro (Loutron) with a deep harbor, and on the W is a larger and more open bay. Evidence seems to favor the western bay, which still retains the name of Phineka. The description of its aspect in Acts, “facing both southwest and northwest,” supports this view (27:12; the RSV rendering,

“northeast and southeast,” is rejected by most scholars). Nevertheless, some commentators favor the E harbor.

Phrygia. frij´ee-uh (Gk. *Phrygia* G5867). A tract of territory of indeterminate and wavering boundaries, lying on the W watershed of the Anatolian plateau, and comprising in earliest times, apparently, the major part of W ASIA MINOR. It may be said that Phrygia was simply the area occupied by the Phrygians, with its W limits at one time on the Aegean Sea, and its N boundaries on the upper valley of the Sangarius River (modern Sakarya), thus adjacent to BITHYNIA; to the S and E, Phrygian occupation seems not to have penetrated beyond the basin of the Maeander River or the areas around ANTIOCH of Pisidia and ICONIUM. Its tablelands, which rose to c. 4,000 ft. (1,220 m.), contained many cities and towns considerable in size and wealth. In NT times “Phrygia” certainly meant an extensive territory, which at times contributed area to a number of different Roman provinces. It is thought to have this broader meaning in Acts 2:10, which speaks of devout Jews from Phrygia at PENTECOST.

Whatever the exact extent of the province, it receives its renown mainly from PAUL’s missionary journeys. He and his coworkers visited the fertile territory, which contained rich pastures for cattle and sheep and a heavy population in need of the gospel, during all three missionary journeys. If Phrygia is understood in its broader sense, Paul and BARNABAS introduced Christianity into the province during the first journey (Acts 13:13; 14:24). Acts 16:6 briefly describes the visit on the second journey in these words: “Paul and his companions traveled throughout the region of Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word in the province of Asia.” On his third journey Paul quickly revisited the province on his way to EPHESUS and CORINTH (18:23): “After spending some time in Antioch, Paul set out from there and traveled from place to place throughout the region of Galatia and Phrygia, strengthening all the disciples.” Although a great deal of Christian activity took place in ancient Phrygia, with this reference it passes from the biblical record.

Phurah. See P_{URAH}.

Phut. See P_{UT}.

Phuvah. See P_{UAH}.

Phygellus. See P_{HYGELUS}.

Phygelus. fi'juh-luhs (Gk. *Phygelos* G5869). KJV Phygellus. A Christian named with HERMOGENES as among those in the Roman province of ASIA who deserted PAUL in his hour of need (2 Tim. 1:15). It may be that Phygelus, being in ROME, forsook Paul's personal cause in the Roman courts at a crucial time when his testimony could have meant much for the future of the church (cf. 4:16). Some scholars speculate that Phygelus may also have been one of the leaders of a group of wayward Christians in Rome (Phil. 1:15-16).

phylactery. fi-lak'tuh-ree. This term is a transliteration of Greek *phylaktērion*, which in classical literature meant "safeguard, means of protection, amulet" (the Latin VULGATE took over the Greek word and it was accepted by English translations). The term occurs only once in the NT (Matt. 23:5), which records Jesus' accusation against the SCRIBES and PHARISEES, "Everything they do is done for men to see: They make their phylacteries wide and the tassels on their garments long." This was not necessarily a condemnation of the custom of wearing phylacteries, but only of ostentation that prostituted an ancient custom full of symbolism in the interests of outward display. Most scholars regard the "phylacteries" as identical with the *tefillin* that every male Israelite over the age of thirteen was required to "wear at daily morning prayer." Modern Jewish usage follows essentially the practice described in the Mishnah (see T_{ALMUD}) and is based ultimately on the biblical injunctions

(Exod. 13:9, 16; Deut. 6:8; 11:18) that the people of Israel were to bind God's law as frontlets between the eyes and as a sign upon the hand. (Christian exegesis has taken these passages figuratively.) The four passages where this command occurs (Exod. 13:1-10; 13:11-16; Deut. 6:4-9; 11:13-21) were written out on parchment and placed in small cubic boxes made of the skin of clean animals. Leather flaps were left on the top of the cube through which passed long leather straps for binding the phylacteries to the head and the left arm. Both the boxes and the straps were black. Fragments of phylacteries have been found in the Qumran caves (see DEAD SEA SCROLLS), but here the TEN COMMANDMENTS were included among the texts, which shows that the form was not absolutely standard before the fall of Jerusalem in A.D. 70.

physician. See OCCUPATIONS AND PROFESSIONS.

Pi Beseth. pi-bee'sith (Heb. *pî-beset* H7083, from Egyp. *pr-b št*, "house of [the goddess] Bastet"; class. Gk. *Boubastis*, LXX *Boubastos*). Capital of the 18th nome (province) of Lower (northern) Egypt, and capital of EGYPT under the 22nd dynasty. It is modern Tell Baṣṭeh on the Tanitic branch of the NILE, near modern Zagazig. The city was important throughout Egyptian history, but its greatest glory came when SHISHAK made it second only to THEBES in prestige and glory under the 22nd dynasty. The city's original name, Bast, and that of its goddess, Bastet, were related. Later it was known by its sacred name, House of Bastet (Bubastis). The goddess usually was depicted as a woman with the head of a cat or a lioness. She was one of the lesser deities whose popularity greatly increased after the Assyrians sacked Thebes and caused a readjustment in Egyptian religion. This new religious importance may have helped turn EZEKIEL's attention to the city, for the prophet predicts that its young men, as well as those of HELIOPOLIS, would fall by the sword, and the inhabitants would be taken captive (Ezek. 30:17; NIV, "Bubastis").

pick. This English noun is used to render a Hebrew word that refers to a

sharp iron instrument. The word occurs only when it is stated that DAVID consigned the Ammonites “to labor with saws and with iron picks and axes” (2 Sam. 12:31; 1 Chr. 20:3; KJV, “harrow”).

picture. The KJV uses “picture” on three occasions to render two different Hebrew terms (Num. 33:52 [NIV, “carved images”]; Prov. 25:11 [NIV, “settings”]; Isa. 2:16 [NIV, “vessel,” referring to a ship]). The NRSV and NJPS use the term once to render the common Hebrew word for “likeness,” *dēmût* H1952 (Ezek. 23:15).

piety. See GODLINESS.

pig. See ANIMALS.

pigeon. See BIRDS.

Pi Hahiroth. *pi’huh-hi’roth* (Heb. *pî ha îrôt* H7084, probably an Egyp. name otherwise unknown). A place near BAAL ZEPHON, between MIGDOL and the RED SEA (Sea of Reeds), where PHARAOH was miraculously defeated (Exod. 14:2, 9; Num. 33:7-8). Its identification is dependent upon the route taken by the Israelites when they left Egypt. See EXODUS, THE. One view would identify the Sea of Reeds with Lake Sirbonis and place Pi Hahiroth near the MEDITERRANEAN Sea. A second theory, keeping the Hebrews in the S to avoid the way of the PHILISTINES (Exod. 13:17), places Pi Hahiroth just N of modern Suez. At present, this view attracts relatively little support. Third, it may be placed near modern Tell Defneh (Defenneh, classical Daphne) on the assumption that Baal Zephon is TAHPANHES; the evidence is less than conclusive, but this view seems more compatible with contemporary identifications of RAMESES and PITHOM. Another suggestion is the low ground near the Bitter Lakes, W of the Suez Canal.

Pilate, Pontius. pi'luht, pon'shuhs (Gk. *Pilatos* G4397, meaning uncertain; his *nomen* or tribal name was *Pontios* G4508, "Pontius," which occurs only three times in the NT [Lk. 3:1; Acts 4:27; 1 Tim. 6:13]). Roman governor of JUDEA who held office A.D. 26 to 36 and who sentenced CHRIST to death by crucifixion (Matt. 27:2-65; Mk. 15:1-44; Lk. 3:1; 13:1; 23:1-52; Jn. 18:29—19:38; Acts 3:13; 4:27; 13:28; 1 Tim. 6:13). Whether it be considered an honor or a disgrace, he is the one man of all Roman officialdom who is named in the Apostles' Creed—"suffered under Pontius Pilate."

Little is known of Pilate's early or later years, since most of the secular references may be only legend and tradition, such as the story that he was an illegitimate son of Tyrus, king of Mayence, who sent him to ROME as a hostage. In Rome, so a story goes, he committed murder and was then sent to PONTUS of ASIA MINOR where he subdued a rebellious people, regained favor with Rome, and was awarded the governorship of Judea. It is more probable that, like the sons of many prominent Romans, he was trained for governmental service; and either because of his political astuteness or as a political plum the Emperor TIBERIUS gave him the hard task of governing the troublesome Jews. The Romans had many such governors throughout the provinces, which was part of their success in local government. Judea had a succession of these smaller rulers before and after Pilate. Generally they were in charge of tax and financial matters, but governing Palestine was so difficult that the procurator there was directly responsible to the emperor and also had supreme judicial authority such as Pilate used regarding Christ. In addition to Judea, his territory included SAMARIA and old IDUMEA.



© Dr. James C. Martin. The Israel Museum, Jerusalem. Photographed by permission.

This inscription, which dedicates a temple to Emperor Tiberius, contains the only known extrabiblical reference to Pontius Pilate.

Most governors disliked being stationed in a distant, difficult, dry outpost such as Judea. Pilate, however, seemed to enjoy tormenting the Jews, although, as it turned out, he was seldom a match for them. He never really understood them, as his frequent rash and capricious acts reveal. The Jewish historian JOSEPHUS tells us that he immediately offended the Jews by bringing the “outrageous” Roman standards into the Holy City. At another time he hung golden shields inscribed with the names and images of Roman deities in the temple itself. Once he even appropriated some of the temple tax to build an aqueduct. To this must be added the horrible incident mentioned in Lk. 13:1 about “the Galileans whose blood Pilate had mixed with their sacrifices,” meaning no doubt that Roman soldiers killed these men while they were sacrificing in the Holy Place. These fearful events seem to disagree with the role Pilate played in the trial of Jesus, where he was as clay in the hands of the Jews, but this may be explained by the fact that his fear of the Jewish people increased because of their frequent complaints to Rome.

According to his custom, Pilate was in JERUSALEM at the time to keep

order during the Passover Feast. His usual headquarters were in Caesarea. After the Jews had condemned Jesus in their own courts, they brought him early in the morning to Pilate, who was no doubt residing in HEROD's palace near the temple. It is surprising he gave them a hearing so early in the day (Jn. 18:28). From the beginning of the hearing he was torn between offending the Jews and condemning an innocent person, and, apart from simply acquitting him, he tried every device to set Jesus free. He declared Jesus innocent after private interrogation; he sent him to Herod Antipas; he had Jesus scourged, hoping this would suffice; finally he offered the Jews a choice between Jesus and a coarse insurrectionist. When he heard the words, "If you let this man go, you are no friend of Caesar," and "We have no king but Caesar!" he thought of politics rather than justice and condemned an innocent man to crucifixion. Washing his hands only enhanced his guilt. Pilate is to be judged in the light of his times when one lived by the philosophy of self-aggrandizement and expediency.

Scripture is silent regarding the end of Pilate. According to Josephus, his political career came to an end six years later when he sent soldiers to Samaria to suppress a small harmless religious rebellion, and in that suppression innocent men were killed. The Samaritans complained to Vitellius, legate of SYRIA, who sent Pilate to Rome. His friend Tiberius the emperor died while Pilate was on his way to Rome, and Pilate's name disappears from the official history of Rome. The Christian historian Eusebius says that soon afterward, "wearied with misfortunes," he took his own life. Various traditions conflict as to how and where Pilate killed himself. One familiar legend states that he was banished to Vienna; another that he sought solitude from politics on the mountain by Lake Lucerne, now known as Mount Pilatus. After some years of despair and depression, he is said to have plunged into the lake from a precipice.

Pildash. pil'dash (Heb. *pildāš* H7109, derivation uncertain). Son of NAHOR by his wife MILCAH; nephew of ABRAHAM (Gen. 22:22). The passage as a whole seems to indicate the origins of various tribes; the descendants of Pildash may have inhabited N ARABIA.

Pileha. See *PILHA*.

pilgrim, pilgrimage. The KJV uses the term *pilgrimage* in three OT passages (Gen. 47:9 [also NIV]; Exod. 6:4; Ps. 119:54; cf. also the NIV's contextual translation in Ps. 84:5). In addition, it uses *pilgrim* twice to render Greek *parepidēmos* *G4215*, "stranger, foreigner," describing Christians whose final citizenship is in heaven and who are regarded as temporary dwellers on earth (Heb. 11:13; 1 Pet. 2:11; in the only other passage where this Greek word occurs, 1 Pet. 1:1, the KJV uses "strangers"). A whole group of Psalms, the so-called "Songs of Ascent" or "Pilgrim Songs" (Ps. 120-134), may have been used by pilgrims on their way to JERUSALEM. The NT makes reference to Jews going to the Holy City for Passover and Pentecost (Lk. 2:41; Jn. 5:1; 7:2; Acts 2:1-11; et al.) after "the manner of pilgrims."

Pilha. *pil'hah* (Heb. *pil ā* *H7116*, possibly "millstone"). KJV *Pileha*. One of the Israelite leaders who sealed the covenant with NEHEMIAH (Neh. 10:21).

pillar. There is usually a religious element in the purpose and use of pillars: stones were set erect as memorials of a divine appearance in connection with the WORSHIP of the one true God (Gen. 28:18-22; 31:13; 35:14; Exod. 24:4; Isa. 19:19; Hos. 3:4; 10:1-2). LOT's wife, looking back at the ruin of SODOM, became a pillar of salt (Gen. 19:26). In addition to heaping up stones, people set up stone pillars to signify an agreement with religious conditions between them (31:43-52). RACHEL's grave was marked by a pillar (35:20). ABSALOM in his lifetime erected a pillar to be his memorial (2 Sam. 18:18). Standing stones used in idolatrous worship are frequently mentioned (Exod. 23:24; 34:13; Lev. 26:1; Deut. 7:5; 12:3; 16:22; 1 Ki. 14:23; 2 Ki. 17:10; 18:4; 23:14; 2 Chr. 14:3; 31:1; Mic. 5:13).

The term *pillar*, however, occurs also in other contexts, referring to (1) the pillar of cloud and fire (see next article) that guided Israel in the

wilderness, (2) tabernacle pillars either of acacia wood or of bronze or material not named (Exod. 26:32, 37; 27:10-17; 36:36, 38; 38:10-17, 28; 39:33, 40; 40:18; Num. 3:36-37; 4:31-32), (3) the pillars of Solomon's TEMPLE (1 Ki. 7:2-42; 2 Ki. 25:13-17; 1 Chr. 18:8; 2 Chr. 3:15, 17; 4:12-13; Jer. 27:19; 52:17-22), (4) the pillars of the new temple that EZEKIEL saw in a vision (Ezek. 40:49; 42:6), (5) the supporting pillars that SAMSON pushed apart in the PHILISTINE temple (Jdg. 16:25-29), and (6) the marble pillars of the Persian king's palace (Esth. 1:6).

God promised to make Jeremiah an iron pillar (Jer. 1:18). A man's legs are compared to pillars of marble (Cant. 5:15). The seven pillars of wisdom are mentioned but not defined (Prov. 9:1). The pillars of the earth (Job 9:6; Ps. 75:3) and of heaven (Job 26:11) refer to the fixed order in the heavens; God "suspends the earth over nothing" (Job 26:7). The four NT uses are figurative: a victorious Christian (Rev. 3:12), the church (1 Tim. 3:15), apostles (Gal. 2:9), and an angel (Rev. 10:1).

pillar of cloud and fire. God guided ISRAEL out of EGYPT and through the wilderness by a pillar of cloud by day. In darkness, it became a pillar of fire that they might travel by night in escaping from the Egyptian army (Exod. 13:21-22). When the Egyptians overtook the Israelites, the angel of the Lord removed this cloudy, fiery pillar from before them and placed it behind them as an effective barrier (14:19-20, 24). The pillar of cloud stood over the tent of meeting outside the camp whenever the Lord met MOSES there (33:7-11). The Lord came down for judgment in the cloud (Num. 12; 14:13-35), and God met Moses and JOSHUA in the cloud at the tent to make arrangements for the succession when Moses was near death (Deut. 31:14-23). Psalm 99:7 reminds the people that God spoke to them in the pillar of cloud. When EZRA prayed in the presence of the returning exiles at JERUSALEM, he reviewed the way God had led the people by the pillar of cloud and fire (Neh. 9:12, 19). PAUL speaks of the Israelite forefathers being under the cloud, baptized into Moses in the cloud (1 Cor. 10:1-2). No natural phenomenon fits the biblical description. The cloud and fire were divine manifestations, in a form sufficiently well-defined to be called a pillar.

pillow. This English term is used by the KJV to translate several Hebrew words that most modern versions render differently (Gen. 28:11, 18; 1 Sam. 19:13, 16; Ezek. 13:18, 20). In addition, it is used to translate Greek *proscephalaion* G4676, which does mean “pillow” or “cushion” (only Mk. 4:38).

Piltai. pil’ti (Heb. *piltāy* H7122, prob. short form of PELATIAH, “Yahweh has delivered”). Head of the priestly families of Miniamin and Moadiah in the days of the high priest JOIAKIM (Neh. 12:17).

pim. See WEIGHTS AND MEASURES.

pin. This English term is used by the KJV mainly to render Hebrew *yātēd* H3845, referring to the tent pegs of the TABERNACLE (Exod. 27:19 et al.); they were probably sharpened at one end and so shaped at the other end as to allow chords to be attached (38:18). Modern versions render this Hebrew word as “pin” in other contexts, for example, with reference to the objects used in a loom to tighten the weave (Jdg. 16:13-14).

pine. See PLANTS.

pinnacle. Traditional rendering of Greek *ptery-gion* G4762 (lit., “small wing,” but applied to any “tip” or “edge”), referring to the part of the TEMPLE in Jerusalem to which Satan took Jesus and from which he tempted him to cast himself down (Matt. 4:5; Lk. 4:9; NIV, “highest point”). The exact location is unknown. The two places suggested most frequently are a high point on the SE corner, overlooking the valley of the KIDRON, or some part of the roof of the temple.

Pinon. pi’non (Heb. *pînōn* H7091, meaning unknown). Descendant of ESAU, listed among the clan chiefs of EDOM (Gen. 36:41; 1 Chr. 1:52). His

name may be preserved in P_{UNON}, an Edomite copper-mining center.

pipes. See MUSIC AND MUSICAL INSTRUMENTS.

Piram. pi´ruhm (Heb. *pir ām* H7231, possibly from the Heb. word for “wild donkey”). A king of JARMUTH (a city-state SW of Jerusalem) who formed a league with four other AMORITE kings to punish GIBEON for submitting to the Israelites (Josh. 10:3-5). JOSHUA defeated them in battle at BETH HORON, killed the five kings, and cast their bodies into a cave (10:6-27).

Pirathon. pihr´uh-thon (Heb. *pir ʿātôn* H7284, meaning uncertain; gentilic *pir ʿātônî* H7285, “Pirathonite”). A town in EPHRAIM, “in the hill country of the Amalekites,” that was the home of the Israelite judge ABDON (Jdg. 12:15). Both Abdon and BENAIAH, one of DAVID’s mighty warriors, are called “Pirathonites” (Jdg. 12:13; 2 Sam. 23:30; 1 Chr. 27:14). Pirathon is identified with modern Farʿata, some 7 mi. (11 km.) WSW of SHECHEM.

Pisgah. piz´guh (Heb. *pisgâ* H7171, perhaps “cleft”). A height in the mountains of ABARIM, NE of the DEAD SEA. The name Pisgah never occurs apart from the phrases “the top of Pisgah” (Num. 21:20; 23:14; Deut. 3:27; 34:1) and “the slopes of Pisgah” (Deut. 3:17; 4:49; Josh. 12:3; 13:20; the KJV, following LXX, transliterates the Heb. word for “slope” with “Ashdoth” [except Deut. 4:49, “springs of Pisgah”]). The first occurrence of the name is in the account relating the progress of the wandering Israelites. They came “to the valley in Moab where the top of Pisgah overlooks the wasteland [KJV, Jeshimon]” (Num. 21:20). It was to “the top of Pisgah” that BALAAM was taken to curse Israel (23:14). Not only does this height overlook the plains of MOAB where the Israelites were, but to the W it looks over the Dead Sea (Deut. 3:17; 4:49; Josh. 12:3). The slopes of Pisgah later became part of the tribe of REUBEN (Josh.

13:15-20). God told MOSES to go there to look in all directions (Deut. 3:27). Many scholars identify Jebel en-Neba with Mount Nebo and Ras es-Siyaghah with Pisgah (but see NEBO, MOUNT). These two peaks, approximately 5 mi. (8 km.) NW of MEDEBA, are connected by a saddle. Pisgah commands a magnificent view of the JORDAN Valley and even to Mount HERMON on clear days.



© Dr. James C. Martin North shoulder of Mt. Nebo; many scholars believe this to be Pisgah. (View to the SW toward the N end of the Dead Sea.)

Pishon River. pi'shon (Heb. *pīšōn* H7093, derivation uncertain). KJV Pison. One of the four headwaters into which the river flowing from EDEN divided (Gen. 2:11; cf. Sir. 24:25). It is described as winding “through the entire land of Havilah, where there is gold” (see HAVILAH). Suggested identifications of the Pishon include Wadi Baish and nearby Wadi Bisha, in SW ARABIA. It must be kept in mind, however, that the TIGRIS and EUPHRATES, two of the other headwaters, do not flow out of a common source; hence the account does not literally fit today's geography.

Pisidia. pi-sid'ee-uh (Gk. *Pisidia* G4407; adj. *Pisidios* G4408, “Pisidian”). One of the small Roman PROVINCES in S ASIA MINOR, just N of PAMPHYLIA and lying along the coast. Pisidia is a mountainous district, some 120 mi. long by 50 wide (190 x 80 km.), at the W end of the Taurus range,

forming a hinterland to Pamphylia. The nature of the terrain, where the Taurus breaks into a tangle of ridges and valleys, made it the natural home of independent and predatory mountain tribesmen, who resisted successfully the attempts of the Persians, during their occupancy of Asia Minor, to subdue them. Pisidia, however, was more densely populated than the rough coastal areas, especially because it contained the important city of ANTIOCH. PAUL and BARNABAS visited the city twice. On their first visit (Acts 13:14-50) Paul preached a lengthy sermon in the synagogue, testifying of Christ. A week later “almost the whole city gathered to hear the word of the Lord” (13:44). Then the jealous Jews stirred up both the honorable women and the chief men of the city (13:50), and Paul and Barnabas were forced out of this greatest Pisidian city. On their return journey they revisited Pisidia and Antioch, “strengthening the disciples and encouraging them to remain true to faith” (14:21-24).

Pison. See PISHON.

Pispa. See PISPAH.

Pispah. pis’puh (Heb. *pispâ* H7183, derivation unknown). Also Pispa. Son of JETHER (1 Chr. 7:38), listed among the “heads of families, choice men, brave warriors and outstanding leaders” of the tribe of ASHER (v. 40).

pistachio. See PLANTS.

pit. This English term is used frequently in Bible versions to render a variety of Hebrew words. For example, the noun *bôr* H1014, which occurs more than sixty times, conveys the idea of a hole especially dug for water, but is also used where water is not present. It can often refer to a CISTERN (e.g., Lev. 11:36), and sometimes to a dungeon (Exod. 12:29;

see PRISON). The word may be used to describe the place of physical BURIAL, a hole with graves dug into the sides. By a natural transition it refers to calamity (e.g., Ps. 40:2). Probably by analogy to the burial crypt, the expression “go down to the pit,” means more than dying without hope, being a reference to the nether world of departed spirits (Ps. 28:1). In the NT, the Greek word *bothynos* G1073 (“hole, pit”) occurs three times (Matt. 12:11; 15:14; Lk. 6:39). In Lk. 14:5 (parallel to Matt. 12:11), the term *phrear* G5853 is used; this word often means a “well” purposely dug (Jn. 4:11-12), but in Revelation it refers to the “shaft” of the ABYSS (Rev. 9:1-2; KJV and other versions, “bottomless pit”), where mention of a key indicates that the pit was considered a type of dungeon.

pitch. As a verb meaning “to erect, raise” (esp. with reference to a TENT), this English word is usually the rendering of Hebrew *nāṭâ* H5742 (Gen. 12:8 et al.), although the KJV uses it frequently to translate other words (Gen. 26:17 et al.). For its use as a noun, see BITUMEN.

pitcher. This English term, referring to a container used for holding and pouring liquids, is used seventeen times by the KJV, mainly as the rendering of Hebrew *kad* H3902 (nine times in Gen. 24:14-46 alone; modern versions prefer the rendering “jar”). GIDEON’s attacking force was equipped with pitchers that served to hide the torches until the moment of attack (Jdg. 7:16-20). The NIV uses “pitcher” also to render Hebrew *qaśwâ* H7987 (Exod. 25:29). In the NT, the KJV has “pitcher” for Greek *keramion* G3040, referring to an earthenware vessel (Mk. 14:13; Lk. 22:10; the English word *ceramics* is derived from this Gk. term). The NIV uses it for *xestēs* G3829 (Mk. 7:4; the KJV and NRSV, less precisely, “pots”).

Pithom. pi’thom (Heb. *pitōm* H7351, from Egyp. *pr- itm*, “house [*i.e.*, temple] of Atum”). A store city in EGYPT that the Hebrews were forced to build (Exod. 1:11). Although Pithom is securely attested as a proper name in Egyptian sources from the 13th cent. B.C. onward, its precise identification and localization present some problems, especially in its

relation with Tjeku (modern Tell el-Maskhuta), called **Succoth** in the OT (Exod. 12:37 et al.). The Egyptian name Per-Atum (or Pi-Tum) seems to be identified with Tjeku in some texts, thus Tjeku-Succoth has been advocated as the site of biblical Pithom: Tjeku would be the ordinary name of the town, fort, and immediate neighborhood, and Per-Atum its religious name. Some, however, prefer to identify Per-Atum/Pithom with modern Tell er-Retabe (some 9 mi./14 km. W of Tell el-Maskhuta), which would place it closer to the land of **Goshen**. Still a third proposal identifies Pithom with **Heliopolis** (Tell el-Hisn, c. 10 mi./16 km. NNE of Cairo) on the grounds that Per-Atum would be naturally understood as the national shrine located in that major city, but this location is too far from Succoth (more than 40 mi./65 km. to the SW).

Pithon. *pi'thon* (Heb. *pîṭôn* *H7094*, derivation uncertain). Son of Micah and descendant of **Saul** through **Jonathan** and **Merib-Baal**, included in the genealogy of **Benjamin** (1 Chr. 8:35; also 9:41).

pity. A tender, considerate feeling for others, ranging from judicial clemency (Deut. 7:16) through kindness (Job 6:14; Prov. 19:17; 28:8) and mercy (Matt. 18:33) to compassion (Lam. 4:10). Pity may be mere concern for a thing (Jon. 4:10) or for a thing deeply desired (Ezek. 24:21). It may also be the concern of God for his holy name (36:21). Pity for one's children is of the essence of fatherhood, human or divine (Ps. 103:13 KJV), inherent in the redemptive activity of God (72:13). The several Hebrew and Greek words are translated variously in all versions, the translators being guided by the meaning in context rather than by the particular word used, for each has a wide range of connotation. See also **Mercy**.

plague. See **Diseases**.

plagues of Egypt. A series of ten penal miracles performed against the people of **Egypt**, and the means by which God induced **Pharaoh** to let

the Israelites leave (Exod. 7-12). Although chiefly related to natural phenomena, their miraculous character is clear from the following factors: (1) extraordinary severity, (2) the occurrence of so many disasters within a relatively short span of time, (3) accurate timing, (4) GOSHEN and its people were spared some of them, and (5) evidence of God's control over them. The plagues overcame the opposition of Pharaoh, discredited the gods of Egypt (the NILE and the SUN), and defiled their temples.

I. Water turned into blood (Exod. 7:14-25). When the Nile is at flood in June, its water turns reddish from soil brought down from ETHIOPIA, but it is still fit to drink, and fish do not die. But when the river is at its lowest, in May, the water is sometimes red, not fit to drink, and fish die. The Egyptians had to dig wells, into which river water would filter through sand. God directed MOSES to lift up his rod at the right time. Once the time was disclosed, the Egyptian magicians could do likewise.

II. Frogs (Exod. 8:1-15). When the flood waters recede, frogs spawn in the marshes and invade the dry land. God directed Moses to lift up his rod at such a time. This sign the Egyptian magicians also claimed to produce.

III. Lice (Exod. 8:16-19). What insect is meant is uncertain; the NIV and other modern versions have "gnats." So many biting, stinging pests abound in Egypt that people might not be discriminating in naming them. The magicians failed, by their own admission, to reproduce this plague and recognized in it "the finger of God"; but Pharaoh would not listen to them.

IV. Flies (Exod. 8:20-31). The rod is no longer mentioned. Swarms of flies came over Egypt in unusual density to feed on dead frogs. God directed Moses as to the time. The magicians no longer competed with Moses. Now there was a differentiation between Goshen and the rest of Egypt. Pharaoh tentatively offered to let the people go to sacrifice to their God, only in the land of Egypt (8:25). Moses insisted that they must go three days' journey into the wilderness. Pharaoh assented, provided they did not go far, and the plague was stayed at the intercession of Moses. When the plague was removed, Pharaoh again refused to let Israel go.

V. The plague on cattle (Exod. 9:1-7; KJV, “murrain”). This punishment was announced with a set time (“tomorrow”) for its occurrence. There is no record of its removal. Presumably it wore itself out. The Israelite cattle were spared, evidence of God’s favor and power.

VI. Boils (Exod. 9:8-12). Moses was told to take soot from a furnace and sprinkle it in the air. The air over Egypt was filled with dust, and it became boils breaking out on both people and animals. The magicians, still watching Moses, could not stand because of the boils. From the specific mention that the plague was on “all the Egyptians” we may infer that the Israelites were not attacked. This plague was not recalled. Presumably it also wore itself out.

VII. Hail (Exod. 9:13-35). God directed Moses to stretch forth his hand, and hail (which rarely occurs in Egypt) descended in unusual violence. Egyptians who feared the word of the Lord—and after such displays of power there may have been many—brought in their cattle out of the coming storm. Those who did not, lost them to the violent hail. Only in Goshen was there no hail. The hand of God directed its local incidence. The season must have been January or February, for the flax was in the ear and the barley in bud or bloom.

VIII. Locusts (Exod. 10:1-20). After seven plagues, even a frequently recurring one such as locusts was so dreaded that Pharaoh’s servants used bold language in advising that the Israelites be let go (10:7). Goshen was not spared the locusts’ visitation. Still Pharaoh was obdurate.

IX. Darkness (Exod. 10:21-29). A sandstorm, accentuated by the dust-bowl condition of the land and borne on the W wind that drove off the locusts, brought a tawny, choking darkness. The patience of God was at an end: Pharaoh would see the face of Moses no more. The darkness lasted three days, but the children of Israel had light where they lived.

X. Death of the firstborn (Exod. 11:1—12:36). This final and convincing demonstration of God’s power broke down the resistance of Pharaoh long enough for the Israelites to escape. The Israelites were directed to protect their FIRSTBORN with the blood of the Passover lamb, that they might not be killed along with the firstborn of the Egyptians.

They “borrowed” valuables of the Egyptians and, amid the lamentations of the latter, were allowed to leave. Egypt had had enough. Even if the deaths were due to bubonic plague, as many think, the incidence on the firstborn alone is not thereby explained. Bubonic plague is said to take the strongest, but this does not explain why all the firstborn and only the firstborn died. The character of this plague is clearly that of divine judgment on incurable obstinacy.

The memory of the plagues was cultivated as a warning to Israel for generations to come (Ps. 78:43-51; 105:26-36; 135:8-9; Acts 7:36; 13:17; Heb. 11:28).

plain. An extensive level (or rolling) area. Various Hebrew words may be rendered “plain,” but in their original context some of these referred to a specific area, that is, they possessed a topographic meaning to the users. Modern versions often pick these out and render them as place names. For example, the term *ʿārābāh* H6858 in Deut. 1:7 is translated “plain” by the KJV, but most modern versions use the name ARABAH (the great Rift Valley, from the point where its floor becomes dry and barren S of Lake GALILEE to its exit into the Gulf of AQABAH). The mountains of S PALESTINE are surrounded by plains: on the E by the valley of the JORDAN and the Arabah; on the W by the SHEPHELAH (“lowland”) and the coastal plain; and on the N by the Plain of ESDRAELON. The notion held by the ARAMEANS that Israel’s God was a God of the hills and not of the plains (1 Ki. 20:23) may well serve as a commentary on the fact that, throughout the nation’s history, her people seldom, and only after great efforts, secured a firm grip on the lowland areas of Palestine, although these formed part of the land of promise. Israel remained a hill people, the plains around their home more often than not occupied by their enemies.

plaiting. See DRESS.

plane. This English term, referring to a carpenter’s tool used for

smoothing or carving wood, is used by the KJV and other versions to render a Hebrew word that occurs only once (Isa. 44:13; NIV, “chisels”).

plane tree. See PLANTS.

plank. See BEAM.

plants. Plants mentioned in the Bible present a fascinating study of various shrubs, herbs, trees, and vines that far outweighs the perplexing problems that have arisen. Such difficulties surfaced because of a lack of information about the botany of ancient PALESTINE, exegetical obstacles, and faulty translations. Better translations, along with more accurate botanical analyses, have helped to remove some of the confusion regarding the identification of plant names included in such categories, for example, as spices, gums, fruits, and thorns. The names of most plants growing in the Holy Land during Bible times present little or no difficulty for the translator, for they clearly refer to the plants or the close relatives of species that are growing in our own day; however, the origins of some are lost in antiquity.

acacia. A genus of trees and shrubs of the mimosa family native to warmer climates. The gnarled, rough-barked, thorny acacia or shittah trees (Isa. 41:19) of the OT are most likely the *Acacia seyal*. The acacia or shittim wood is a durable, close-grained wood, orange when cut, turning darker with age. The TABERNACLE and the ARK OF THE COVENANT were constructed from this sturdy wood (Exod. 25-27, 35-38; Deut. 10:3). The acacia tree yields gum arabic and gum senegal used in adhesives, pharmaceuticals, dyes, and confections. Thorny acacia bushes, such as the *Acacia nilotica*, thickly covered the land of Palestine in early times.



© Dr. James C. Martin Acacia tree located in the barren region of N Sinai.

algum (almug) tree. A type of wood mentioned in 1 Ki. 10:11-12 (“almug”) as an import from OPHIR. It is thought by some to be the red sandalwood (*Pterocarpus santalinus*), an Indian wood that accepts a high polish; it is red-colored, smooth, and expensive to use. Others believe it is the *Juniperus phoenicia excelsa*, native to Lebanon. In 2 Chr. 2:8 and 9:10-11 the word appears as “algum,” probably a spelling variant, although some think it may be a different species growing in Lebanon.

almond. The almond tree (*Prunus amygdalus communis*) was common in Palestine in JACOB’s days (Heb. *šāqēd* H9196, Gen. 43:11), probably introduced into EGYPT when JOSEPH was governor. This is how the children of Israel were able to use almonds as models for the cups of the golden lamps (Exod. 25:33-36). AARON’S STAFF that budded and produced almonds (Num. 17:1-8) was probably brought from Egypt in the EXODUS. There is a play on the Hebrew word in Jer. 1:11-12, based on the fact that the flowers of the almond appear long before the leaves. The blossoming of the almond tree pictures old age in Eccl. 12:5 because the flowers, which appear in midwinter in Palestine, look white from a distance. The Hebrew word *lûz* H4280 (Gen. 30:37; KJV, “hazel”) also refers to the almond tree, which gave its name to the city of LUZ (later BETHEL).



© Dr. James C. Martin In the biblical world an almond tree in blossom was a reminder of the white hair that comes with old age.

almug. See *algum tree*.

aloe. A genus of the lily family (*Aloë succatrina*) with thick fleshy basal leaves containing a substance called *aloin*. The OT references to aloes (Num. 24:6 [KJV, “lign aloes”]; Ps. 45:8; Prov. 7:17; Cant. 4:14) are more likely referring to a large and spreading tree known as the eaglewood (*Aquilaria agallocha*). When decaying, the inner wood gives off a fragrant resin used in making perfumes. John 19:39 is probably the only biblical reference to true aloe, a shrubby succulent plant containing juices that were used by the ancients for embalming and as a purgative.

anise. See *dill*.

apple. See *apricot*.

apricot. A shade tree that reaches nearly 30 ft. (9 m.) in height. It yields orange-colored fruit and grows abundantly in Palestine. Traditionally the Hebrew word *tappûa* H9515 has been translated “apple” (Cant. 2:3, 5; 7:8; 8:5; Joel 1:12; Zech. 2:8). However, the western apple, introduced recently into Palestine, does not grow well in its soils. Existing in MESOPOTAMIA prior to the patriarchal period, the apricot (*Prunus armeniaca*) meets all the requirements of the OT contexts.

ash. See *pine tree*.

aspen. See *willow*.

balm. An aromatic resin. The “balm in Gilead” (Jer. 8:22; cf. 46:11; Gen. 37:25) may be the *Commiphora* (*Balsamodendron*) *opobalsamum*.

This shrub is not truly native to Palestine, but is known and grown in ARABIA. The tree is evergreen—a straggly grower with few trifoliate leaves. The white flowers are borne three to a cluster. When a cut is made in the trunk or branches of the tree, the sap exudes. The small, sticky globules harden, and then may easily be removed from the bark. One can get this gum from the root as well as from the trunk. Some think (on the basis of Jer. 8:22) that the balm had a medicinal value and that the plant may be the turpentine tree, *Silphium terebinthinaceum*.

balsam tree. In one of the battles with the PHILISTINES in the Valley of REPHAIM, God instructed DAVID to circle the enemy “and attack them in front of the balsam trees” (Heb. *bākā* H1132). He was to wait until he heard “the sound of marching in the tops of the balsam trees” as an indication that God had “gone out in front...to strike the Philistine army” (2 Sam 5:23-24; 1 Chr. 14:14-15; KJV, “mulberry trees”). This plant is often referred to as the baka-shrub. It is probably the *Populus euphratica*, which makes a rustling sound when the wind blows through it. The tree grows readily in the Jordan Valley and may be the same as the poplar or willow mentioned in Ps. 137:2.

barley. A grain cultivated in ancient MESOPOTAMIA as early as 3500 B.C. Common barley (*Hordeum distichon*) was the main staple bread plant of the Hebrews (Deut. 8:8) and the main food of the poor (Ruth 1:22; 2 Ki. 4:42; Jn. 6:9, 13). Its adaptability to a variety of climate conditions and its short growing season make it an excellent foodstuff. Barley straw served also for bedding and feed for livestock.

bay tree. The *Laurus nobilis*, sometimes called the “bay laurel” or “sweet-bay,” is a dark evergreen tree that in Europe grows to a height of 30 ft. (9 m.) but in Palestine may reach 60 ft. (18 m.). The small flowers are greenish-white and the small berries are black. The fragrant leaves are dark green and glossy, and often are used in cooking with fish, like mackerel. The only biblical reference to a bay tree is in the KJV of Ps. 37:35, where, however, the Hebrew term really means “native” (cf. NIV).

bean. The broad bean, *Faba vulgaris*, is extensively cultivated in Palestine. The bean is sown in the fall and harvested after barley and wheat in the spring. A staple article of diet for the poor of Palestine (2

Sam. 17:28), the dried ground beans were mixed in with grain flour to make bread (Ezek. 4:9).

bitter herb. See *Herb*.

bramble. A fast-growing, rough, prickly shrub (*Rubus ulmifolius*) of the rose family, usually associated with thorns or nettles (Isa. 34:13; Lk. 6:44 KJV; NIV, “thorns”) or representing the rabble of society (Jdg. 9:14-15 KJV; NIV, “thornbush”).

brier (briar). A plant with a woody or prickly stem (Jdg. 8:7, 16; Ezek. 28:24). A sure identification of the exact Hebrew and Greek words that mean “brier” is next to impossible. Fifteen Hebrew and four Greek terms are interchangeably translated as bramble, brier, thistle, or thorn, among the different English translations.

broom. A small flowering shrub or tree, reaching a height of 12 ft. (c. 3.5 m.), with long slender branches and small leaves. The OT passages refer to the white broom, *Retama raetam*. The white broom’s scant foliage provides little relief from the desert sun (1 Ki. 19:4); its burning quality makes good firewood (Ps. 120:4); and its mildly poisonous roots supply little gratification to hungry people (Job 30:4).

bulrush. A tall, slender reedlike plant that formerly grew prolifically in and along the banks of the Nile (Exod. 2:3; KJV “ark of bulrushes”; NIV “papyrus basket”). Papyrus (*Cyperus papyrus*) provided the earliest known material for the making of paper, which receives its name from the plant (Exod. 2:3; Job 8:11; Isa. 18:2). Flag, of the iris family, is a generic term used for a variety of marsh plants (KJV at Exod. 2:3, 5; Job 8:11). An orderly alignment of the six Hebrew words referring to marsh plants with their English translations is difficult since they are interchangeably translated as bulrush, flag, papyrus, reed, and rush. See

ARK OF BULRUSHES.

bush, burning. See separate article, BURNING BUSH.

calamus. A fragrant ginger-grass (*Andropogon aromaticus*) from NW and central India. Its bruised leaves give off a strong, spicy, aromatic scent and their pungent taste is like ginger. The sweet calamus is a valuable import item in Palestine (Cant. 4:14; Jer. 6:20; Ezek. 27:19). In some translations (e.g., KJV and NRSV) the calamus of Isa. 43:24 is

rendered “sweet cane” (*Saccharum officinarum*), a stout perennial, growing to a height of 15 ft. (4.5 m.). The juice of the sugar cane, though not used at that time for sugar making, was highly esteemed for sweetening foods and drinks, and the pithy sweet stalks for chewing. Calamus was an ingredient mixed in the sacred ointment used in the tabernacle (Exod. 30:23 KJV, TNIV).

camphire. See *henna*.

cane. See *calamus*.

caper, caperberry. A small prickly shrub (*Capparis spinosa*), common to the Mediterranean (Eccl. 12:5 NASB, NJPS). The context is a graphic description of old age in which various natural associations are used for figurative effect. This text apparently uses the term in the sense of its enhancement of sexual desire, which in the declining years of life fails. Since this meaning would not be conveyed by a literal translation, the KJV and many modern versions render the term as “desire.”

caraway. See *dill*.

carob. *Ceratonia siliqua*, a member of the pea family, native to the E Mediterranean, about 50 ft. (15 m.) tall, with shiny evergreen leaves and red flowers. These red flowers form into pods in which seeds are embedded in a flavorful, sweet, and nutritious pulp. Called “St. John’s bread” from a belief that carob pods rather than insects were the locusts that JOHN THE BAPTIST ate (Matt. 3:4; Mk. 1:6). Doubtless the pods of the carob tree were the “pods” (KJV, “husks”) eaten by the prodigal son in Jesus’ parable (Lk. 15:16).

cassia. An aromatic bark of the *Cinnamomum cassia*, related to cinnamon, though its bark is less delicate in taste and perfume. Its buds are used as a substitute for cloves in cooking. Cassia was mixed into the holy anointing oil of the tabernacle (Exod. 30:24) and was a valuable trade product (Ezek. 27:19).

cedar. Derived from an old Arabic root meaning a firmly rooted, strong tree, the word denotes a magnificent evergreen, often 120 ft. (36 m.) high and 40 ft. (12 m.) wide. It exudes a fragrant gum or balsam used as a preservative for fabric and parchment. The wood does not quickly decay and is insect-repellent. Cedarwood is of a warm red tone,

durable, light, and free from knots. The stately *Cedrus libani* is the cedar of LEBANON to which the OT often refers (1 Ki. 6:9; Job 40:17; Ps. 92:12; Ezek. 27:5). Though the cedar of Lebanon was once abundant in the Mediterranean region, it is now scarce.

chestnut. See *plane tree*.

cinnamon. A bushy evergreen tree (*Cinnamomum zeylanicum*), about 30 ft. (9 m.) high, with spreading branches, native to Sri Lanka (Ceylon). Commercial cinnamon is obtained from the inner bark of the young branches. A cinnamon oil is also distilled from the branches for use in food, perfume, and drugs. The sweet, light brown aromatic spice was as precious as gold to the ancients. It was used for embalming and witchcraft in Egypt, the anointing oil of the tabernacle (Exod. 30:23), perfume (Prov. 7:17), spice (Cant. 4:14), and trade merchandise (Rev. 18:13).

citron. This term (not to be confused with *citrus*) is properly used by the NIV to render Greek *thyinos* G2591 (Rev. 18:12; KJV transliterates “thyine”; NRSV, “scented”). The citron tree is the *Tetraclinis articulata*, or the sandarac tree—a conifer of the cypress family found in N Africa and on the Barbary Coast. The fragrant citron wood was highly prized and much used in biblical days for cabinet making.

cockle. An annual sturdy noxious weed (*Agrostemma githago*) with purplish red flowers found in abundance in Palestinian grain fields. The KJV uses this English term once (Job 31:40; NIV, “weeds”; TNIV, “stinkweed”).

coriander. A herb (*Coriandrum sativum*) of the carrot family, native to the Mediterranean region; it bears small yellowish-brown fruit that gives off a mild, fragrant aroma. The coriander seed is used for culinary and medicinal purposes. In the OT it was comparable in color and size to MANNA (Exod. 16:31; Num. 11:7).

corn. See *grain*.

cotton. *Gossypium herbaceum* was imported into Palestine from PERSIA shortly after the EXILE. The Egyptians spun cotton into a fabric in which they wrapped their mummies. The NRSV translation of “cotton” in Esth. 1:6 is perhaps more accurately “linen” (so NIV).

crocus. A perennial herb with variously colored flowers. The word is used by some modern versions, such as the NIV and the NRSV, in Isa. 35:1 (the Heb. term here also occurs in Cant. 2:1, where it is traditionally rendered “rose [of Sharon]”). Other proposed renderings include “asphodel” (in the lily family), “narcissus,” and “red tulip.” There were fifteen different types of crocuses known in Palestine, such as the gray-blue *Crocus cancellatus damascenus* and the pale blue *C. zonatus*.

cucumber. A succulent vegetable cultivated from an annual vine plant with rough trailing stems and hairy leaves. Several varieties were known to the ancient Egyptians, but *Cucumis sativus* was probably the most common. The refreshing fruit of the cucumber vine was one delicacy the children of Israel longed for in the hot wilderness after leaving Egypt (Num. 11:5). The “lodge in a garden of cucumbers,” mentioned in Isa. 1:8 (KJV and other versions; NIV, “hut in a field of melons”), was a frail temporary construction of four poles and walls of woven leaves, meant to house the watchman who guarded the garden during the growing season.

cummin (cumin). This small, slender plant (*Cuminum cyminum*) is not found wild. It is the only species of its genus and is native to W Asia. The strong-smelling, warm-tasting cummin seeds were used as culinary spices and served medicinal functions (Matt. 23:23). The seeds are still threshed with a rod as described in Isa. 28:25-27.

cypress. This term occurs only once in the KJV as a rendering of *tirzâ* H9560, which seems to refer to a conifer (Isa. 44:14; NIV also “cypress,” but NRSV has “holm tree”). In addition, the NIV uses the term to render *gōper* H1729, also of uncertain meaning (Gen. 6:14), as well as *tē aššûr* H9309, which occurs two or three times (Isa. 41:19; 60:13 [prob. also Ezek. 27:6]; NRSV, “pine”). Another and more frequent word, *bērôš* H1360, is usually rendered “cypress” by the NRSV (1 Ki. 5:8 et al.; NIV, “pine”). There were certainly cypress forests in ancient Palestine. This evergreen (*Cupressus sempervirens horizontalis*), usually 30-40 ft. (9-12 m.) high, has spreading branches, and its durable wood was used for building purposes and coffins. See also *pine*.

date palm. See *palm*.

desire. See *caper*.

dill. An annual or biennial weedy umbellifer that grows like parsley and fennel. Native to Mediterranean countries, dill (*Anethum graveolens*) is used as a culinary seasoning and for medicinal purposes. This plant was cultivated for its aromatic seeds, which were subject to the ^{TITHE} (Matt. 23:23; KJV, “anise”). Some versions use “dill” also in one OT passage (Isa. 28:25, 27), but here the NIV has “caraway” (*Carum carvi*), which faintly resembles dill.

dove’s dung. This phrase is used by some versions in 2 Ki. 6:25: “As the siege continued, famine in Samaria became so great that a donkey’s head was sold for eighty shekels of silver, and one-fourth of a kab of dove’s dung for five shekels of silver” (NRSV). Some scholars interpret the phrase literally, assuming that the material was used either as food or as fuel. Others, however, argue that the term refers to a cheap vegetable. According to one tradition, it designates the bulb *Ornithogalum umbellatum*: also known as “bird’s milk” or “bird’s dung,” the plant is known today as Star of Bethlehem; the bulbs have to be roasted or boiled before eating. There is some Akkadian evidence, however, that the phrase “dove’s dung” was used of the seeds of the *carob* and that it was thus a colloquial way of referring to inedible husks.

ebony. A hard, heavy, durable, close-grained wood (*Diospyros ebenum* or *D. ebenaster*) that takes a glistening polish. Because of its excellent woodworking qualities, this black heartwood, native to Sri Lanka (Ceylon) and southern India, has long been a valuable trade item (Ezek. 27:15).

eelgrass. A type of marine eelgrass from the *Zosteraceae* family, it thrives in tidal waters and may grow out to a depth of 35 ft. (11 m.). Its slimy, ribbonlike leaves, 3-4 ft. (c. 1 m.) long, lie in submerged masses, a menace to the offshore diver who may become fouled in their coils. The “seaweed” of Jon. 2:5 is most likely a reference to some type of marine eelgrass.

elm. See *terebinth*.

fig. A versatile, bushlike tree (*Ficus carica*), producing pear-shaped fruit, excellent for eating (1 Sam. 25:18). Because of its natural abundance in most Mediterranean countries and its good food qualities,

it has become known as “the poor man’s food.” The fig was the first plant to be mentioned in the Bible (Gen. 3:7); it represented peace and prosperity (1 Ki. 4:25; Mic. 4:4; Zech. 3:10). A fig tree was the object of Jesus’ curse (Matt. 21; Mk. 11).



© Dr. James C. Martin Fig tree.

fir. This English term (which refers to various evergreen trees of the genus *Abies*) can be used to render several Hebrew words. In the KJV it is normally the translation of *bērôš* H1360 (e.g., 1 Ki. 5:8; NIV, “pine”; NRSV, “cypress”). The NIV uses it to render *bērôt* H1361, which occurs only once (Cant. 1:17; NRSV, “pine”), and *tidhār* H9329, which occurs twice (Isa. 41:19; 60:13; NRSV, “plane”). Some believe that one or more of these terms refer to the Aleppo pine (*Pinus halepensis*), a tree that grows to a height of 60 ft. (18 m.), bearing short, stalked cones. Able to withstand considerable periods of drought, it is certainly abundant in the hilly areas of Palestine, where its wood is considered almost as valuable as cedar. Other possibilities are *Pinus tinaster* (which grows to a height of 120 ft. [36 m.] and is an important resin-producing tree), *Pinus brutia* (with dark and whorled branches), *Juniperus phoenicea*, and *Cupressus sempervirens*. See *cypress*; *juniper*; *pine*.

fitches. This English term (which in modern usage refers to the polecat, a mammal of the weasel family) is used by the KJV in the sense of “vetch,” an herb (Isa. 28:25, 27; Ezek. 4:9). In the first passage the Hebrew possibly refers to the caraway (see *dill*); in the second it

mistakenly renders a word that refers to a grain.

flag. See *bulrush*.

flax. A slender-stalked, blue flowering plant (*Linum usitatissimum*), cultivated to make linen and linseed oil. The fibers from the stem of the plant are the most ancient of the textile fibers (Exod. 9:31; Josh. 2:6), manufactured into various grades of linen for clothing and other articles where material requiring strength and resistance to moisture is necessary (Prov. 31:13; Isa. 19:9). The cooling effect that linen has on the wearer makes it a useful garment to be worn under the hot Mediterranean sun.

frankincense. A clear yellow resin obtained from certain trees of the *Boswellia* genus, family Burseraceae, native to northern India and Arabia. To obtain frankincense, an incision is made through the bark of the tree deep into the trunk, from which flows a milklike juice that hardens in the air. When sold, frankincense is in the form of teardrops or irregular lumps. It is used in perfumes, as a medicine, and as INCENSE in religious rites. Incense is spoken of as coming from SHEBA (Isa. 60:6; Jer. 6:20; Matt. 2:11, 15). It was an ingredient in the perfume used in the Most Holy Place (Exod. 30:34-38). Frankincense (NIV, “incense”) was mingled with the flour in the meal offering (Lev. 2:1, 15-16) but was excluded from the sin offering (5:11), which was far from being an offering of a sweet savor. Soon after the birth of Jesus, the MAGI presented to him gifts of gold, frankincense (NIV, “incense”), and myrrh; and these precious gifts, presented in worship, may well have helped to finance his family’s sojourn in Egypt (Matt. 2:11, 15).

galbanum. A brownish-yellow, aromatic, bitter gum excreted from the incised lower part of the stem of the Persian *Ferula galbaniflua*. It has a pungent, disagreeable odor, but when mixed with other ingredients in the sacred incense the fragrance of the incense was increased and lasted longer (cf. Exod. 30:34). Galbanum also functions as an antispasmodic.

gall. The Hebrew word *rō š H8032*, which modern versions usually translate “poison” or the like (e.g., Deut. 29:18; Ps. 69:21; Jer. 8:14), perhaps refers to the inner pulp of the *Colocynth*, possibly the same as the “vine of Sodom” (Deut. 32:32). The belief that the gall comes from the poppy, whose juice is certainly bitter, is also feasible. In addition,

most translations use “gall” to render Greek *cholē* G5958 in Matt. 27:34, referring to the substance that was mixed with the wine given to the Lord; this Greek term probably means nothing more than “something bitter” (cf. Acts 8:23; see also Job 16:13). See also *wormwood*.

garlic. A bulbous perennial plant (*Allium sativum*) with a strong, onionlike aroma used for flavoring foods and as an ingredient of many medicines. Small edible bulblets grow within the main bulb. Garlic grew in great abundance in Egypt. The only reference to it in the Bible (Num. 11:5) mentions Israel’s longing for the garlic of Egypt while they were traveling through the wilderness.

gopher wood. See *cypress*.

gourd. A generic term applied to various trailing or climbing plants (such as the pumpkin and the cucumber). Gourds have very broad leaves; they grow quickly in the E, lengthening themselves by as much as 12-18 in. (30-45 cm.) a day. They wither and die quickly when attacked at their base by insects like wireworms. The term is properly used to render Hebrew *paqqu ʿōt* H7226, which occurs only once, referring probably to the *Citrullus colocynthis*, a cucumber-like plant with purgative qualities (2 Ki. 4:39). The cognate *pēqā ʿîm* H7225 refers to ornaments shaped like gourds (1 Ki. 6:18; 7:24). The carving of little gourds alternated with open flowers would have been very attractive. The term *gourd* is also used by the KJV and other versions to render Hebrew *qîqāyôn* H7813 (Jon. 4:6-10; NRSV, “bush”; NIV, “vine”). Although some have identified this plant as the pumpkin (*Cucurbita pepo*), most specialists believe it is the castor oil tree (*Ricimum communis*, also known as *Palma Christi*). This plant has huge leaves, which provide excellent shade.

grain. Edible, starchy, kerneled fruits from the grasses, including corn, wheat, and rice varieties. Grain is a staple food in most diets, providing calorie and protein content. Fifteen Hebrew words and four Greek terms are variously translated as grain in the Bible, suggesting the importance of it in ancient times. The most common kinds of grain were *barley*, *millet*, *spelt*, and *wheat*. The rendering “corn” in the KJV (Gen. 27:28 and frequently) is a generic term for grain and does not refer to American maize, which was unknown in the ancient world.

grape. The grape plant is a small, climbing, woody ^{VINE} (or an erect shrub) from the genus *Vitis*; it produces leaves and small green flowers that mature into grapes. Grapes may be eaten fresh or dried as raisins or drunk as grape juice or ^{WINE}. The grapevine is the first plant to be recorded as cultivated in biblical history (Gen. 9:20). The grape, its origin lost in antiquity, grew first on the ground, over walls, or on crude supports. Later it was trained on a trellis and finally cultivated in vineyards. It was a symbol of fruitfulness, and the grape harvest was a time of joyous festivity (Gen. 40:9-11; Deut. 8:8; Ps. 105:33; Zech. 3:10). The wild grape mentioned in Isa. 5:2-4 and Jer. 2:21 refers to a wild variety of grapes that closely resembles the cultivated grape; it could deceive the owner of the vineyard.

grass. A low, green, nonwoody plant serving a multitude of functions for the soil, beasts, and humans. There are a great many species of grasses in Palestine, but actual turf is virtually unknown. In English the word *grass* is used in a more comprehensive sense and is the rendering of eight Hebrew terms and one Greek word. In the Bible, grass is used figuratively to portray the brevity of life (Ps. 103:15-16; Matt. 6:30; Lk. 12:28), to represent abundance (Job 5:25; Ps. 72:16), and as a barometer for OT Israel's spiritual condition (Jer. 12:4). Hay, which is grass mowed and cured for animal fodder and bedding, represented useless or inferior work built on the foundation of Jesus Christ (1 Cor. 3:12).

gum. See *spice*.

hay. See *grass*.

hazel. See *almond*.

heath. A low-growing shrub with evergreen leaves (also known as *heather*). The term is used by the KJV twice (Jer. 17:6; 48:6; NIV, "bush"). Since the true heath does not grow in Palestine, the Hebrew word probably refers to the *juniper*, a small tree with very small scale-like leaves and round cones; it grows on the W side of the mountains of ^{EDOM}.

hemlock. The KJV translation of two Hebrew words that allude to a poisonous substance (Hos. 10:4; Amos 6:12). According to some scholars, the first passage does refer to the poison hemlock (*Conium*

maculatum), which grows throughout Palestine. See also *gall*; *wormwood*.

henna. Rendered “camphire” in the KJV, this is a small thorny shrub (*Lawsonia inermis*) with fragrant white flowers. The dried leaves of the henna, crushed and made into a paste, provided a gaudy yellow stain for the hair and beard. This use of it, common among the Egyptians, was cautioned against in Deut. 21:11-14. King Solomon lauded its fragrance (Cant. 1:14; 4:13). Henna still grows by the Dead Sea at EN GEDI.

herb. A seed-producing plant that does not develop woody fibers and dries up after its growing season (2 Ki. 4:39; Lk. 11:42). Bitter herbs were gathered fresh and eaten as a salad at the time of the Passover (Exod. 12:8; Num. 9:11). These include endive, common chicory, garden lettuce, watercress, sorrel, and dandelion. At the Passover the bitter herbs were symbolic of the bitterness of Israel’s servitude to the Egyptians.

holm tree. This term is used by the NRSV and other English versions to render a Hebrew word that occurs only once (Isa. 44:14). The holm oak, also known as the holly oak (*Quercus ilex*), is a beautiful Mediterranean evergreen that reaches a height of 40-50 ft. (12-15 m.). The meaning of the Hebrew word is uncertain, however, and the NIV follows the KJV in interpreting it as a reference to the *cypress*.

husks. See *carob*.

hyssop. Probably *Origanum maru*, of Syrian origin, or *Origanum aegyptiacum*, from Egypt. This plant is a member of the mint family. The hairy stem of the multibranched inflorescence holds water externally very well; thus it was a suitable instrument for sprinkling blood during the Passover rites (Exod. 12:22; Lev. 14; Heb. 9:19). Some think that in Jn. 19:29 the reference is to the sorghum cane (*Sorghum vulgare*), which reaches a height of over 6 ft. (2 m.). The seed is ground for meal and is known in Palestine as “Jerusalem corn.” In any case, the hyssop grown today (*Hyssopus officinalis*, which produces blue flowers from June to September, plus aromatic leaves) does not grow in Palestine or Egypt and so cannot be the plant mentioned in Scripture.

incense. A combination of gums and spices used to emit a fragrant odor when burned. See separate article, INCENSE.

juniper. An evergreen tree (or shrub) with leaves like needles or scales; their seed-bearing cones are aromatic. The KJV uses “juniper” to render Hebrew *rōtem* H8413 (1 Ki. 19:4-5; Job 30:4; Ps. 120:4), but this word appears to refer to the *broom* tree. According to some scholars, another Hebrew term, *bērôš* H1360, designates the *Juniperus phoenicia* (e.g., 1 Ki. 5:8; NIV, “pine logs”). The rare word *ʿar ʿār* H6899 (Jer. 17:6) is identified by some with *J. phoenicia* or *J. oxycedrus*.

leek. A robust, bulbous biennial plant (*Alium porrum*) of the lily family, with succulent broad leaves, the bases of which are edible. Its much-desired small bulbs, growing above ground, native to the Mediterranean region, were used in seasoning along with onions and garlic (Num. 11:5).

lentil. A small, trailing leguminous plant (*Lens esculenta*) of the pea family. When soaked and cooked, its seeds make a nourishing meal known as “pottage,” and the rest of the plant serves as fodder for the animals. The red pottage or stew for which *ESAU* exchanged his birthright was probably the red Egyptian lentil (Gen. 25:30-34). A favorite food in antiquity, lentils still appear on many tables in the East (2 Sam. 17:28; Ezek. 4:9).

lign. See *aloe*.

lily. A standing, leafy-stemmed bulbous perennial. Blooming from a bulb after the spring rains, the “lilies of the field” (Matt. 6:28; Lk. 12:27) carpeted the plains and roadsides of Palestine with their colorful blossoms. It is uncertain whether the reference here and in several OT passages is to the white “madonna lily” (*Lilium candidum*) or to other species (e.g., the deep-blue *Hyacinthus orientalis* or the red *Lilium chalcedonicum*).



© Dr. James C. Martin The red anemone is one of the flowers linked to the biblical “lily.”

lotus. In modern Bible versions this word is used in Job 40:21-22 in a description of the behemoth. The plant in view is apparently *Zizyphus lotus*, a deciduous small tree, bearing three-veined leaves and tiny flowers, followed by yellow, roundish fruits. The tree gives good shade (cf. KJV, “shady trees”) and is well known in Palestine.

mallow. Because the Hebrew word *mallûa* H4865 is related to the term for “salt” (*mela* H4875), many believe that this plant is a species of salty herb or saltwort known as the “sea orache” (*Atriplex halimus*), a robust bushy shrub eaten as a vegetable but supplying little nutritional value. Mallows are mentioned only once in Scripture, where it is seen as a food of the poor (Job 30:4 KJV and other versions; NIV, “salt herbs”).

mandrake. A member of the nightshade family, native to the Mediterranean, with ovate (egg-shaped) leaves, white or purple flowers, and a forked root. Its root is large, sometimes resembling the human body in shape. The mandrake (*Mandragora officinarum* or possibly *Atropa mandragora*), also called the “love apple,” was believed to possess magical powers. Although insipid tasting and a slightly poisonous narcotic, it was used for medicinal purposes, as a charm against the evil spirits, and, as indicated by the account of RACHEL and LEAH, it was credited with aphrodisiac qualities (Gen. 30:14-16; Cant. 7:13). It is no longer used in medicine.

melon. A generic term referring to annual vine-trailing watermelons

(*Citrullus vulgaris*) and muskmelons (*Cucumis melo*), both of which were familiar to ancient Palestinian and Egyptian cultures. The muskmelon varieties include the casuba, honeydew, and cantaloupe. Watermelons originated in Africa, while muskmelons began in Asia. These luscious fruits grew in abundance in Egypt and were used by rich and poor alike for food, drink, and medicine. Their seeds were roasted and eaten. Traveling under a hot desert sun, the weary Israelites remembered with longing the melons of Egypt (Num. 11:5; Isa. 1:8; Jer. 10:5).

millet. Various grasses bearing small edible seeds from which a good grade of flour can be made. One stalk may carry 1,000 grains. Millet (*Panicum miliaceum*) is still a main food staple in Asia. The common people ate a mixture of wheat, barley, beans, lentils, and millet moistened with camel's milk and oil (Ezek. 4:9).

mint. An aromatic plant (*Mentha longifolia*) with hairy leaves and dense white or pink flower spikes, extensively cultivated in the eastern Mediterranean for its food-flavoring value. This pungent garden mint (along with the sharp-scented pennyroyal mint and peppermint) was used to make the meat dishes of the Jews more palatable. Mint was a tithable herb according to Jewish tradition (Matt. 23:23; Lk. 11:42) and one of the bitter herbs used in the paschal supper of the Passover.

mulberry tree. A fruit-bearing ornamental, genus *Morus*, indigenous to Palestine and western Asia. The "mulberry tree" of KJV (2 Sam. 5:23-24; 1 Chr. 14:14-15) is better explained as *balsam* (NIV) or "baka shrub" (NASB mg). The black mulberry or sycamine tree (*Morus nigra*) was cultivated throughout Palestine for its delectable fruit (Lk. 17:6).

mustard. Thick-stemmed plants, reaching a height of 15 ft. (4.5 m.) under suitable growing conditions, native to the Mediterranean region. For over 2,000 years the mustard plant has been an important economic plant of the Holy Land. Its seeds were either powdered or made into paste for medicinal and culinary purposes. The mustard tree and seed were used by Jesus to illustrate and explain faith (Matt. 13:31; 17:20; Mk. 4:31; Lk. 13:19; 17:6). The reference in these passages is probably to the black mustard (*Brassica nigra*), but others species are possible.

myrrh. A yellow to reddish-brown gum resin obtained from a

number of small, thorny trees. One of the most valuable of these gum resins is collected from the shrub-like tree *Commiphora myrrha* (or *Balsamodendron myrrha*). The pale yellow liquid gradually solidifies and turns dark red or even black, and is marketed as a spice, medicine, or cosmetic (e.g., Cant. 5:5; Matt. 2:11; Mk. 15:23; Jn. 19:39). The Hebrew word *lōṭ* H4320 (only in Gen. 37:25; 43:11) has often been translated “myrrh,” but it is questionable whether *Commiphora myrrha*, native to Arabia and E Africa, was known in Palestine during the patriarchal period. Some think it is the resin or mastic of the *Pistacia mutica* (cf. NRSV) or else ladanum (the gum of the rockrose *Cistus salvifolius*; cf. NJPS).

myrtle. A small, evergreen shrub (*Myrtus comminis*) with fragrant flowers, blackberries, and spicy-sweet scented leaves. This aromatic plant was considered a symbol of peace and prosperity (Isa. 55:13). Highly valued by the Jews, myrtle boughs were used in constructing the booths for the Feast of Tabernacles (Neh. 8:15; Zech. 1:7-8).

nard. See *spikenard*.

nettle. A little scrubby plant of the *Urticaceae* family, covered with tiny prickly hairs containing poison that when touched produce a painful, stinging sensation. The nettle and its companions—such as briars, thorns, thistles, brambles, underbrush, and weeds—form the low, scrubby rabble of plant life in Palestine that thrive in neglected areas. The KJV uses it five times (Job 30:7; Prov. 24:31; Isa. 34:13 [also NIV]; Hos. 9:6; Zeph. 2:9), but it is difficult to determine whether the Hebrew words refer to a specific plant.

nut. See *pistachio*; *walnut*.

oak. This English term, referring to a tree of the birch family (genus *Quercus*) that produces acorns, is used variously by different Bible versions to render several Hebrew words. According to some scholars, “oak” is properly the translation of *ēlôn* H471 (Gen. 12:6 and nine other times) and *allôn* H473 (Gen. 35:8 and seven other times), whereas the terms *ēlāh* H461 (Gen. 35:4 and eleven other times) and *allâ* H464 (only Josh. 24:26) refer properly to the *terebinth*. Other scholars, however, doubt that the terms can be clearly differentiated, or even that they refer to specific trees. It may be that some or all of them denote, in general,

“stately, mighty tree” (cf. the rendering “great/large tree” in the NIV for *ēlōn* at Gen. 12:6; Josh. 19:33; Jdg. 4:11; 9:6; 1 Sam. 10:3; and for *ēlāh* at 1 Chr. 10:12). At least one passage, though, appears to make a distinction among the terms (Hos. 4:13; cf. also Isa. 6:13). In any case, it is generally acknowledged that many or most of the passages involved do refer to some type of oak. Just as the *cedar* was considered the most important evergreen tree, the oak was viewed as the most important deciduous tree. At least three of the prophets compared cedars and oaks for their strength (Isa. 2:13; Amos 2:9; Zech. 11:2). It is uncertain whether the biblical passages refer to only one or to several of the species of oak found in Palestine. Suggestions include *Quercus ilex* (the beautiful evergreen oak or holm tree), *Q. (pseudo)coccifera* (or kermes oak), *Q. aegilops* (or valonian oak), and *Q. ithaburensis* (the Tabor oak, which can live for over 300 years).

oil tree. This term occurs only once in the KJV (Isa. 41:19), but the Hebrew phrase it renders occurs elsewhere. In one passage (1 Ki. 6:23, 31-33) it is used of the wood used in parts of the TEMPLE, and in another one (Neh. 8:15) it is explicitly distinguished from the olive tree. The identification of the “oil tree” is uncertain, but many believe it is the oleaster (cf. NJPS), that is, *Elaeagnus angustifolia*.

olive tree. A broad-leaved evergreen tree (*Olea europaea*), ranging from 10 to 40 ft. (3-12 m.) in height, yielding edible fruit from which OIL is obtained. Indigenous to the Near Eastern area, the olive tree was cultivated by Semitic groups as early as 3000 B.C. The olive tree is named or alluded to nearly eighty times throughout the Bible in reference to the tree itself (Isa. 24:13; Rom. 11), its wood (1 Ki. 6:23-33), its oil (Exod. 30:24; Rev. 18:13), or a geographical location named for its olive groves (Matt. 24:3; see OLIVES, MOUNT OF). It flourishes near the sea and under proper cultivation. The olives were beaten down with poles when ripe (black) and crushed by an upright stone wheel. The oil thus obtained was stored in vats. Olive oil was used for the lights of the temple (Exod. 27:20). Heated in lye to remove the bitter taste and soaked in brine, green olives were eaten with coarse brown bread (Hos. 14:6). The oil tree, sometimes called “Jerusalem willow,” or “Oleaster,” produces a fruit like a small olive from which an inferior grade of medicinal oil may be pressed. Its fruits are edible but slightly bitter.

Translated “oil tree” by KJV (Isa. 41:19), it is “olive” in NASB and NIV (NASB mg “Oleaster”).



© Dr. James C. Martin An olive tree in Israel.

onion. A bulbous plant (*Allium cepa*), originating in the E Mediterranean and parts of Asia. Both its inflated leaves and its bulbous underground base were universally used for culinary purposes. The onion has been cultivated since time immemorial. Mentioned only in Num. 11:5, the onion was one of a list of foods in Egypt, regrettably unavailable to the disgruntled journeying Israelites.

onycha. This term is found in most English Bible versions as the rendering of Hebrew *šē ēlet* H8829, which occurs only once in a list of spices used to make incense (Exod. 30:34; here the LXX has *onycha*, from *onyx*, meaning “nail, claw,” or “something in the shape of a nail”; the Vulg. transliterated *onycha*, which was chosen in English perhaps to avoid confusion with the precious stone onyx). The word probably refers to the *operculum*, that is, the horn-shaped plate that closes the shell of many marine mollusks. When burnt, the operculum produces a penetrating aroma (thus NEB, “aromatic shell”). It is usually thought that the mollusk in view is one of several species in the *Strombus* family. The RED SEA, an isolated warm water pocket of the Indian Ocean, is noted for its peculiar subspecies of mollusks.

palm tree. The Hebrew term *tāmār* H9469 refers specifically to the

date palm (*Phoenix dactylifera*) and occurs a dozen times in the OT (Exod. 15:27 et al.; cf. the name T_{AMAR}). The crown of the date palm may reach 75 ft. (23 m.) above the ground. Its cultivation goes back at least 5,000 years. The fruit hangs in clusters below the leaves. Every part of the palm has some economic use. The leaves are woven into mats and the fibers provide thread and rigging for boats. Syrup, vinegar, and liquor are derived from its sap. Its trunk provides timber, and its seeds can be ground into a grain meal for livestock. This ornamental palm was a welcome sight to the travel-weary Israelites (Exod. 15:27; Num. 33:9). Palm branches were used in the Jewish celebration of the Feast of Tabernacles (Lev. 23:40; Neh. 8:15); were laid at Jesus' feet on his triumphal entry into Jerusalem, which Christians celebrate as Palm Sunday (Jn. 12:13); and came to signify victory (Rev. 7:9).

pannag. See separate article P_{ANNAG}.

papyrus. See *bulrush*.

pine. A coniferous evergreen tree with elongated needles. The term occurs seldom in most Bible versions, but the NIV uses it regularly to render Hebrew *bērôš* H1360 (1 Ki. 5:8 et al.; KJV, "fir"; NRSV, "cypress"; others, "juniper"; the use of "pine" by the KJV in Neh. 8:15 is inaccurate). A Palestinian conifer is the Jerusalem pine, also known as the Aleppo pine (*Pinus halepensis*), which can grow 60 ft. (18 m.) high and has irregularly arranged, slender branches. The cones are short-stalked.

pistachio. An oval nut containing two green edible halves covered by a reddish outer shell; it comes from a small but wide-spreading tree with pinnate (featherlike) leaflets. Also known as the green almond, the pistachio nut has been cultivated in Palestine for nearly 4,000 years. It is used for food and food coloring. Considered a good product of the land, it was carried by Jacob's sons to Egypt (Gen. 43:11). The species may be *Pistacia vera*.

plane tree. A deciduous tree, known as the eastern or oriental plane, *Pla(n)tanus orientalis*. It grows in Palestine and Mount Lebanon, bearing flowers in clusters of rounded balls on a common stalk. The leaves are large and resemble those of the *sycamore*. This tree was held sacred in the E and was very much valued for its shade by the Greeks.

The plane is probably referred to in the OT with Hebrew *ʿermôn* H6895, though the KJV translators thought it was the chestnut (Gen. 30:37; Ezek. 31:8; cf. Sir. 24:14). In addition, the NRSV and others use “plane” to render Hebrew *tidhār* H9329, a term of uncertain meaning that may refer to a type of *pine* (Isa. 41:19 and 60:13; NIV, “fir”; NJPS, “Box tree”).



© Dr. James C. Martin A pomegranate.

pomegranate. A small bush or tree (*Punica granatum*, originally called *Malum granatum*), common to Palestine, yielding leathery-skinned fruit. Its hard, orange-shaped fruits with thin rinds contain many seeds, each in a pulp sack filled with a tangy, sweet amethyst-colored juice. Although a small tree giving little shade, its refreshing fruit more than compensated the tired traveler who rested under it (1 Sam. 14:2). The fruit of the pomegranate was used as a decorative model in building (1 Ki. 7:18, 20, 42) and as an ornament on the vestment of the high priest (Exod. 28:33-34). The tree grew in the hanging gardens of BABYLON, and King Solomon possessed an orchard of them (Cant. 4:13).

poplar. This English term refers to a number of deciduous trees of the *willow* family, with catkins that hang. Most versions use the term to render Hebrew *libneh* H4242, which occurs twice (Gen. 30:37; Hos. 4:13). The reference is probably to the white poplar (*Populus alba*), which can grow to a height of 60 ft. (18 m.) and produces very thick shade. The leaves are a pretty shiny green above, and a showy-white below. The flower buds as they open produce a pleasant fragrance in the spring. Because of the shade and privacy the poplars afforded, they were widely used as groves in which heathen worship took place. Some

scholars, however, argue that *libneh* refers to the storax tree (*Styrax officinalis*), whose leaves are also white below; this tree bears white flowers as well. The NIV uses “poplar” also as the rendering of Hebrew *āṛābāh* H6857 (Lev. 23:40 et al.; most versions translate with “willow”); the reference could be to the Euphrates poplar (*Populus euphratica*), a large tree frequently seen on the banks of rivers in the Middle East.

poppy. See *gall*.

reed. A number of Hebrew words can be rendered “reed,” an English term that is applied to various tall grasses growing primarily in wet areas. The *Arundo donax*, also known as the “giant reed” and the “Persian reed” (used for the manufacture of woodwind instruments) is found in the Jordan Valley and around the Dead Sea. Sometimes confused with bamboo, it can grow to the height of 18 ft. (5.5 m.), carrying at its tip a white plume. Its unusually hard stem may have a diameter of 3 in. (8 cm.). These thick, strong stems were used as canes or walking sticks, hence the reference in Ezek. 29:6 and 2 Ki. 18:21, where King Sennacherib referred to Egypt as the staff of a bruised reed. Pens in biblical days were made from reeds (cf. 3 Jn. 13). Reed pens can be made from the tall grass, *Phragmites communis* (a perennial allied to the *Arundo*). See also *bulrush*.

resin, gum resin. See *stacte*.

rolling thing. See *tumbleweed*.

rose. This term is used by the KJV to render Hebrew *ābāsset* H2483, which occurs twice: in Cant. 2:1 (“the rose of Sharon”) and in Isa. 35:1 (“the desert shall rejoice and blossom as the rose”). The identification of the plant is disputed, however. Although it cannot be what we normally mean by “rose,” the NIV and other modern versions follow this traditional rendering in the former passage; they use a different term, *crocus*, in the latter. The plant should not be confused with what is today called the “rose of Sharon” (*Hibiscus syriacus*, an Asian shrub that produces bell-shaped flowers of different colors). The reference in Cant. 2:1 could be to *Hypericum calycinum* (sometimes called “Aaron’s beard”), which is not sweet-smelling; known to grow in W Asia Minor and in the Plain of Sharon, it is more or less evergreen, and its golden, powder-puff flowers are seen for four long months. This plant

will grow almost anywhere, even under trees. It could therefore have succeeded in the Plain of Sharon, even if it had to grow among different vegetation. Other suggestions include the following: *Tulipa montana*, which, as its name suggests, is a tulip that grows happily in the mountains; *Tulipa sharonensis*, a red flower found growing abundantly around Sharon; *Narcissus tazetta*, a scented plant of the *lily* family that grows plentifully in Palestine, bearing on one stem clusters of cream-colored flowers with a yellow cup; and *Asphodelus*, also a kind of lily. It is uncertain whether Isa. 35:1 refers to the same plant.

rue. A small, woody, perennial shrub (prob. *Ruta graveolens*), noted for its pungent, bitter leaves and yellow flowers. Of the four varieties grown, the species *graveolens*, meaning “strong smelling,” is the most common, indigenous to the E Mediterranean coast. It was relished for its peculiar strong taste and used as a culinary spice and for medicinal reasons. It was a customary tithable garden plant (Lk. 11:42).

rush. A cylindrical, hollow-stalked plant of the *Juncus* genus. There are twenty varieties of this grasslike plant growing in and along the water courses of Palestine. Where NASB and KJV have “rush” (Job 8:11; 41:20; Isa. 19:6; 35:7), NIV has “papyrus” or “reed.” See also *bulrush*.

rye (rie). See *spelt*.

saffron. An aromatic plant used for producing condiments and perfume, and for other purposes. The Hebrew term used in the SONG OF SOLOMON to describe the bride (Cant. 4:14) could be Indian saffron (*Curcuma longa*) or crocus saffron (*Crocus sativus*), the latter name indicating the plant from which the flavoring powder is derived. Saffron comes from the upper end of the style of the flower. Over 4,000 crocus flowers are needed to produce 1 oz. of saffron.

seaweed. See *eelgrass*.

shittah, shittim. See *acacia*.

spelt. This English term, referring to a coarse *wheat*, is used by the NIV and other versions in three passages (Exod. 9:32; Isa. 28:25; Ezek. 4:9; the KJV has “rie” in the first two passages and “fitches” in the last). The Hebrew word may refer to the so-called one-grained wheat, *Triticum monococcum* (or *T. monoccum*, a diploid wheat also known as “einkorn”

or “small spelt”), though most scholars believe it designates a hexaploid wheat that was introduced from Egypt, *T. spelta* (synonym *T. aestivum spelta*, also known as “big spelt”). This spelt is a very hard-grained wheat with loose ears.

spice. A generic term pertaining to aromatic substances, usually of plant extract, used to flavor and season food. Various Hebrew and Greek words can be translated “spice.” Spices were mixed together to form the sacred anointing oil and the fragrant incense used in the tabernacle (Exod. 25:6; 30:23-25; 35:8). Spices were a precious trade commodity (1 Ki. 10; Rev. 18:13), part of the palace treasury (2 Ki. 20:13; Isa. 39:2), valued for their aromatic fragrance (Cant. 4:10, 14), and used in preparing Jesus’ body for burial (Lk. 23:56; Jn. 19:40).

spikenard, nard. A costly perennial herb (*Nardostachys jatamansi*), with an aromatic root, native to E India and presently cultivated on the Himalayas. The rose-red fragrant ointment made from its dried roots and woolly stems was a favorite perfume of the ancients (Cant. 1:12 [NIV, “perfume”]; 4:13-14). The ointment is stored in an alabaster jar to preserve its fragrance. Mary’s anointing of Jesus with the precious nard was an act of real sacrifice (Mk. 14:3; Jn. 12:3).

stacte. This English term is found in the KJV and other versions at Exod. 30:34, referring to one of the fragrant spices used to produce incense. The precise meaning of the Hebrew term is uncertain, but it evidently refers to the secretion of some aromatic plant, such as *Commiphora opobalsamum* or *Pistacia lentiscus*. Another possibility is *Styrax officinalis*, a small tree found throughout Palestine that bears snowdrop-shaped, pendulous pure white flowers; if an incision is made in the bark, the fragrant resin is easily obtained. The NIV, appropriately, uses a generic rendering, “gum resin.”

sweet cane. See *calamus*.

sycamine. See *mulberry tree*.

sycamore. A large spreading tree, producing sweet, edible fruit, native-grown in Egypt and Asia Minor. The sycamore-fig tree, often called the fig-mulberry (*Ficus sycomorus*), bears fruit, like the ordinary fig (*Ficus carica*), directly on the stem, but its fruit is of inferior quality.

Its wood is light, durable, and good for carpentry. The Egyptians made their mummy cases of this wood (1 Ki. 10:27; Amos 7:14; Lk. 19:4). The tree in question should be distinguished from what is today referred to as “sycamore” (either *Acer pseudoplatanus*, a Eurasian maple, or *Platanus occidentalis*, the buttonwood).

tamarisk. A desert tree with tiny, scale-like leaves that hardly transpire at all (thus suited for hot, dry places). The Hebrew word *ēšēl* H869, which occurs three times in the OT (Gen. 21:33; 1 Sam. 22:6; 31:13), probably refers to the *Tamarix aphylla*, also known as the athel tree (other suggestions include *T. syriaca* and *T. gallica* [= *T. mannifera*]).

tares. An annual weedy grass, probably the bearded darnel (*Lolium temulentum*), that flourishes in grain fields (Matt. 13:24-30, 36-43 KJV; NIV, “weeds”). It is difficult to distinguish domesticated grains from the wild darnel until their heads mature. At harvest time the grain is fanned and put through a sieve. The smaller darnel seeds left after fanning pass through the sieve, leaving behind the desired fruit. The darnel is host to an ergot-like smut fungus, which infects the seeds and is poisonous to man and herbivorous animals but not to poultry.

teil tree. See *terebinth*.

terebinth. Also known as the turpentine tree, the terebinth (*Pistacia terebinthus*, including the subspecies *P. terebinthus palaestina*) is a deciduous and long-lived tree native to the Mediterranean region. The NIV and other versions use “terebinth” to render *ēlāh* H461 in two passages where this Hebrew term is distinguished from *allôn* H473, “oak” (Isa. 6:13 [KJV, “teil tree”]; Hos. 4:13 [KJV, “elms”]; the NRSV uses “terebinth” also in the title of Ps. 56, and the NJPS uses it some twenty times to render more than one term). See also *oak*.

thistle. A prickly plant, often with pink or purple-flowered heads. Generic in character, it is represented by about twenty Hebrew and Greek words interchangeably translated “bramble,” “brier,” “thistle,” and “thorn” (e.g., 2 Ki. 14:9; 2 Chr. 25:18; Hos. 10:8; Matt. 7:16; 13:7; Heb. 6:8). Of the more than a hundred species of thistles that grow in Palestine, “Mary’s thistle” (*Silybum marianum*) and the red star thistle (*Centaurea calcitrapa*) are the most common. Thistles originated at the

time of God's curse on ADAM because of his sin (Gen. 3:18) and are found in every part of Palestine.

thorn. This generic term includes small, spiny shrubs and vines. The *Zizyphus spina Christi* and the Palestine buckthorn, *Rhamnus palaestine*, are the two thorny shrubs most widespread and well known in biblical times in Palestine. Both were planted as hedges and the latter was used as firewood (Jdg. 9:14-15; Prov. 26:9; Isa. 55:13; Matt. 7:16; Lk. 6:44). The crown of thorns placed on Jesus' head at the time of his crucifixion might have been the "Christ Thorn" (*Paliurus spina Christi*), a straggling shrub, growing from 3 to 9 ft. (1-3 m.) tall. Its pliable branches, with their uneven stiff thorns, lent themselves to the braiding of the "crown" or "wreath" made by the soldiers (Matt. 27:29; Mk. 15:17; Jn. 19:2, 5). However, since this species was not readily accessible in Jerusalem, the *Zizyphus* or *Rhamnus* might have been the thornbush used.

thyine. See *citron*.

tumbleweed. This English term—referring to various plants that, breaking from their roots, roll about driven by the wind—is used by the NIV to render Hebrew *galgal* H1650, which occurs only twice (Ps. 83:13 [KJV, "wheel"]; Isa. 17:13 [KJV, "rolling thing"; NRSV uses "whirling dust" in both passages]). The plant referred to is thought by some to be *Gundelia tournefortii*, a member of the *thistle* family whose dried calyx has the shape of a wheel. Others identify it as *Anastatica hierochuntica*, the "resurrection plant," also called "the rose of Jericho" (it is found abundantly about that town). This annual loses its leaves after flowering; the stems become incurved and hard, forming a hollow ball. This ball breaks off at ground level in the wind, and then rolls away as light as a feather, distributing the ripened seeds on the surface of the soil as it travels.

turpentine. See *terebinth*.

vine. See *grape*.

vine of Sodom. Mentioned in Deut. 32:32, this plant cannot be clearly identified. Possible fruit plants have been suggested, but each one has problems in fully satisfying the requirements of the text. It is generally accepted that the vine of Sodom is an example of Hebrew

poetry, epitomizing the utter wickedness of SODOM, from which comes toxic fruit and fatal drink.

walnut. A large, ornamental, spreading shade tree (*Juglans regia*), with long leaves and woody edible fruit, native to Iran. Also named the “English walnut” or the “Persian walnut,” this tree provides edible fruit; dark, close-grained hardwood for woodworking; and dye. The “nut trees” of Cant. 6:11 are most likely walnut trees.

weed. See *cockle*; *eelgrass*; *tares*.

wheat. A common cereal grain that yields fine flour (*Triticum aestivum*, the ordinary summer or winter wheat, or *T. compositum*, the bearded wheat, with several ears on one stalk). Wheat is sown in the winter and harvested in late spring or early summer in Palestine. Egypt, Babylonia, Syria, and Palestine were renowned for their quality wheat. Wheat is first noted in Gen. 30:14. Certain varieties of wheat still yield 60 to 100 grains per head as they did in Jesus’ day (Matt. 13:3-8). Heads roasted over fire constituted the “parched corn” (KJV) of the OT (Lev. 23:14; Ruth 2:14; 1 Sam. 17:17; 25:18). Straw and stubble are the dried stalks and remnants of wheat and other cereal grains (Exod. 5:12; 1 Cor. 3:12).

wild gourd. See *gourd*.

willow. Any of various trees and shrubs of the genus *Salix*, bearing flowers without petals arranged in the form of spikes (catkins). It is found in moist places and on the margins of rivers and shallow streams. The Hebrew word *ʿārābāh* H6857 (Lev. 23:40; Job 40:22; Ps. 137:2; Isa. 15:7; 44:4) is rendered “willow” by the KJV and other versions, but “poplar” (a related tree) by the NIV. Botanists know over twenty kinds of willows growing in Palestine, including *Salix alba*, *S. acmophylla*, *S. fragilis*, and *S. safsaf*, all of which grow well in the region. If *ʿārābāh* refers to a tree of the *Salix* genus rather than to the poplar (genus *Populus*), the particular species is difficult to determine. Many have thought that the tree mentioned in Ps. 137:2 is the *Salix babylonica*, whose appearance may have evoked the picture of weeping.

wormwood. In the KJV OT (Deut. 29:18 et al.), “wormwood” may refer to *Artemisia judaica*, a bitter, aromatic herb with clusters of small,

greenish yellow flowers and alternating greenish gray leaves, growing in desert areas (another possibility is *Artemisia herba-alba*, which has a camphor scent and is extremely bitter). In Rev. 8:11, the reference is evidently to *Artemisia absinthium*, a herbaceous perennial with silky leaves that bears masses of small yellow flowers; it yields a bitter dark oil that is one of the ingredients used to produce a green liqueur known as *absinthe*. This drink has a most objectionable taste to the uninitiated. The wormwood has come to be used symbolically to describe sorrow, calamity, and even cruelty. See also *gall*.

plaster. A mixture that hardens as it dries and is used to coat walls and ceilings. Plaster was widely used, and variously made, in the ancient world. The higher quality material was produced by heating broken limestone or gypsum. Simple CLAY with straw binder was also used, but was practical only where rainfall was slight. The Israelites were commanded, “When you have crossed the Jordan into the land the LORD your God is giving you, set up some large stones and coat them with plaster” (Deut. 27:2; cf. v. 4). They were also to engrave the words of the law (v. 3), a process that probably took place while the plaster was soft (cf. also Lev. 14:42-43, 48; Dan. 5:5).

plate. This English term is used mainly to translate the Hebrew word *qē'ārâ* *H7883*, referring to the gold and silver dishes used in the TABERNACLE (Exod. 25:29; 37:16; Num. 4:7; 7:13-85). See also BOWL; DISH; POTTERY.

platter. The KJV uses this term in two NT passages: one of them has Greek *paropsis* *G4243* (Matt. 23:25-26) and the other one has *pinax* *G4402* (Lk. 11:39). Modern versions usually render these passages with DISH or PLATE; on the other hand, they typically use “platter” to render *pinax* with reference to the dish on which the head of JOHN THE BAPTIST was placed (Matt. 14:8, 11; Mk. 6:25, 28; KJV, “charger”).

pleasure. For the sense “gratification,” see the article on LUST. The English expression *good pleasure*, however, is often used with reference to choice or PURPOSE, especially the divine “goodwill” or “favor.” This expression sometimes renders the Hebrew word *rāṣôn* *H8356* (e.g., Ps. 51:18), which itself has a wide semantic range but is frequently used of God’s gracious will. In the NT, the Greek word *eudokia* *G2306* occurs nine times, sometimes with reference to human desire or goodwill (Rom. 10:1; Phil. 1:15; 2 Thess. 1:11), but more often to the divine purpose (Matt. 11:26; Lk. 2:14; 10:21; Eph. 1:5, 9; Phil. 2:13).

pledge. Personal property of a debtor held to secure a payment (Gen. 38:17-18, 20). This English term is used to translate several Hebrew words. The Mosaic law protected the POOR. An outer garment, taken as a pledge, had to be restored at sunset for a bed covering (Exod. 22:26-27; Deut. 24:12-13). The creditor was forbidden to enter his neighbor's house to take the pledge (24:10-11). A handmill or its upper millstone might not be taken (24:6), nor a widow's clothing (24:17-18). Abuses of the pledge were censured (Job 22:6; 24:3, 9; Amos 2:8; Hab. 2:6 [NRSV]). The person who puts up security for strangers ought to be taken in pledge (Prov. 20:16; 27:13). The pledge DAVID was to take from his brothers in exchange for cheeses may be a prearranged token or assurance (NIV) of their welfare (1 Sam. 17:18). The pledge in 1 Tim. 5:12 is the marriage vow. See also DEPOSIT; EARNEST.

Pleiades. See ASTRONOMY.

plowman. See OCCUPATIONS AND PROFESSIONS (under *farmer*).

plow, plowshare. Also *plough* (British). A farming tool used to break up the ground for sowing. An ancient plow scratched the surface but did not turn over the soil. It consisted of a branched stick, the larger branch, usually the trunk of a small tree, hitched to the animals that pulled it, the branch braced and terminating in the plowshare, which was at first simply the sharpened end of the branch, later a metal point. It was ordinarily drawn by a yoke of oxen (Job 1:14; Amos 6:12). Plowing with an ox and a donkey yoked together was forbidden (Deut. 22:10). A man guided the plow with his left hand, goading the oxen and from time to time cleaning the share with the goad in his right, keeping his eyes forward in order to make the furrow straight (Lk. 9:62). Plowing done, the farmer sowed (Isa. 28:24-26). He who does not plow in autumn will have no HARVEST (Prov. 20:4). Amos 9:13 foretells a time when the soil will be so fertile that there will not need to be a fallow interval between harvest and the next plowing. Then foreigners will plow for Israel (Isa.

61:5). Plowing may indicate destruction (Jer. 26:18; Mic. 3:12). Hosea 10:11-13 contrasts plowing for righteous and for evil ends (Job 4:8; Ps. 129:3). Servants plowed (Lk. 17:7). The plowman should plow in hope of a share of the crop (1 Cor. 9:10). ELISHA plowing with twelve yoke of oxen indicates his ability and the magnitude of his farming operations (1 Ki. 19:19). To beat swords into plowshares was symbolic of an age of peace (Isa. 2:4; Mic. 4:3); to beat plowshares into swords portended coming war (Joel 3:10).

plumb line. A cord with a stone or metal weight, the plummet, tied to one end; used by builders to keep a wall perpendicular. Plumb line and plummet are used figuratively of God's action in testing the uprightness of his people (2 Ki. 21:13; Isa. 28:17; Amos 7:7-9).

plunder. See BOOTY; SPOIL.

Pochereth. See POKERETH-HAZZEBAIM.

poet. This English term is derived from Greek *poiētēs* G4475, which often has the general meaning “maker, doer” (cf. Rom. 2:13; Jas. 1:22-25; 4:11), but which can refer as well to “a maker of a writing” and more specifically to someone who composes poems (it is so used in Acts 17:28). The NIV has “poets” in one OT passage (Num. 21:27; NRSV, “ballad singers”). See also POETRY.

poetry. Many modern versions of the Bible happily try to differentiate poetry from prose in the OT by formatting the text of the former according to assumed poetic lines. Interpreters, however, do not always agree whether specific passages are poetic in character. Hebrew poetry is very different from its Greek, Latin, or English counterparts. While it is certainly not lacking in rhythm, assonance, and other literary features such as we accept in classical and English poetry, in OT poetry

everything is subservient to meaning. Thus lines of Hebrew poetry are not to be “scanned” by marking off long and short syllables (as though the “form” were the primary consideration), but marking off significant words or groups of words (because the message is primary). Thus (as, for example, in the so-called “dirge” rhythm) a line of three significant words is followed by a line with two, usually written 3:2. Another frequent “rhythm” in Hebrew poetry is 3:3.

But the most familiar feature of Hebrew poetry arises from the balance between successive lines. This feature is called *parallelism*. Several varieties have been distinguished, of which the three principal ones are *synonymous*, in which the meaning of both lines is similar, although the second member usually advances the thought (e.g., 1 Sam. 18:7; Ps. 15:1; 24:1-3); *antithetic*, in which the meanings of the members are opposed (Ps. 37:9; Prov. 10:1; 11:3); and *synthetic*, in which the sense was developed in a continuous manner to reach its logical conclusion (Ps. 1:1-2). Strictly speaking, however, this last category does not involve parallelism.

In addition, quite a number of poems are alphabetical acrostics; that is to say, successive lines begin with the successive letters of the Hebrew alphabet (e.g., Ps. 34; 37; Lam. 1-4). In Ps. 119 each group of eight verses begins with the same letter. This literary device may have been chosen for mnemonic reasons (i.e., to assist in memorization) or to suggest comprehensiveness (just as we say, “From A to Z”), so that in Ps. 119, for example, we have a total statement about the Word of God.

Short poems (usually so printed in NIV) are embedded in the historical books as follows: Adam to Eve (Gen. 2:23); God to the serpent, Adam, and Eve (3:14-19); Lamech to his wives (4:23-24); Noah about his sons (9:25-27); Melchizedek’s blessing (14:19-20); God to Rebekah (25:23); Isaac’s blessing on Jacob (27:27-29) and Esau (27:39-40); Jacob in blessing Joseph (48:15-16) and in prophecies concerning his sons (49:2-27); the victory song of Moses (Exod. 15:1-18, 21); the priestly blessing (Num. 6:24-26); a quotation from the Book of the Wars of the Lord (21:14-15); the song of the well (21:17-18); a ballad (21:27-30); Balaam’s prophecies (23:7-10, 18-24; 24:3-9, 15-24); Moses’ song (Deut. 32:1-43) and blessing of the people (33:2-29); the curse on a future builder of Jericho (Josh. 6:26b); a quotation from the Book of Jasher

(1:12b-13a); the song of Deborah and Barak (Jdg. 5); Samson's riddle, solution, and answer (14:14, 18); his victory song (15:16); Hannah's song (1 Sam. 2:1-10); a poem by Samuel (15:22-23); a women's song (18:7); David's lament over Jonathan (2 Sam. 1:19-27) and over Abner (3:33-34); his psalm (Ps. 18:2-50; 22:5-31); his last words (2 Sam. 23:1-7); a quatrain by Solomon (1 Ki. 8:12-13); a popular song (12:16; 2 Chr. 10:16); a prophetic poem by Isaiah (2 Ki. 19:21-28); a soldiers' song (1 Chr. 12:18); a refrain (2 Chr. 5:13; 7:3b, "He is good; his love endures for ever"); a snatch of song by Solomon (6:1b-2, 41-42).

In the NT, easily recognizable poems are all in Luke: the *MAGNIFICAT* of Mary (1:46b-55), adapted from Hannah's song (1 Sam. 2:1-10); the prophecy of Zachariah (Lk. 1:68-79); the angels' Gloria in Excelsis (2:14); and the *NUNC DIMITTIS* of Simeon (2:29-32). All these are echoes of Hebrew poetry, sung by Hebrews. Snatches of Christian hymns are thought to be found in some of the letters (Eph. 5:14; Phil. 2:6-11; 1 Tim. 1:17; 3:16; 6:16; 2 Tim. 4:18). Paul rises to heights of poetic eloquence (e.g., Rom. 8; 11:33-12:2; 1 Cor. 13; 15:25-57). James's letter is lyrical. The language of Jesus is poetic in the highest degree. The NT contains many quotations of OT poetry. But it is the elevated thought of the NT as of the OT, and not the technical form, that gives us the feeling of poetry. Thus Bible language has lent itself admirably to the use of hymn writers, in many languages and to their own native poetic forms.

poison. Any substance that, on contact with or upon being absorbed into the body, is capable of exerting a deleterious effect. It often refers to the venom of reptiles (Deut. 32:24, 33; Job 20:16; Ps. 58:4; Rom. 3:13). Job 6:4 refers to poisoned arrows. Vegetable poisons also were known (Hos. 10:4; 2 Ki. 4:39-40). See *HEMLOCK*.

Pokereth-Hazzebaim. pok'uh-rith-haz-uh-bay'im (Heb. *pōkeret haššēbāyîm* H7097, possibly "hunter of gazelles"). Also Pochereth-hazzebaim; KJV Pochereth of Zebaim. A servant (official) of SOLOMON whose descendants returned from Babylon (Ezra 2:57; Neh. 7:59). The name originally may have been a title designating this person's occupation as

being in charge of the king's gazelles. Because the form *pōkeret* is feminine, some have thought the reference is to a woman.

pollution. This English term, referring to ceremonial or moral impurity, is used rarely in Bible versions. The verb *pollute* and the adjective *polluted* are more frequent (e.g., Num. 35:33; Prov. 25:26). The KJV uses the verb repeatedly in Ezekiel (Ezek. 7:21-22 et al.). The terms are less common in the NT, but “pollution” or “polluted thing” can be used, for example, to render Greek *alisgēma* G246 (Acts 15:20). See PURIFICATION; UNCLEAN.

Pollux. See CASTOR AND POLLUX.

Polycarp. See APOSTOLIC FATHERS.

polygamy. See MARRIAGE.

pomegranate. See PLANTS.

pommel. This English term, meaning “knob,” is used by the KJV in one passage where the reference is to ornaments on top of the two pillars of the TEMPLE (2 Chr. 4:12-13).

Pompey. pom´pee. A Roman general who intervened in JUDEA in 63 B.C., effectively ending the period of independence under Hasmonean rule (see MACCABEE). Born Gnaeus Pompeius in 106 B.C., he served as a young man under the dictator Sulla. His career rose rapidly and, in spite of his youth, was made consul in 70 B.C. A few years later his military campaigns in the Middle E, particularly against the PARTHIAN king Mithridates VI, made him famous. Toward the end of these campaigns,

Pompey founded several colonies and also succeeded in annexing SYRIA. At the time, a civil war was raging in Judea between Hyrcanus II and his brother Aristobulus II. In 63 B.C., Pompey marched against JERUSALEM and, after a three-month siege, captured the temple. Although he did not plunder the treasures, he did enter the Holy of Holies, a great sacrilege in Jewish eyes. In 59 he formed a coalition with Julius CAESAR and Crassus, but when the latter died in 53, serious tensions developed between Pompey and Caesar. Five years later they met in battle in MACEDONIA and, soon after, Pompey fled to EGYPT, where he was stabbed to death (September of the year 48).

pond. See POOL.

Pontius Pilate. See PILATE.

Pontus. pon'tuhs (Gk. *Pontos* G4510, “sea”). A large PROVINCE of N ASIA MINOR that lay along the Black Sea (Pontus Euxinus). All the references to Pontus in the NT indicate that there were many Jews in the province. Jews from Pontus were in JERUSALEM on the day of PENTECOST (Acts 2:9). LUKE mentions in Acts 18:2 that a certain Christian Jew named AQUILA was born in Pontus. So far as we know, Pontus and the other northern provinces were not evangelized by PAUL. The HOLY SPIRIT did not permit him to preach in BITHYNIA (16:7), which was just W of Pontus. However, Peter addresses his first letter to “strangers in the world, scattered throughout Pontus” and other regions (1 Pet. 1:1), lending credence to the tradition that PETER preached in northern Asia Minor rather than in Rome after Pentecost. In secular history, Pontus is noted for the dynasty of kings, headed by the great Mithridates, that ruled from 337 to 63 B.C.

pool. A pocket of water, natural or artificial. The characteristic Hebrew term for “pool” or “pond” is *bērēkâ* H1391, which generally seems to refer to an artificial body of water (2 Sam. 2:13; 4:12; 1 Ki. 22:38; 2 Ki.

18:17). Of special significance is the Pool of SILOAM, built by King HEZEKIAH (2 Ki. 20:20; Neh. 3:15). The word *āgam* H106, on the other hand, is normally used of standing water or marsh (see esp. Isa. 14:23; Jer. 51:32). In the NT, the Greek word for “pool” is *kolymbēthra* G3148, used by John with reference to the pools of BETHESDA (Jn. 5:2, 7) and Siloam (9:7). The conservation of WATER was crucial to the people of PALESTINE, since RAIN does not fall for extended periods. Natural terrain was utilized to store water where possible, and where nature was not so obliging, toiling hands carved out a substitute. Large pools were made by damming streams. Smaller ones were rectangular, wider than they were deep, to collect rain from the roofs or from the surface of the ground. Water from springs was collected in masonry pools. If the sources of water happened to be outside the walls of the city, the people often would construct tunnels to bring in the precious commodity so that it would be available in time of siege. Hezekiah’s tunnel is an instance of this (2 Ki. 20:20), and similar arrangements have been uncovered at GEZER and MEGIDDO. Because of the cruciality of water, disputes often broke out in the vicinity of its sources (Gen. 26:15-22).

poor. God’s LOVE and care for the poor are central to his PROVIDENCE (Ps. 34:6; 68:10; Eccl. 5:8). He encourages us to do the same (Exod. 22:23). The Mosaic law has specific provisions for the benefit of the poor (Exod. 22:25-27; 23:11; Lev. 19:9-10, 13, 15; 25:6, 25-30; Deut. 14:28-29; 15:12-13; 16:11-14; Ruth 2:1-7; Neh. 8:10). Israel as a nation was born out of deep poverty (Exod. 1:8-14; 2:7-10) and was never allowed to forget it (e.g., 1 Ki. 8:50-53). If Israel met the conditions of God’s COVENANT, there would be no poor among them; but God knew this would never be realized (Deut. 15:4-11). Willful neglect leading to poverty is not condoned (Prov. 13:4-18). National disasters caused the poor to rely on God and thus they become almost synonymous with the pious (e.g., Ps. 68:10; Isa. 41:17). Even in the early nomadic and later agricultural economy there were slaves and poor freemen, but there were many more in the urban and commercial economy of the monarchy. The wrongs done to the poor concerned the prophets (e.g., Isa. 1:23; 10:1-2; Ezek. 34; Amos 2:6; 5:7; 8:6; Mic. 2:1-2; Hab. 3:14; Mal. 3:5).

At the outset of his ministry, Jesus, taking for his text Isa. 61:1-2, presents as his first aim, “to preach good news to the poor.” That physical poverty is meant is shown by the contrasts in Lk. 6:20-26, but the parallel passage in Matt. 5:3 (“poor in spirit”) suggests that the mere lack of possession is not what calls the divine benediction. Rather, Jesus has in mind the one “who is humble [KJV poor] and contrite in spirit, and trembles at my word” (Isa. 66:2), that is, the person who in the midst of oppression turns to God for deliverance. Jesus moved among the poor and humble. He associated himself with them in his manner of living and his freedom from the encumbering cares of property (8:20). He understood and appreciated the sacrificial giving of a poor widow (Mk. 12:41-44). He recognized the continuing obligation toward the poor and at the same time appreciated a unique expression of love toward himself (14:7). The early church moved among the poor, who were not too poor to be concerned for one another’s welfare (2 Cor. 8:2-5, 9-15), drawing inspiration from Christ’s leaving heavenly riches for earthly poverty. The origin of the diaconate is linked with a special need (Acts 6:1-6). Those with property contributed to the common fund (2:45; 4:32-37). The Jerusalem Council asked PAUL and BARNABAS to remember the poor (Gal. 2:10). JAMES has some sharp words about the relations of rich and poor (Jas. 1:9-11; 2:1-13; 5:1-6).

poplar. See PLANTS.

Poplars, Ravine of the. See WILLOWS, BROOK (WADI) OF THE.

Poratha. por-ay’thuh (Heb. *pôrātā* H7054, meaning uncertain). One of the ten sons of HAMAN who were put to death by the Jews (Esth. 9:8).

porch. This English term is used frequently by the KJV to render several words, especially Hebrew *êlām* H395 (1 Ki. 6:3 et al.). Modern versions prefer such renderings as “portico” (NIV) and “vestibule” (NRSV), although in one passage “hall” is more appropriate (1 Ki. 7:7-8).

The most widespread form of porch was the *bīt ilāni* of SYRIA of the 11th cent. B.C. that served as the grand entry of the palace. It was partially open on the front side and enclosed on the other three sides, the rear opening into the main hall or others beyond. The facade usually had decorative columns that were also structural to support the roof above. In the NT, the KJV uses “porch” once for *pylōn* G4784 (Matt. 26:71; the term more commonly means “gateway”), but it also occurs in the parallel passage for *proaulion* G4580, “forecourt” (Mk. 14:68). Finally, the KJV uses it four times for *stoa* G5119, which refers to a roofed colonnade (Jn. 5:2; 10:23; Acts 3:11; 5:12). See also ARCHITECTURE; HALL; HOUSE; SOLOMON’S COLONNADE.



© Dr. James C. Martin. The Holy Land Hotel, Jerusalem. Photographed by permission.

Reconstruction of the colonnaded porch in the 1st-cent. Jerusalem temple.

Porcius. See FESTUS, PORCIUS.

porcupine. See ANIMALS (under *bittern*).

porphyry. See MINERALS.

porpoise. See ANIMALS (under *badger*).

port. See HARBOR. The KJV uses this term in the sense “gate” (only Neh. 2:13).

porter. See OCCUPATIONS AND PROFESSIONS.

portico. See PORCH.

portion. A part—that is, less than the whole; a share (Num. 31:30, 47 KJV), of food served to one person (Neh. 8:10, 12; Dan. 1:5-16; 11:26 KJV; NIV, “amount, provision”; Deut. 18:8 KJV) or of property acquired by gift (1 Sam. 1:4-5) or by inheritance (Gen. 31:14 KJV; Josh. 17:14). It can also refer to a plot of ground (2 Ki. 9:10, 36-37 KJV) or one’s destiny (Job 20:29 KJV; Ps. 142:5; Lam. 3:24). Several Hebrew and Greek words are translated “portion” in the KJV, though modern versions often use different terms appropriate to the context. The most significant sense appears in passages like Ps. 119:57, where one’s relation to God and eternal well-being are involved. See INHERITANCE.

possession, demoniacal. See DEMON.

post. This English word, in its several senses as noun or verb, is used variously in the Bible versions to render a number of Hebrew terms. For example, it occurs often in the KJV as the rendering of *mēzûzâ* H4647, “doorpost, doorframe” (Exod. 12:22 et al.; see DOOR), while the NIV uses it sometimes to translate *‘ammûd* H6647, “column, pillar” (Exod. 38:17 et al.; see PILLAR). As a verb in the sense “to station,” the word can render *‘āmad* H6641 (Isa. 21:6 et al.). The KJV uses it also to translate the participle of *rûṣ* H8132 (“to run”) with reference to “runners,” that is, “messengers” or “couriers” (2 Chr. 3:7; the Hebrew term can be applied to messengers mounted on horses, Esth. 8:10).

postmillennialism. See KINGDOM OF GOD.

pot. The translation of more than a dozen Hebrew and Greek words. Most of them referred to utensils for holding liquids and solid substances such as grain or ashes. The Hebrew *sîr* *H6105* was the most common pot used in cooking (2 Ki. 4:38; Jer. 1:13). It was also the *VESSEL* that held ashes (Exod. 27:3). Some of these vessels were made of metal and others of clay, and there were a great variety of sizes and shapes. Their chief NT use was for water or wine (Mk. 7:4; Jn. 2:6 KJV; NIV, “pitchers, jars”). See *PITCHER*; *POTTERY*.

potentate. This English term, meaning “ruler, sovereign,” is used by the KJV once with reference to God (1 Tim. 6:15). The Greek word here is *dynastēs* *G1541* (“powerful one, master, ruler”), which occurs also in two other NT passages (Lk. 1:52; Acts 8:27).

Potiphar. pot´uh-fuhr (Heb. *pôṭîṣar* *H7035*, prob. short form of *POTIPHERA*, “whom [the god] Ra has given”). The Egyptian official who purchased *JOSEPH* and placed him in charge of his household (Gen. 37:36; 39:1, 4-5). Potiphar is described as “the captain of the guard,” which in Middle Egyptian would refer to a leader of the bodyguard.

Potiphera. puh-ti´fuh-ruh (Heb. *pôṭîṣera* *H7036*, from Egyp. *p dy p r*, “whom [the god] Ra has given”). The father-in-law of *JOSEPH* (Gen. 41:45, 50; 46:20). He is referred to as a priest of *ON* (i.e., *HELIOPOLIS*), the center of the worship of the sun-god, *Ra* (*Re*). Because of his apparent prominence, some have thought that Potiphera may have been the high priest and thus one of the most influential figures of his time. The *PHARAOH* chose Potiphera’s daughter, *ASENATH*, to be Joseph’s wife.

potsherd. A fragment of any broken pottery jar (cf. Job 2:8 [KJV];

41:30; Ps. 22:15; Isa. 45:9). Large ones were used to carry coals from one house to another or to dip up water from a spring or cistern (Isa. 30:14). They were also used as lids for storage jars or cooking pots. Potsherds were ground fine and added to the waterproof plaster used in lining cisterns. Finally, sherds from large storage jars were used for writing material (see OSTRACA).

Potsherd Gate. A place near the Valley of Ben HINNOM where JEREMIAH was told to prophesy (Jer. 19:2; KJV renders incorrectly, “east gate”). In view of its name and location, most scholars identify it with the DUNG GATE, where refuse and broken pottery were probably discarded.

pottage. A thick broth or porridge made by boiling vegetables, sometimes with meat or suet, usually in water. This English word is used by the KJV to render Hebrew *nāzîd* H5686 (“boiled food, stew”), which occurs in connection with the red lentil stew that induced ESAU to give up his birthright (Gen. 25:29, 34), and the food poisoned with wild gourds and eaten by the company of prophets (2 Ki. 4:38-40). It is also mentioned in Hag. 2:12 with bread, wine, and oil.

potter. See OCCUPATIONS AND PROFESSIONS.

potter’s field. See AKELDAMA.

pottery. Earthenware, that is, ware made from clay. Pottery making is one of the oldest crafts in Bible lands. This artificial substance—thought to be the first synthetic discovered by humans—is produced by heating clay to such high temperatures that its chemical properties change, resulting in a new substance similar to stone. References, both literal and figurative, to the potter and his products occur throughout the Scriptures.

I. Pottery production in Palestine. Let us follow JEREMIAH down to the potter's house (Jer. 18:1-6). This "factory" was in the Valley of HINNOM near the POTSHERD GATE (19:2). In addition to his workshop the potter needed a field (Matt. 27:7) for weathering the dry native clay-dust or wet stream-bank clay (Nah. 3:14) and for mixing it with water and treading it by foot into potter's clay, as in Isa. 41:25. For cooking vessels, sand or crushed stone was added to temper the clay. In his house the potter kneaded the clay for several hours to remove all air bubbles. He could either build up a large vessel freehand, using long sausagelike rolls of clay; or he could "throw" a ball of soft clay on the center of a pivoted disc or dual stone wheel that was spun counterclockwise by his hand or by his apprentice. By thrusting his forearm into the mass of wet clay, he hollowed out the interior. The centrifugal force imparted to the spinning lump enabled the potter in a matter of minutes to form a vessel with only light pressure from his fingers. In mass production he pinched off the completed jug from the cone of clay spinning on the wheel. Impurities in the clay or insufficient treading could mar the vessel on the wheel. The potter easily remedied this by reshaping the clay into a ball and making a less elegant object out of the former discard (Jer. 18:3-4).

After drying to a leathery consistency the vessel was replaced on the wheel for "turning," cutting and paring off excess clay as on a lathe. To fill the pores and beautify the vessel the potter could coat the pot with "slip," clay of the consistency of cream, often with a mineral color added. Next he might burnish or rub the surface with a smooth stone to produce a sheen, or he might paint on a design. Finally, the jar was "fired" by heating it, usually between 700 and 1,050 degrees Celsius in an open fire or in a kiln. Firing was the most difficult art for the apprentice to master, and this skill was probably passed on from father to son as a trade secret. Such potters' installations have been found in a cave at LACHISH (c. 1500 B.C.), within the ESSENE community center at Qumran, and by the NABATEAN city of Avdat (Eboda) in the NEGEV.

God, who formed (Heb. *yāšar* H3670) ADAM from the dust or soil (Gen. 2:7), is likened to a potter (*yôšēr* H3450), who fashions us according to his will (Job 10:8-9; 33:6; Isa. 29:16; 45:9; 64:8; Lam. 4:2; Rom. 9:20-23; 2 Tim. 2:20-21). He will conquer the wicked as one smashes a piece of

pottery (Ps. 2:9; Jer. 19:10-11; Rev. 2:27).

II. Historical development of pottery styles in Palestine.

Ceramic vessels, like clothing and automobiles, have been changing in fashion down through the centuries of human existence. Recognizing this fact, the Egyptologist Flinders Petrie in 1890 catalogued the sequence of broken pottery according to the varying shapes and decorations at Tell el-Hesi in SW PALESTINE. He succeeded in assigning dates to several of his pottery periods by identifying certain wares with wares previously discovered in datable Egyptian tombs. Today when an archaeologist uncovers no more precise evidence (e.g., inscriptions on clay tablets, monuments, or coins), he depends on dominant pottery styles from an occupation level of an ancient city to furnish the clue to the date. On the second day of excavation in 1953, the Wheaton Archaeological Expedition verified that Dothan was settled in Joseph's time (Gen. 37:17) by unearthing orange and black burnished juglets and a double-handled juglet, of the same style as the Hyksos-Age juglets found in the 1930s at MEGIDDO.

A. Neolithic Age (? – c. 4300 B.C.). Depending on the accuracy of dating methods and assumptions, pottery—all handmade—can be dated to around 4500 B.C. But scores of generations before the first pottery appeared at JERICHO, people who practiced irrigation and constructed massive city fortifications settled the town. The vessels were either exceedingly coarse or else made with much finer clay, usually with painted decorations, and well-fired.

B. Chalcolithic Age (4300-3300 B.C.). When copper came into use, the peculiar pottery styles included swinging butter churns; jars with small “cord-eye” handles; cups with a long, tapering, spikelike “cornet” base; and ossuaries for human bones, made of pottery in the shape of miniature houses.

C. Early Bronze Age (3300-2300 B.C.). In this millennium potters began to use the stone disc tournette or turntable, predecessor of the potter's wheel. Characteristic features of the pottery of this age are flat bottoms, hole-mouth pots, spouts on jars, inward-projecting bowl rims, ledge handles on water jugs, and bands of parallel, wavy, or crisscross lines painted over the jar's surface.

D. Middle Bronze Age I (2300-2000 B.C.). A transition period in pottery styles, these centuries saw the coming of ABRAHAM to Palestine and an irruption of seminomadic AMORITES from SYRIA, who destroyed many towns and depopulated much of Canaan.



© Dr. James C. Martin. The Israel Museum, Jerusalem. Photographed by permission.

A pithos (wide-mouth earthenware storage jar) from the Chalcolithic Period (ca. 3200 B.C.) decorated with rope-like bands.

E. Middle Bronze Age II (2000-1550 B.C.). The HYKSOS, descendants of the Amorites and native Canaanites, dominated Palestine in this era. HAZOR was their chief city. They were already entering EGYPT as merchants or Egyptian slaves in the nineteenth century when JACOB settled in GOSHEN. Later they ruled in Egypt, 1730-1570. In the nineteenth century the fast-spinning potter's wheel revolutionized the industry in the ANE. Virtually all Middle Bronze II pottery was wheel-made. Distinctively Hyksos were the pear-shaped juglets with "button" base, double- or triple-strand handles, chalk-filled pinprick designs, and highly burnished vessels with orange or black coating. Bowls and jars with ring

or disc bases were introduced in Palestine, as well as dipper flasks and chalices. Hyksos cities in S Palestine fell before the pursuing Egyptians about 1550, whereas cities in northern Palestine remained in Hyksos hands until the campaigns of THUTMOSE III (c. 1480).

F. Late Bronze Age (1550-1200 B.C.). With the Hyksos' power broken, numerous petty kings ruled in Canaan. The native pottery declined in gracefulness and technique as the prosperity slumped. Thus, imported vessels from CYPRUS are all the more striking: milk bowls with wishbone handles, and "bilbils," jugs with a metallic ring when tapped. From 1400 to 1230 Mycenaean pottery imports were common: stirrup vases, squat pyxis (cylinder-shaped) jars, and large craters with horizontal loop handles. While the nomadic Israelites invaded Canaan (prob. c. 1400), they continued using wooden bowls, goatskins, and cloth sacks (Lev. 11:32) and produced little pottery until they could conquer a town and discard tents for more permanent houses.

G. Iron Age I (1200-1000 B.C.). In the latter time of the judges Israel was more settled, and iron came into common use. Typical pottery objects were the traveler's water canteen, many-handled wine craters, and lamps with a thick, dislike base. The decorative features are the most distinctive: hand burnishing and gaudy, painted designs, even on rims and handles. After 1150 PHILISTINE painted-ware, very similar to late Mycenaean pottery elsewhere, is outstanding with its designs of swans pluming themselves, dolphins, spirals, loops, and maltese crosses. In Israel the period ended when Pharaoh SHISHAK destroyed many towns on his Palestinian campaign.

H. Iron Age II (1000-586 B.C.). During the divided monarchy the cities of Israel prospered materially, and their potters excelled. Most helpful for dating a town to this period are the ring-burnished water decanters; wheel burnishing on banquet bowls; twisted, ridged handles on storage jars; black perfume juglets; and the beautiful red, highly burnished SAMARIA ware. Archaeologists have unearthed Hebrew writings in ink on POTSDERDS, such as the seventy-odd Samaria OSTRACA from the palace of JEROBOAM II and the twenty-one LACHISH letters dated to 589/8. From ISAIAH's time onward in JUDAH appear many inscribed handles of jars for wine, olive oil, or grain. In some cases, as on those found at GIBEON,

the name of the owner of a vineyard was inscribed. On others the letters *lmlk* (“belonging to the king”) appear together with the name of one of four cities, probably where royal potteries were established to make jars of the correct capacity for the payment of taxes in produce (cf. 1 Chr. 4:23). NEBUCHADNEZZAR’S devastating invasion produced a cultural void in Palestine for fifty years.



© Dr. James C. Martin. The British Museum. Photographed by permission.

Iron Age II pottery from Lachish. These red burnished juglets, possibly imported from Cyprus, are representative of pottery found in Judah more generally.

I. Persian Age (538-333 B.C.). During this period locally made storage jars had pointed bases rather than the earlier rounded style. The lip of the lamp evolved into an elongated spout. The most distinctive pottery in the sixth century was imported Greek black-figured ware, and in the fifth, Greek red-figured ware. Coins, which began to appear in Palestine in the fifth century, aid the archaeologist in dating.

J. Hellenistic Age (333-63 B.C.). The conquests of ALEXANDER THE GREAT began the hellenization of Palestine (see HELLENISM). The double potter’s wheel, with a large footpower wheel to turn the thrower’s wheel (Sir. 38:29-30), was a Greek improvement. The ubiquitous Rhodian wine-jar handles, each stamped with the name of the potter or of the annual magistrate in RHODES, immediately classify a stratum of an ancient town as Hellenistic.

K. Roman Age (63 B.C. – A.D. 325). POMPEY’S capture of JERUSALEM in 63 B.C. brought Palestine under Roman domination. Significant pottery styles are the beautiful red-glazed (*terra sigillata*) bowls and plates, jugs

and pots with horizontally corrugated surfaces, and the exquisitely painted, extremely thin Nabatean pottery from about 50 B.C. to A.D. 150.

III. Identification of biblical terms for pottery objects. The Hebrew and Greek words, about which there is some degree of understanding, are classified under several main groups.

A. Bowls, basins, and cups. The “cups” of biblical times were usually small bowls without handles. Flat dinner plates were unknown, shallow bowls serving as platters and dishes.

1. The Hebrew word *kôš* H3926 and the Greek word *potērion* G4539 are regularly translated “cup,” a small individual drinking bowl for water (2 Sam. 12:3; Ps. 23:5; Matt. 10:42) or for wine (Prov. 23:31; Jer. 35:5; Matt. 26:27). Figuratively a cup might be symbolic of one’s destiny, whether it be of salvation (Ps. 16:5; 116:13) or of judgment and suffering (Isa. 51:17, 22; Jer. 49:12; Matt. 20:22; 26:39; Rev. 14:10).

2. The *šēlō* *îṭ* H7504, mentioned only in 2 Ki. 2:20 (KJV, “cruse”) must have been an open, shallow bowl to hold salt, for salt would cake up in a cruse.

3. A vessel similar to no. 2 was the *šalla* at H7505, which must have been the well-known ring-burnished bowl of Iron Age II. It had no handles to hang it up, hence it was turned over to dry (2 Ki. 21:13). It could be used by a sluggard both for cooking and to contain his food (Prov. 19:24; 26:15).

4. Another Hebrew term, *aggān* H110, refers to a banquet bowl, ring- or spiral-burnished on the interior, with two or four handles, similar in size and purpose to our punch bowls (Cant. 7:2; but KJV and NIV, “goblet”). The “lesser vessels” in Isa. 22:24 were hung from a nail or peg on the tent-pole but were large enough to sometimes cause the peg to give way.

5. Probably an earlier style of no. 4 was the *sēpel* H6210, since the Arabic word for a large four-handled bowl in Palestinian villages today is *sifl*. Since it was called a “bowl fit for nobles,” Jael may have offered *SISERA* curdled milk (Jdg. 5:25) in one imported from Mycenae or Cyprus, decorated with painted designs and having pushed-up horizontal loop

handles, holding from 4 to 10 pints (about 2-5 liters). Or it may have been smaller and of the variety known as the Cypriote milk bowl with a wishbone handle, typical of the Late Bronze Age, and holding 1-3 pints (0.5-2 liters). GIDEON squeezed the dew from his fleece into a similar bowl (6:38).

6. The Greek term *tryblion* G5581 refers to a large deep dish or bowl, either of metal or fine Roman sigillata pottery, from which all could take out food (Matt. 26:23).

7. The *niptēr* G3781 was a basin or vessel for washing the hands and feet (Jn. 13:5). In Iron Age II the Israelites had oval ceramic footbaths, about 2 ft. (60 cm.) long, with a raised footrest in the middle and drain hole at the bottom of one side.

B. Cooking pots. Sherds of these common vessels are very numerous in excavated cities since every household needed several pots. Because these vessels broke or cracked easily, they were often “despised,” considered the lowliest type of pottery; hence they are seldom found in tombs.

1. The Hebrew word *sîr* H6105 refers to a wide-mouth, broad, round-bottom cooking pot; in Iron Age I it was handleless, but in Iron Age II and later it is found with two handles. The large diameter of its mouth permitted it to be used as a washbasin (Ps. 60:8). It could be of great size, large enough to boil vegetables for all the sons of the prophets at GILGAL (2 Ki. 4:38). It was used by the Israelite slaves in Egypt (Exod. 16:3) and by the poor family whose only fuel was the thorn bush (Eccl. 7:6; the word for “thorns” is *sîrîm* [pl. of *sîrâ* H6106], thus a play on words).

2. A one-handled or two-handled cooking pot, deeper and with a narrower mouth than no. 1, was the *pārûr* H7248. With one hand GIDEON carried such a pot containing broth, in the other hand a basket containing bread and meat (Jdg. 6:19). The Israelites boiled manna in this type of vessel (Num. 11:8).

3. The *mar ešet* H5306 was a ceramic kettle used for deep-fat frying (Lev. 2:7; 7:9); the meal-offering cakes made in this “pan” would be of the texture of our doughnuts.

4. The term *nešeb* H6775 occurs only once (Jer. 22:28) and its precise meaning is uncertain (KJV wrongly, “idol”). The reference is probably to a cooking pot; thus Coniah (JEHOIACHIN) is likened to a large pot that is broken and despised.

C. Jars. These would include large stationary (apparently not mentioned in the Bible) as well as the smaller jars for carrying water from well to house and for the storage of grain, of olive oil, and of wine.

1. Hebrew *kad* H3902 and Greek *hydria* G5620 probably refer to jars that were 13-20 in. (33-51 cm.) tall, with two handles, an egg-shaped bottom, and a small mouth used for carrying water on one’s shoulder (1 Ki. 18:33; Eccl. 12:6; Jn. 4:28). In REBEKAH’s day the flat-bottom, folded ledge-handle jar was in use in Palestine (Gen. 24:15). When the purpose was to store grain or meal, the jar was often more cylindrical, with or without handles (1 Ki. 17:12, 14, 16). The Late-Bronze jars used by Gideon’s 300 to conceal their torches (Jdg. 7:16-20) must have had handles and must have been common and easily obtainable.

2. It seems probable that the Hebrew word *nēbel* H5574 originally referred to a wineskin (1 Sam. 1:24; 10:3; 25:18; 2 Sam. 16:1; Jer. 13:12), that is, a prepared goatskin that could hold 5-10 gallons (about 20-40 liters). The term could also be applied to a ceramic storage jar used especially for wine, olive oil, and grain. It held approximately a *bath*, or about 6 gallons (23 liters) and stood about 2 ft. (60 cm.) high. Since this vessel had two handles, it could be hung from a peg, but its weight might break the peg (Isa. 22:24). The men of Judah, recipients and containers of the Lord’s blessings as well as of his judgments, are likened to the *nēbel*: the breaking of a storage jar with its valued contents would be a household disaster (Isa. 30:14; Jer. 13:12; 48:12; Lam. 4:2).

3. Another Hebrew term, *āsûk* H655, occurs only once (2 Ki. 4:2), where the phrase “a jar of oil” is rendered by the NIV as “a little oil.” The vessel in view is probably the typical Iron Age II jar for olive oil. It had three handles arranged at ninety degrees around the mouth; the fourth quadrant had a funnel or spout that probably held a juglet used for taking oil from the jar (the drippings of oil from the juglet would thus go back into the jar). Various sizes stand from 6 to 16 in. (15-40

cm.) in height.

D. Decanters, flasks, and juglets.

1. Hebrew *baqbuq* H1318 evidently refers to the handsome ring-burnished water decanter of Iron II. Its narrow neck caused a gurgling sound when the water was poured; hence its name. It came in graduated sizes from 4 to 10 in. (10-25 cm.) high. JEREMIAH uses this pitcher to typify the city of JERUSALEM (Jer. 19:1-15), a fitting illustration, considering its beauty and expense, as well as the fact that its neck could never be repaired (19:11). JEROBOAM I sent to the prophet AHIJAH a gift of honey in such a vessel (1 Ki. 14:3).

2. The *ṣappa* at H7608 was a two-handled traveler's flask or canteen, very popular from the Late Bronze Age until the middle of Iron Age II (1 Sam. 26:11-12; 1 Ki. 19:6). Made of a lightly baked clay, its resulting porosity allowed for evaporation that cooled the water within. In 1 Ki. 17:12-16 this word is used for the oil jar of the widow of ZAREPHATH. While the porous clay of the canteen is ill-suited to contain oil, the widow was very poor and may have had to put her few vessels to unwonted uses; probably also she never had had a large supply of oil before this incident.

3. Another Hebrew term, *pak* H7095, refers to a small juglet used for holding perfumed anointing oil (1 Sam. 10:1; 2 Ki. 9:1, 3). In one or both of the biblical references it may have been a lovely Cypro-Phoenician flask. Or it may have been the local blue-black hand-burnished juglet found in great quantities at MEGIDDO and Tell Beit Mirsim.

4. Greek *keramion* G3040 designates a one-handled ribbed water jug, 8-12 in. (20-30 cm.) high, by which Jesus' disciples were to identify the owner of the house where they were to celebrate the Passover (Mk. 14:13; Lk. 22:10). Ordinarily only a woman would be seen carrying a jug of water into the city from the fountain.

E. Other objects

1. The common pottery LAMP that burned olive oil was called *nēr* H5944 in Hebrew. In OT times it was basically a small bowl or saucer; while the molded clay was still soft, the potter pinched in the rim at one section to

hold the linen or flax wick (Isa. 42:3). Never more than a few inches in diameter, the lamp was suitable for carrying in the palm of the hand when walking (Ps. 119:105; Zeph. 1:12) or for placing in a niche in the wall of the house or cave-home. Fearing darkness, people would leave a lamp burning all night (Prov. 31:18); thus it was just as essential as the millstones for grinding grain (Jer. 25:10). The presence of a burning lamp with its light symbolized joy and peace (2 Sam. 22:29), whereas the extinguishing of the lamp suggested utter gloom and desolation (Job 18:5-6; 21:17; Prov. 13:9; 20:20; 24:20). Since the ancient considered his life to be continued through his sons, his “light” was not put out if he had a son; thus the lamp also symbolized posterity (1 Ki. 11:36; 15:4; 2 Ki. 8:19). In patriarchal times (Middle Bronze I) the lamp sometimes had its rim pinched in four places. Some Israelite lamps had seven such pinched “wick-holders,” undoubtedly reminiscent of the seven-branched golden candlestick or lampstand of the tabernacle and temple.

2. Greek *lampas* G3286 refers also to a hand-sized clay lamp but with considerable change in shape from the OT lamps. By the first century A.D. the pinched rim had given way to a nozzle for the wick. This type was carried by the ten virgins (Matt. 25:1-8), by the band led by JUDAS ISCARIOT (Jn. 18:3; NIV, “lanterns”), and by the Christians congregating in an upper room in TROAS (Acts 20:8).

3. The lamp placed on a lampstand was the *lychnon* G3394 (Matt. 5:15; Lk. 11:33-36).

4. Hebrew *mēnôrâ* H4963 usually refers to the golden lampstand in the tabernacle and temple. But in 2 Ki. 4:10 it probably refers to a pottery lamp of a different style from no. 1. Often discovered in Palestinian sites are “cup-and-saucer” lamps, consisting of a high cup in the center of a small bowl, all made in one piece by the potter. Sometimes this style has been found in connection with shrines, serving a ritual purpose. Since the Shunammite couple considered ELISHA a holy man of God, they chose a type of lamp appropriate for him.

5. Hebrew *tannûr* H9486 and Greek *klibanon* G3106 are used chiefly of the common oven in every home, for baking flat bread (Lev. 2:4; 7:9a; Hos. 7:4-8). Like a hollow truncated cone, it was made of clay nearly an inch (2.5 cm.) thick. The household oven varied from 1.5 to 2.5 ft. (45-

65 cm.) in diameter, and often was plastered over with additional mud and potsherds on the outer surface. Placed over a depression in the courtyard floor, the oven was preheated by a smoky fire of grass, thorns, twigs, or stubble kindled inside it (Mal. 4:1; Matt. 6:30). The soot was then wiped off (Lam. 5:10), and the thin sheets of dough were slapped onto the concave inner surface of the oven and baked in a few seconds. A large cooking pot could be placed over the top opening, making the oven serve also as a stove (Lev. 11:35). When ten women could bake their pitifully small loaves in a single oven, then there was severe famine in the land (26:26).

6. The *a H279* was a small brazier for holding burning coals. King JEHOIAKIM's winter house may have had a metal or a ceramic brazier or firepot (Jer. 36:22-23).

7. The *ma ābat H4679* was probably the nearly flat disclike baking tray or griddle (Lev. 2:5; 6:14; 7:9; 1 Chr. 23:29). Such pans, 12-14 in. (30-35 cm.) in diameter, had holes punched or notched on the concave surface, which was placed over the fire.

8. Greek *paropsis G4243* was a side dish for relishes and other delicacies. Jesus accused the scribes and Pharisees of cleaning the outside of this dish but filling the inside with greed and self-indulgence (Matt. 23:25-26).

poultry. See BIRDS (under *fowl*).

pound. See WEIGHTS AND MEASURES.

poverty. See POOR.

powders. The KJV rendering of Hebrew *ābāqâ H86*, which occurs only once in a description of SOLOMON's carriage (Cant. 3:6). Because the reference is obviously to a scented mixture (NRSV, "fragrant powders"), the NIV renders it "spices" ("perfumed with myrrh and incense / made

from all the spices of the merchant”).

power. See AUTHORITY.

power of the keys. A phrase whose origin lies in the words of CHRIST to PETER, “I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven” (Matt. 16:19). It has also been connected with the BINDING AND LOOSING of Matt. 18:18 and the authority to forgive or not to forgive of Jn. 20:22-23. Moreover, Jesus is presented in Rev. 3:7 as having the key to open and shut the door into the CHURCH and the KINGDOM OF GOD. The possession of keys—not as a doorkeeper but as chief steward in a household—was a symbol of rule and authority conferred by the master. So the Father conferred such authority on the MESSIAH, and the Messiah conferred that authority on Peter and the other apostles. They had authority to preach the GOSPEL and perform the deeds of the gospel, and in so doing to admit into God’s household those who responded in REPENTANCE and FAITH. They were not to be like the PHARISEES, whose word and example actually only shut the kingdom of heaven (Matt. 23:13). The “power of the keys” has also been understood as the authority to make binding rules for the young and developing church in the earliest period and/or as the power to exercise discipline within the church through the use of the power of excommunication. Further, the words of Jesus to Peter (16:17-19) seem to establish a particular role for Peter in the creation and early growth of the church. To claim that this role is repeated in the bishops of Rome is hardly a legitimate deduction from the text.

praetor. pree’tuhr. Also *pretor*. A MAGISTRATE of ancient ROME. The usual Greek equivalent was *stratēgos* G5130 (Acts 16:20 et al.; in a military context, the Gk. term means “commander, captain”). In the earliest Roman republic the highest magistrate was called the *praetor*. Later the name CONSUL designated the chief magistrate and the term *praetor* was

used for secondary office. Beginning about the middle of the fourth century B.C., the praetors were associated with the administration of justices in Rome, a function which the office retained. In keeping with the original purpose of the office, the praetors in the second century B.C. acted chiefly in the administration of justice. Developments in judicial procedure under the emperors rendered the office obsolete, and it was reduced to a merely honorary appointment. See also PRAETORIAN; PRAETORIUM.

praetorian. pri-tor'ee-uhn. Also *pretorian*. An adjective formed from PRAETOR (itself from *praeire*, "to go before"). *Praetor* was originally the name for Rome's highest magistrate, later called *consul*. The adjective was used in certain special contexts. The *cohors praetoria*, for example, was the general's special bodyguard. Out of this grew the praetorian guard of the ROMAN EMPIRE. Originally this force of "household troops" consisted of nine cohorts constituted by AUGUSTUS at the time of his alleged reconstitution of the republic in 27 B.C. At first, to avoid the appearance of despotism, this *corps élite* was stationed outside the city and in scattered billets and barracks. Sejanus, TIBERIUS's minister, concentrated the force in A.D. 23, when he was appointed sole PREFECT. From this time dated the political importance of the praetorians and the sinister role that they assumed in the setting up and pulling down of emperors.

The praetorians were a pampered unit, paid three times the ordinary legionary pay, and granted service and retirement conditions beyond the common army practice. The Greek term *praitōrion* G4550 (see PRAETORIUM) probably refers to this force in Phil. 1:13 (KJV, "palace"), for political prisoners under house arrest would be in the control of the prefect and guarded personally by soldiers of the corps. This is certainly the case if the epistle to the PHILIPPIANS was written from ROME, and the evidence seems to be in favor of that supposition.

praetorium. pri-tor'ee-uhm. Also *pretorium*. This Latin term (transliterated into Gk. as *praitōrion* G4550) denoted initially the general's tent or military headquarters, reflecting the original meaning

of the word PRAETOR. The praetorium in a permanent camp (e.g., on Hadrian's Wall in Northumberland) was the headquarters building; like the rest of the cantonment, it was in stone, and a residence of some consequence. The term thus found ready extension in Roman usage to the residence of a provincial governor.



© Dr. James C. Martin. The Holy Land Hotel, Jerusalem. Photographed by permission.

Modern reproduction of the palace complex built by Herod the Great on the NW corner of the temple mount. This structure, called the Tower of Antonia, may be what the Gospels refer to as the Praetorium.

In the NT, the word occurs seven times, five of them in the passion narrative (Matt. 27:27; Mk. 15:16; Jn. 18:28, 33; 19:9). There it apparently refers to PILATE's headquarters in JERUSALEM. But is the location in view the palace that HEROD the Great had built in the W part of the city, which may have been placed at the governor's disposal? Or the Tower of ANTONIA, contiguous to the outer court of the temple? Or some special residence or "barracks" (Matt. 27:27)? The NIV renders "Praetorium" in Matthew and Mark, but "palace of the Roman governor" (or simply "palace") in John, although it is not clear whether a distinction is intended. Most scholars incline toward the first option, Herod's palace. In Acts 23:35 the word undoubtedly refers to Herod's palace at CAESAREA. In a controversial passage, PAUL states that his Christian testimony had become evident "throughout the whole praetorium" (Phil. 1:13). The most probable meaning is the PRAETORIAN corps at Rome. The usage is attested in Latin. Some scholars, however, argue that it refers to

a governor's palace in some other city, such as EPHESUS. Other suggestions include "the praetorians' camp," "the palace of Nero," and "the judicial authorities."

praise. A general term for words or deeds that exalt or honor men (Prov. 27:21), women (31:30), heathen gods (Jdg. 16:24), or God, especially in song (Exod. 15:11 KJV). Some of the Hebrew and Greek words mean "thanksgiving," "blessing," or "glory," and are often so translated (2 Chr. 7:3, 6; Lk. 1:64; Jn. 9:24). We are to be the praise of God's GLORY (Eph. 1:6, 12, 14). The book of PSALMS is filled with praise, increasing in intensity toward the end (Ps. 145-50). Psalms 113-18 are called the HALLEL, the praises. Praise for redemption dominates the NT (Lk. 2:13-14; Rev. 19:5-7).

prayer. In the Bible prayer is the spiritual response (spoken and unspoken) to God, who is known not merely to exist but to have revealed himself and to have invited his creatures into communion with himself. Thus prayer covers a wide spectrum of addressing and hearing God, interceding with and waiting for the Lord, and contemplating and petitioning our Father in heaven. What prayer is may best be seen in the example and teaching of Jesus. This information can then be supplemented by the apostolic practice of, and teaching on, prayer as well as examples of prayer from the OT.

I. Jesus at prayer. In the Gospels there are seventeen references to Jesus at prayer. These may be divided into four groupings. (1) Prayers at critical moments in his life: (a) his BAPTISM (Lk. 3:21), (b) the choice of the APOSTLES (6:12-13), (c) the confession of his being the MESSIAH (9:18), (d) his TRANSFIGURATION (9:29), (e) before the cross in GETHSEMANE (22:39-40), and (f) on the CROSS (23:46). (2) Prayers during his ministry: (a) before the conflict with the Jewish leaders (5:16), (b) before providing the LORD'S PRAYER (11:1), (c) when Greeks came to him (Jn. 12:7-8), and (d) after feeding the 5,000 (Mk. 6:46). (3) Prayers at his MIRACLES: (a) healing the multitudes (1:35), (b) before feeding the 5,000 (6:41), (c) healing a deaf-

mute (7:34), and (d) raising LAZARUS from death (Jn. 11:41). (4) Prayers for others: (a) for the Eleven (17:6-19), (b) for the whole CHURCH (17:20-26), (c) for those who nailed him to the cross (Lk. 23:34), and (d) for PETER (22:32). We are to understand these as pointing to a rich prayer life rather than considering them the only times when Jesus prayed. As the letter to the Hebrews put it, “In the days of Jesus’ life on earth, he offered up prayers and petitions with loud cries and tears...and he was heard because of his reverent submission” (Heb. 5:7).

II. Jesus’ teaching on prayer. It was seeing the prayer life of Jesus (so different from the usual way of prayer in JUDAISM) that led the disciples to say, “Lord, teach us to pray” (Lk. 11:1). In response, Jesus provided them with what we now call the LORD’S PRAYER (11:2-4; Matt. 6:9-13), which includes six requests—for God’s name to be hallowed, for God’s kingdom to come, for God’s will to be done, for daily bread to be provided, for forgiveness of our debts (sins), and for deliverance from temptation/testing and evil (or the evil one).

Elsewhere Jesus taught that prayer may be characterized by (1) importunity (Lk. 11:5-8)—a laying hold of God’s willingness to bless; (2) tenacity (18:1-8)—a persistence and certainty in praying; (3) humility (18:10-14)—penitence and a sense of unworthiness; (4) compassion (Matt. 18:21-35); (5) simplicity (6:5-6; 23:14; Mk. 12:38-40); (6) intensity and watchfulness (Mk. 13:33; 14:38); (7) unity of heart and mind in the community of prayer (Matt. 18:19-20); and (8) expectancy (Mk. 11:24).

Jesus also indicated some of the themes for intercession in prayer. (1) The casting out of evil forces from the hearts of those in darkness and despair (Mk. 9:14-29). (2) The extension of the KINGDOM OF GOD in the hearts and minds of people everywhere (Matt. 9:35-38; Lk. 10:2). (3) Our enemies (Matt. 5:44; Lk. 6:28).

A major new departure in the method of prayer introduced by Jesus was that disciples should ask the Father in the name of Jesus (Jn. 14:13; 16:23-24). To pray in this manner is not to use a magic formula but rather represents the new ground on which the worshiper stands, a new plea for the success of his petitions, and a new mind within which the prayer is conceived. Thus the aim of prayer is not to make God change

his will but to enable disciples of Jesus to change their minds and dispositions as they are molded by his Spirit.

III. The apostles' teaching on prayer. The letters of PAUL are saturated with references to prayer; these range from praise to petition, from celebration of God's grace and benevolence to urgent requests for the needs of the churches. Conscious at all times that the exalted Jesus is making intercession for his church (Rom. 8:34), Paul saw prayer as arising through the presence and activity of the HOLY SPIRIT (sent from Christ) within the body of Christ and within the individual believer (8:15-16), and being offered to the Father in and through the Lord Jesus.

A variety of verbs are used to cover the spectrum of prayer: (1) glorify God the Father (Rom. 15:6, 9); (2) praise God the Father (Eph. 1:6, 12, 14); (3) bless (or give thanks to) God (1 Cor. 14:16; 2 Cor. 1:3); (4) worship God the Father (Jn. 4:20-24; 1 Cor. 14:25); (5) offer thanksgiving to God the Father (Phil. 1:3; Col. 1:3); (6) ask or petition God for personal things (Rom. 1:10; 1 Cor. 14:13; 2 Cor. 12:8) and on behalf of others (Gal. 1:3; 6:16; 1 Thess. 3:10-13; 5:23). The most obvious feature of Paul's prayers and references to prayer is that they arise within and are motivated by the gospel concerning Jesus Christ.

JAMES also saw the Christian life as a life of prayer. "Is any one of you in trouble? He should pray. Is anyone happy? Let him sing songs of praise. Is any one of you sick? He should call the elders of the church to pray over him...and pray for each other" (Jas. 5:13-16). Then James pointed to the example of ELIJAH, "who prayed earnestly..." (5:17-18). He was well aware that the Hebrew Scriptures supply many examples of prayer and provide guidelines (especially in the PSALMS) on the content and nature of prayer.

IV. Examples of prayers and ways to pray. Most of the recorded prayers of leaders of Israel are intercessions; see the prayers of MOSES (Exod. 32:11-13, 31-32; 33:12-16; Num. 11:11-15; 14:13-19; Deut. 9:18-21), AARON (Num. 6:22-27), SAMUEL (1 Sam. 7:5-13), SOLOMON (1 Ki. 8:22-53), and HEZEKIAH (2 Ki. 19:14-19). God always answered the prayers of his people, but sometimes his answer was no (Exod. 32:30-35). Once JEREMIAH was commanded not to intercede (Jer. 7:16; 11:14; 14:11). We

are to assume that the prophets were constantly engaged in prayer in order to be the recipients of the word of the Lord (see Isa. 6; Dan. 9:20-23; Hab. 2:1-3).

In the five books of the Psalter many types of prayers are found. There are communal hymns (Ps. 33; 145-150), communal laments (Ps. 44; 74; 79), royal psalms (Ps. 2; 18; 20; 21), laments of the individual Israelite (Ps. 3; 5-7; 13), thanksgivings of the individual Israelite (Ps. 30; 32; 138), songs for pilgrimage (Ps. 84; 122), thanksgivings of the community (Ps. 67; 124), wisdom poems (Ps. 1; 37; 73; 112), and liturgies (Ps. 15; 24; 60; 75).

Obviously the emphasis in the whole Bible is not on the right posture or the correct position, but on the right attitude in prayer. Thus people pray kneeling (1 Ki. 8:54; Ezra 9:5; Dan. 6:10; Acts 20:36), standing (Jer. 18:20), sitting (2 Sam. 7:18), or even lying prostrate (Matt. 26:39). They pray sometimes with hands uplifted (1 Ki. 8:22; Ps. 28:2; 134:2; 1 Tim. 2:8). They pray silently (1 Sam. 1:13); they pray aloud (Ezek. 11:13); they pray alone (Matt. 6:6; Mk. 1:35); they pray together (Ps. 35:18; Matt. 18:19; Acts 4:31); they pray at fixed times (Ps. 55:17; Dan. 6:10) or at any time (Lk. 18:1). They pray everywhere (1 Tim. 2:8)—in bed (Ps. 63:6), in an open field (Gen. 24:11-12), in the temple (2 Ki. 19:14), at the riverside (Acts 16:13), on the seashore (21:5), on the battlefield (1 Sam. 7:5). They pray spontaneously (Matt. 6:7); they pray liturgically (e.g., Ps. 120-126); they pray, as we have observed, quite literally for everything (Gen. 24:12-14; Phil. 4:6; 1 Tim. 2:1-4).

Prayer, Lord's. See LORD'S PRAYER.

prayer, place of. This phrase is used in Acts 16:13 and 16 to translate the Greek noun *proseuchē* G4666, which properly means “prayer.” When used with reference to a place, this term in Jewish contexts normally refers to a SYNAGOGUE, but probably not in the present passage, for a synagogue required as a congregation a minimum of ten Jewish men, and at PHILIPPI only women are mentioned as gathering for WORSHIP at the river bank. PAUL and his companions used this occasion to proclaim the

gospel to the women who were there.

Prayer of Azariah. See APOCRYPHA.

preacher. See OCCUPATIONS AND PROFESSIONS.

preaching. The proclamation of the word of God as found in the Bible and centered in the redemptive work of Jesus Christ, summoning sinners to repentance, faith, and obedience. It is God's appointed means for communicating the GOSPEL of salvation to the unbelieving world and for strengthening the spiritual life of his people. Of the various NT terms for preaching, the most characteristic is the Greek verb *kēryssō* G3062, which occurs about sixty times (e.g., Matt. 3:1; Mk. 1:14; Acts 10:42; 1 Cor. 1:23; 2 Tim. 4:2). Also common is *euangelizō* G2294 ("to announce the good news"), used over fifty times (e.g., Lk. 3:18; 4:18; Acts 5:42; Rom. 10:15; 1 Cor. 1:17). The combination *kēryssein to euangelion* ("to proclaim the gospel") is also found (e.g., Matt. 4:23; Gal. 2:2). In the OT, the comparable function of the PROPHETS is usually described with the verb *prophesy* (Heb. *nābā* H5547, niph. and hithp.), but other terms can be used (e.g., *qārā* H7924, "to call out, proclaim," which the SEPTUAGINT renders with *kēryssō* in Isa. 61:1b; Jon. 1:2; et al.). The Hebrew verb *bāśar* H1413 (piel) means "to bear good tidings" and thus is properly rendered with Greek *euangelizomai* (e.g. Isa. 40:9; 61:1a).

The Synoptic Gospels summarize Jesus' public ministry as one of preaching, teaching, and healing (Matt. 4:23; Mk. 1:39; Lk. 4:44). His message was the good news of the KINGDOM OF GOD, with its imperious demand that the hearers repent and believe in the gospel (Matt. 9:35; Mk. 1:14, 15; Lk. 4:43). The preaching of the apostles reported in Acts and gleaned from scattered fragments in the Pauline epistles seems at first glance to strike a somewhat different note. Although the apostles are still said to preach the kingdom of God (Acts 28:31), the genius of their message is CHRIST himself as divine Lord and Redeemer (2:22-36; 5:42; 11:20; 17:3; 1 Cor. 1:23-24; 2 Cor. 1:19; 4:5). This difference,

however, represents not a contradiction, but a progression. The kingdom of God that Jesus proclaimed achieved its triumph over the forces of evil and unleashed its creative power in the world through his own death and resurrection.

The apostolic message, in its essential substance and general outline, can be reconstructed in these terms. In fulfillment of OT prophecy, the new age of salvation has dawned through the ministry, death, and resurrection of Jesus, now exalted as LORD and MESSIAH. The presence of the HOLY SPIRIT in the CHURCH testifies to Christ's present power and glory. The messianic age will reach its consummation at the return of Christ in judgment. God's action in Christ promises forgiveness of sins, the gift of the Holy Spirit, and eternal salvation to all who repent and believe in Jesus. On the basis of this reconstruction, the following observations can be made about the Christian message: (1) it consists of a definite body of facts; (2) it is essentially neither a doctrinal nor philosophical system, still less an ethic, but a proclamation of those mighty acts in history whereby God has accomplished the salvation of his people; (3) it is centered in the person and work of Christ, especially his cross and resurrection; (4) it is organically related to the OT; (5) it imposes a stern ethical demand on the hearers; and (6) it has an eschatological dimension, looking forward to a final fulfillment yet to be. Only the preaching that strikes all of these chords stands in the apostolic tradition.

precious stones. See MINERALS.

predestination. See ELECTION.

preexistence of Christ. See CHRIST.

prefect. This term (from Lat. *praefectus*, "placed at the head of") refers primarily to a high official or magistrate of ancient ROME. Officials with

various functions and ranks could bear this title. It was often applied to commanders of cavalry and infantry (see COHORT), as well as to the head of the PRAETORIAN guard. Prior to the emperorship of CLAUDIUS, governors of imperial provinces were called *prefects* (see PILATE, PONTIUS). In a more general sense, English Bible versions use “prefect” as the rendering of the Aramaic word *sēgan* H10505, “governor” (Dan. 2:48; 3:2-3, 27; 6:7).

premillennialism. See KINGDOM OF GOD.

Preparation Day. Also, “the day of Preparation.” This phrase is used to translate the single Greek word for “preparation,” *paraskeuē* G4187 (Matt. 27:62 [here with the definite article]; Mk. 15:42; Jn. 19:31) and the fuller expression *hēmera...paraskeuēs* (Lk. 23:54). John also uses the phrases *tēn paraskeuēn tōn Ioudaiōn*, “the Preparation [Day] of the Jews” (Jn. 19:42) and *paraskeuē tou pascha*, “[day of] Preparation of the Passover” (v. 14). As observed in JUDAISM, the day in question was Friday, when everything had to be made ready to observe the day on which no work was permitted, the SABBATH. That Preparation was a reference to the sixth day is a point made explicitly by Mark (“that is, the day before the Sabbath”) and less directly by Luke (“and the Sabbath was about to begin”). All of the biblical references mentioned above have to do with the last week of Jesus’ life, during Passover Week, and the question arises whether John’s expression, *paraskeuē tou pascha* (Jn. 19:14), might be a reference not to Friday but to the eve of Passover Day. In view of the parallel passages in the synoptics, it has been argued that John’s phrase means “the Friday during the week of Passover” (cf. NIV; TNIV differently).

presbyter. See ELDER.

presbytery. This term is used by the KJV to render Greek *presbyterion* G4564 with reference to the body of church ELDERS who formally

recognized TIMOTHY's spiritual gift (1 Tim. 4:14). The same Greek word occurs in Lk. 22:66 and Acts 22:5 for the SANHEDRIN, the organized council of Jewish elders in JERUSALEM.

Presence, bread of the. See SHOWBREAD.

president. This English term is used by the KJV and other versions to render the Aramaic word *sārak* H10518, denoting a high official and referring specifically to three “administrators” (NIV) or “ministers” (NJPS) appointed by the king of PERSIA to be rulers over the 150 SATRAPs of the empire (Dan. 6:2-7). DANIEL was one of these officials, but the other two, as well as the satraps, conspired to condemn him.

press. A device used for extracting liquids from certain fruits from which WINE and OIL were made (Isa. 16:10 et al.). See WINEPRESS.



© Dr. James C. Martin Wooden screw press used to extract oil from olives.

prevent. This English term, which now means “to hinder, to keep from

happening,” is used by the KJV in the archaic sense “to come or go before, to anticipate,” a rendering that can be confusing in a number of passages (e.g., Ps. 119:147; Matt. 17:25; 1 Thess. 4:15).

prick. See GOAD.

pride. One of the worst forms of sin, regarded, indeed, by many as the basis of all sin. The various Hebrew words reflect the deep-seated and far-reaching nature of pride, for they are associated with terms such as presumption, vanity, vain boasting, haughtiness, and arrogance. Pride makes impossible a right perspective toward both God and neighbor. It deceives the heart (Jer. 49:16) and hardens it (Dan. 5:20). It brings contention (Prov. 13:10; 28:25) and destruction (16:18). It was a fundamental fault of the wandering Israelites that brought a stern warning from God (Lev. 26:19) and was associated with the punishment on King UZZIAH (2 Chr. 26:16-21), the nation of MOAB (Isa. 25:11), JUDAH and JERUSALEM (Jer. 13:9), JACOB (Amos 6:8), and the country of EDM (Obad. 3), among others. NEBUCHADNEZZAR testified of the “King of heaven” that “those who walk in pride he is able to humble” (Dan. 4:37). The Greek words used in the NT also convey the idea of empty display, glorying, and arrogance. James quotes Prov. 3:34 in pointing out God’s opposition to the proud (Jas. 4:6). Paul made it clear that no one has any grounds for boasting in God’s sight, but he does also speak of “pride” as a legitimate attribute (e.g., 2 Cor. 5:12; 7:4).

Priestly Code (Source). See LEVITICUS, BOOK OF.

priest, priesthood. The customary Hebrew word for “priest,” occurring about 650 times in the OT, is *kōhēn* H3913 (of uncertain etymology). The term is applied primarily to those authorized to perform the rites of Israelite religion, but it can also be used with reference to pagan priests (2 Ki. 10:19 et al.). In the NT, the relevant Greek term is *hiereus* G2636.

I. The history of the formal priesthood. The formal priesthood in Israel began with the time of the EXODUS. In the patriarchal times the heads of families offered sacrifices and intercessory prayers and performed general religious functions, but there seems to have been no specialization and no separate priestly office, as there was among the Egyptians (Gen. 47:22, 26) and in the instance of MELCHIZEDEK (14:18-20).

We read in Exod. 24:5 that MOSES sent young men of Israel to offer the burnt offerings at the covenant ceremony at Mount SINAI. Presumably these must be linked with the command in 13:1 that the Lord's claim to all the FIRSTBORN males among the people be honored. Was it, then, the divine intention at this point that the priestly officiants should be taken from all the people, in this way reflecting the Lord's desire that his people should be a kingdom of priests? (19:4-5). Note too that AARON is described in 4:14 as "the Levite." Was there, even then, some particular significance attaching to the tribe of LEVI? Furthermore, the appointment of Aaron and his sons as priests (chs. 28-29) precedes the events at Sinai (ch. 32) that led to the special appointment of the tribe of Levi to officiate before the Lord, and to do so instead of the firstborn (Num. 8:16). It looks, therefore, as if the Lord intended a "priestly people" who would exercise their priesthood through their firstborn sons under the rule of the house of Aaron, but that this became, through the failure of the people, the Aaronic-Levitical system familiar throughout the OT period. Yet, in the background, the vision of the priest-people remains, waiting to become the "priesthood of all believers" under the one and only new covenant priest, the Lord Jesus Christ.

In Exod. 28-29 and Lev. 8 is the record of the founding of the Aaronic order of priests. The choice of the tribe of Levi as the priestly tribe to serve as assistants to the Aaronic priests is recorded in Num. 3 (cf. Exod. 32:26-29; Num. 8:16-26). See LEVITE. It is not possible in this article to go into technical historical and critical questions related to the OT priesthood. Major attention must here be confined to the theological, devotional, and ethical implications of the biblical idea of the priest and the priesthood.

II. Christ's priesthood. Traditionally, Christian theology has spoken of the three OFFICES OF CHRIST: prophet, priest, and king (though the

distinction is not to be made rigidly). The priesthood of Christ is the principal theme of the letter to the HEBREWS. That Christ combines in himself the three offices is a matter of special significance. After the establishment of the Aaronic priesthood, it was considered an offense in Israel for anyone not officially consecrated as a priest to offer formal ritual sacrifices. The rebellion of KORAH (Num. 16) involved intrusion into the priesthood, even though he and his associates were Levites (16:8-9). King SAUL was most severely rebuked for a similar intrusion (1 Sam. 13:8-14), and King UZZIAH was struck with leprosy for this offense (2 Chr. 26:16-21).

The offices of prophet and priest might be combined in one person (Jn. 11:49-52). JEREMIAH was a member of a priestly family (Jer. 1:1). The offices of king and prophet might also be combined (Acts 2:29-31), but the kingly line of DAVID was of the nonpriestly tribe of JUDAH, and therefore no king of David's line could have been also a priest according to the Levitical law.

The NT writers made much of the fact that Jesus belonged to the house and line of David (Lk. 2:4-5; cf. Matt. 21:9; Mk. 11:10). How then could he be also a priest? The author of the letter to the Hebrews finds the scriptural answer in the priestly order of Melchizedek (Heb. 6:10, 20-7:17), who was Abraham's superior and both king and priest. This amplifies ZECHARIAH's prophecy that "the Branch" will be "a priest on his throne" (Zech. 6:13; cf. Isa. 4:2; Jer. 23:5-6).

A. The atonement of Christ was just as effective before the event as afterward. See ATONEMENT. The high priestly office of Christ did not begin at his INCARNATION; it was a fact known to David (Ps. 110:4) along with his sovereign lordship (110:1). His priesthood with reference to fallen humanity was established in the eternal decrees of God and has been exercised in every age on behalf of God's elect. The Bible presents Christ, our prophet, priest, and king, as a figure of cosmic proportions, whose work as our redeemer has "neither beginning of day nor end of life."

B. The priestly ministry of Christ is introduced in Heb. 1:3 in the words "after he had provided purification for sins." This is, of course,

a reference to his death on the CROSS, regarded as an atoning SACRIFICE. But this act of sacrifice was not a mere symbol, as were all of the Aaronic priestly acts; it was of infinite intrinsic worth. He was “crowned with glory and honor because he suffered death, so that by the grace of God he might taste death [sufficiently for the offer of salvation] for everyone” (Heb. 2:9).

Christ’s priesthood was in no sense contrary to the Aaronic order. It fulfilled all the soteriological significance of it. But the priesthood of Christ furnished the *substance* of which the Aaronic priesthood was only the shadow (Col. 2:17; Heb. 8:5) and symbol. Examination of the wealth of detail in which the priesthood of Christ is said to complete and supersede the Aaronic priesthood, especially in Heb. 5-10, would require an elaborate and extended thesis. All that is possible here is an attempt to clarify certain points of misunderstanding.

C. The tabernacle of which Christ is the High Priest is the entire cosmic scene of the redemption of God’s elect. This was the “pattern” that Moses saw (Heb. 8:5)—God’s plan of salvation. It includes all the spiritual and temporal furniture of heaven and earth. The cross of Christ was the altar of sacrifice on which he offered himself. When he gave up his life on the cross, the atonement was “finished” (Jn. 19:30) once and for all (Heb. 7:27; 9:26) with absolutely nothing more for God or man to add to it. The meaning of Rom. 4:25 is not that his RESURRECTION added anything to our JUSTIFICATION but that, having died “for our sins,” which we had committed, he was raised from the dead “for our justification,” which he had fully accomplished in his death. His resurrection does not add to the atonement, but of course death could not keep him, and for us it is a proof that his death was a victory.

On the Day of Atonement in Levitical ritual (Lev. 16), the high priest had to go in and out past the curtain that separated the Most Holy Place from the Holy Place. By this symbolism the HOLY SPIRIT signified that “the way into the Most Holy Place had not yet been disclosed” (Heb. 9:8-9) while the Levitical mode of WORSHIP still had its proper standing. But when Jesus’ body was broken on the cross, this symbolized the tearing of the curtain (10:19-22) and the clear revealing of the way into the very presence of God (Matt. 27:51; Mk. 15:38; Lk. 23:45).



© Dr. James C. Martin Reproduction of the table of showbread, one of the furnishings of the tabernacle.

The notion that the atonement was not finished until Jesus presented his blood in some far-distant sanctuary is entirely unscriptural. The atonement was finished on the cross in the immediate presence of God the Father. The “way of the sanctuaries” is now fully revealed. The curtain has been torn from top to bottom and no longer hides the “place of mercy.” True, the curtain is once spoken of as though it still cuts off our view (Heb. 6:18-20; see also 4:14), but this is a different metaphor. It is not the “mercy seat” that is hidden in Heb. 6:18-20, but the “hope offered to us,” the “kingdom that cannot be shaken” (9:28; 12:14-29).

D. The present intercession of Christ is taught in Rom. 8:34; Heb. 7:25. (Cf. Rom. 8:26-27 for the intercession of the Holy Spirit.) But there is nothing in the Scripture to indicate an unfinished atonement or an unfinished case in court. The NT word for “intercession” does not necessarily indicate any plea being offered. It suggests conferring over, or brooding over. Similarly the word “advocate” in 1 Jn. 2:1 (KJV) does not mean that our case is not completely settled. “Who will bring any charge against those whom God has chosen?” (Rom. 8:33). SATAN accuses, but he has no standing in court. The case is settled, the verdict has been given. We are justified in Christ. Now our “Advocate,” our great High Priest, broods over us and counsels and guides.

The comparisons of different priesthoods in the letter to the Hebrews are *not* between the religion of the OT and the “Churchianity” of this age. The comparisons are between the *outward form* of Judaism and the *reality* in Christ. Every argument against Judaism could be turned with equal logic against the outward forms of the church, if Christ is not the center of it all.

III. The priesthood of believers. This can be but briefly mentioned. Our church SACRAMENTS conducted by ordained ministers are analogous to those of the OT. They are but shadows, as worthless as “the blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean” (Heb. 9:13), unless they are received by genuine faith in the atonement of Christ. No act of any human being in any age could do more than shadow the atonement of Christ. “No man can redeem the life of another or give to God a ransom for him” (Ps. 49:7).

The nation of Israel was called a “a kingdom of priests” (Exod. 19:6), and the church (1 Pet. 2:5, 9; Rev. 1:6; 5:10) and all who have part in the first resurrection (Rev. 20:6) are called priests. PAUL uses symbols of priestly ritual with reference to his own ministry (Rom. 15:16; Phil. 2:17; 2 Tim. 4:6). Neither the apostles (Matt. 19:28; Lk. 22:18, 28-30) nor believers in general (Rev. 20:6; cf. 1 Cor. 4:8) reign with Christ—i.e., are “kings”—until he comes to reign; but we are priests as we bring the gospel to human beings and human beings to Christ. It is significant that the priestly function of believers continues through the millennial reign of Christ (Rev. 20:6) but is not mentioned as being part of the perfection of the new heavens and new earth, when mortality will have ended, and sin will have been completely eliminated. There will be no need for the priesthood of believers after the Great White Throne judgment; “today” is the day of salvation (Heb. 3:13).

prince. This English term occurs about 280 times in the KJV as the rendering of more than a dozen Hebrew words and three Greek words, almost all of which refer to a person who holds significant authority. Because in modern English the term is normally restricted to a monarch or to the son of a sovereign, it occurs much less frequently in contemporary Bible versions. For example, the Hebrew noun *nāšîʾ* *H5954* (perhaps meaning originally “one lifted up”) may properly be rendered “prince” in a variety of contexts (e.g., Ezek. 7:27), but the KJV uses it also in numerous passages where “leader” is more appropriate (e.g., Num. 1:16 and frequently in this book). Similarly, the term *śār* *H8569*, which is often translated “prince” even in modern versions (Eccl.

10:16-17; Isa. 9:6), may at times have a different meaning, such as “official” (e.g., Gen. 12:15) and “commander” (e.g., 1 Sam. 18:30). In the NT, “prince” is used by the KJV, and sometimes by modern versions, primarily to render Greek *archōn* G807, “ruler” (Jn. 12:31 et al.).

principality. This English term, in the sense of “authority,” is used eight times by the KJV in the NT to render Greek *archē* G794, mostly in the plural (Rom. 8:38; Eph. 1:21; 3:10; 6:12; Col. 1:16; 2:10, 15; Tit. 3:1 [the KJV uses it also one time in the OT, Jer. 13:18]). This Greek word, which occurs more than fifty times in the NT, means “beginning” (Mk. 1:1 et al.), but in a derived sense “first place,” thus “sovereignty, dominion,” then “someone who holds authority,” that is, “ruler.” In the passages listed above (with the exception of Tit. 3:1, where the reference is to earthly rulers), PAUL uses the word to signify the organization of supernatural and angelic powers (so also in 1 Cor. 15:23, where KJV has “rule”). In almost all these verses, the apostle pairs *archē* with *exousia* G2026, “control, authority”; several times the term *dynamis* G1539, “power,” occurs as well. See ANGEL; DEMON.

principles. See ELEMENTS, ELEMENTAL SPIRITS.

Prisca. See PRISCILLA.

Priscilla. pri-sil’uh (Gk. *Priskilla*, diminutive of *Priska* G4571 [the latter is the form always used by Paul], “of a former time”). The wife of the Jewish Christian, AQUILA, with whom she is always mentioned in the NT. They were tentmakers who seem to have migrated about the MEDITERRANEAN world, teaching the GOSPEL wherever they went. PAUL met them in CORINTH (Acts 18:2); they instructed APOLLOS in EPHEBUS (18:24-26); Paul sent them greetings when he wrote his letter to the church in ROME (Rom. 16:3); and in 1 Cor. 16:19 Paul spoke of their being in Ephesus again, where they had a church in their house. In Rom. 16:3-4 Paul

lauded not only their service but also their courage (“they risked their lives for me”), and plainly stated that all the churches owed them a debt of gratitude. From all the scriptural references one may easily see that Priscilla was a well-known and effective worker in the early church.

prison. A place where persons suspected, accused, or convicted of crime are kept. Most Hebrew and Greek words used have the idea of restraint. JOSEPH was thrown into a pit while his brothers decided how to dispose of him (Gen. 37:22-28), and into the Egyptian king’s prison, in the house of the captain of the guard (39:20-40:7). SAMSON was confined in a PHILISTINE prison at GAZA (Jdg. 16:21, 25). Prisoners taken in war were usually killed or enslaved (Num. 21:1; Isa. 20:4). Under the monarchy MICAIAH the prophet was put into prison (1 Ki. 22:27; 2 Chr. 18:26), where his food was bread and water. JEREMIAH was threatened with prison (Jer. 29:26), including the stocks and shackles or neck irons, and subjected to long imprisonment (32:2; 33:1) in the court of the guard in the king’s house. He was also kept in a dungeon before being transferred to the house of JONATHAN the scribe, which had been made a prison (37:14-21); then he was held in a dungeon or cistern in the prison (38:2-28), from which EBED-MELECH rescued him. He was restored to the court of the guard and finally released (39:14). Kings were imprisoned by conquerors (2 Ki. 17:4; 25:27, 29; Eccl. 4:14; Jer. 52:11, 33).

The pitiable state of those in prison is spoken of (Ps. 79:11; Isa. 14:17; 42:22; Lam. 3:34; Zech. 9:11), and sometimes their hope in God is declared (Ps. 69:33; 102:20; 142:7; 146:7; Isa. 42:7). JOHN THE BAPTIST was imprisoned for criticizing a king’s marriage (Matt. 4:12; 11:2; 14:3, 10), PETER and JOHN THE APOSTLE were imprisoned for preaching about Jesus (Acts 4:3; 5:18-25); Peter was delivered by an angel (12:3-19). PAUL, before his conversion, led Christians to prison (8:3; 22:4; 26:10) and later was himself often in prison (2 Cor. 11:23): with SILAS at PHILIPPI (Acts 16:23-40), in JERUSALEM (23:18), in CAESAREA (25:27), and on shipboard (27:1, 42). He was under house arrest in ROME in his own rented dwelling (28:16-17, 30). He refers to his imprisonment as for the Lord (Eph. 3:1; 4:1; Phil. 1:14; 17; 2 Tim. 1:8; Phlm. 9), and he mentions his fellow prisoners

(Rom. 16:7; Col. 4:10). Jesus spoke about visiting those in prison (Matt. 25:36, 39, 43-44). He predicted that his followers would be put in prison during PERSECUTION (Lk. 21:12; Rev. 2:10). Peter expresses willingness to go to prison with Jesus (Lk. 22:33). Disobedient spirits are now in prison (1 Pet. 3:19-20); SATAN will be imprisoned during the millennium (Rev. 20:1-7).

Prison Epistles. Term used to refer to a group of letters traditionally thought to have been written by the apostle PAUL during his first Roman imprisonment: EPHESIANS, PHILIPPIANS, COLOSSIANS, and PHILEMON. In all of these letters Paul makes some allusion to his being in chains or in prison, but not all scholars agree regarding the time and place of writing.

Prochorus. See PROCORUS.

proconsul. The title given to a MAGISTRATE functioning outside ROME “in place of a consul” (Lat. *pro consule*); it was applied to the governor of a Roman PROVINCE. Under the Roman system of provincial administration, the authority of a CONSUL might be extended after the expiration of his term of office, usually to allow him to serve as the governor of a province. Under the emperors, the title was used generally to designate provincial governors regardless of whether they were ex-consuls or ex-praetors. Acts (using the equivalent Gk. term *anthypatos* G478) mentions two proconsuls: Sergius PAULUS (Acts 13:7) and GALLIO (Acts 18:12). See also PRAETOR; PREFECT; PROCURATOR.

Procorus. prok´uh-ruhs (Gk. *Prochoros* G4743). Also Prochorus. One of the seven men appointed by the early church to serve tables and thereby relieve the apostles for other duties (Acts 6:5; see DEACON).

procurator. An agent or manager, that is, someone appointed “to care

on behalf of” (Lat. *pro curare*) someone else. In preimperial ROME, this term was used in a general way to designate an administrator and was applied also to the manager of an estate, such as a bailiff or steward. Later, however, the term was used as the title of more prominent officials who acted as personal agents for the emperor; most of them belonged to the equestrian rank (Romans of the second highest social class). Some procurators governed a minor province, such as THRACIA and JUDEA, in which case they had the power of life and death as any other governor; most often they were semidependent on the governors of larger provinces. The Roman historian Tacitus (in *Annals* 15.44) used the term *procurator* with reference to Pontius PILATE, but it is now recognized that prior to the emperorship of CLAUDIUS, provincial governors bore the title PREFECT. Subsequent to the reign of AGRIPPA I (A.D. 37-44), Judea was again ruled by Roman representatives, two of whom are named in the NT, FELIX (c. 52-58) and FESTUS (c. 58-62). These are properly called *procurators*, although Luke uses the general term for “governor,” *hēgemōn* G2450 (Acts 23:24; this is also the title used by the Gospels with reference to Pilate).

profane. This verb (from Latin *profānus*, “outside the sanctuary,” that is, “ordinary, not sacred”) is used frequently in English Bible versions, primarily as the translation of Hebrew *ālāl* H2725 (piel stem), which can also be rendered “defile,” “desecrate,” and so on. The word occurs especially in LEVITICUS and EZEKIEL, where the issue of ritual PURITY is prominent (Lev. 20:3; Ezek. 7:21-22 et al.). The English verb can be used also to render Greek *bebēloō* G1014 (cf. KJV in Matt. 12:5; Acts 24:6), a term derived from the earlier adjective *bebēlos* G1013 (“allowable to be trodden, unhallowed, godless”), which also occurs in the NT and is usually rendered “profane” by the KJV and NRSV (1 Tim. 1:9 et al.). Moreover, the NRSV in some passages gives “profane” as the rendering of Greek *koinos* G3123, “common” (Acts 10:14-15 et al.; NIV, “impure”). See also HOLINESS; UNCLEAN.

professions. See OCCUPATIONS AND PROFESSIONS.

promise. In the OT there is no separate Hebrew word corresponding precisely to “promise”; such terms as “word,” “speak,” and “say” are used instead. In the NT, however, the word “promise” (Gk. *epangelia* G2039) is often used, usually in the technical sense of God’s design to visit his people redemptively in the person of his Son. This promise was first given in the *protevangelium* (Gen. 3:15) and was repeated to ABRAHAM (12:2, 7). It was given also to DAVID when he was told that his house would continue on his throne (2 Sam. 7:12-13, 28). It is found repeatedly in the OT (Isa. 2:2-5; 4:2; 55:5). In the NT all these promises are regarded as having their fulfillment in Christ and his disciples (2 Cor. 1:20; Eph. 3:6). Jesus’ promise of the Spirit was fulfilled at PENTECOST. PAUL makes clear that God’s promises to Abraham’s seed were meant not only for the circumcision but for all who have Abraham’s faith (Rom. 4:13-16). In the NT there are many promises of blessing to believers, among them the kingdom (Jas. 2:5), eternal life (1 Tim. 4:8), and Christ’s coming (2 Pet. 3:9).

prophecy. See PROPHET.

prophet. Three Hebrew words are used in the OT to designate the prophets, namely, *nābî* H5566, *rō eh* H8014, and *ōzeh* H2602. The last two words are participles and may be rendered “seer.” They are practically synonymous in meaning. The first term is difficult to explain etymologically, although various attempts have been made. The significance of these words, however, may be learned from their usage.

Each of the words designates one who is spokesman for God. The usage of *nābî* is illustrated by Exod. 4:15-16 and 7:1. In these passages it is clearly taught that MOSES stood as God in relation to the PHARAOH. Between them was an intermediary, AARON, who was to speak to the pharaoh the words that Moses gave to him. “He [Aaron] will speak to the people for you, and it will be as if he were your mouth and as if you were God to him” (Exod. 4:16). The man who can be designated a *nābî*, then, is one who speaks forth for God.

The two words *rō eh* and *ōzeh* perhaps have primary reference to the

fact that the person so designated sees the message God gives him. This seeing may mean that the message first came through a vision and in some instances it did, but overall the use of these two words is as broad as the English words *perceive* and *perception*. They may refer to sight, but they usually refer to insight. Thus the words designate one who, whether by vision or otherwise, is given insight into the mind of God, and who declares what he has “seen” as a message to the people. The biblical emphasis throughout is practical. It is not the mysterious mode of reception of the prophetic revelation that is emphasized, but rather the deliverance of the message itself for God.

The biblical prophet must be distinguished from the *prophētēs* G4737 of the Greeks. The latter really acted as an *interpreter* for the muses and the oracles of the gods. The biblical prophets, however, were not merely interpreters—they uttered the actual words that God had given to them, without any modification on their part. The Bible itself gives an accurate description of the function of the true prophet: “I will put my words in his mouth, and he will tell them everything I command him” (Deut. 18:18). The words were placed in the prophet’s mouth by God; that is, they were revealed to the prophet, and then the prophet spoke to the nation precisely what God had commanded him.

I. The position of the prophet in the OT administration. The establishment of the prophetic institution was necessitated by the settlement of the nation ISRAEL in the Land of Promise. Israel entered CANAAN with the precious possession of the LAW. This law, revealed by God at Mount SINAI, laid the broad basis on which the life of the people of God was to be built. The basic principles of divinely revealed ethics and morality are found in the Ten Commandments (see COMMANDMENTS, TEN), and sundry rules for particular situations are expressed in the other laws. On this basis the life of the people of God was to be conducted.

At the same time this law was not adequate to meet all the situations that would arise when the period of Israel’s nomadic wanderings came to an end. This inadequacy was not due to any inherent weakness in the law itself, but simply to the fact that the law did not speak in detail on every possible situation that could arise in Israel’s life. There would be occasions when a specific revelation of God would be needed in order to

show the nation the course it should pursue. This needed revelation God would give to the people by means of his servants, the prophets.

When Israel entered Canaan, it would find a people that sought to learn the future and the will of the gods by the practice of various superstitions, which the Bible calls “abominations” or “detestable ways” (Deut. 18:9). These abominations were being regularly and continually practiced by the inhabitants of Canaan, and there was a danger that the Israelites would be influenced by such customs and would themselves learn to do them. To offset this danger the Lord declared that he would raise up the prophets and that the Israelites were to listen to the prophets and to obey them (18:15). In this passage, Scripture points both to a great individual prophet, one who would be as significant and central to the people as was Moses at Sinai, and also to what we, with hindsight, would call the successive line of prophets. Note that in vv. 21-22 a test was given whereby the true might be distinguished from the false. Just as later the people would wonder if the next Davidic king in line would be the promised Greater David, so also from the time of Moses onward there was expectation of the coming Mosaic prophet (cf. Deut. 34:10), and each prophet who arose would be scrutinized (cf. Jn. 1:21) to see if he were the one Moses predicted. By the order of prophets, the Lord enabled his people to walk into the unknown future with faith and obedience, trusting in the sovereign God, not, as the pagan, trying to secure and control the future by MAGIC rites.

The prophet whom the Lord would raise was to be like Moses; just as Moses was a mediator between God and the nation, so that prophet would serve as a mediator. At Horeb, when God appeared to the nation, the people trembled and asked that Moses alone should speak to them. God commended Israel for their request and announced that there would be a mediator, even the prophets. The prophets, then, served as mediators between God and the nation. Just as the priests represented the people before God, so the prophets represented God to the people.

In ancient GREECE we have the god, the oracle, the prophet, and the people. The same seems to have been the case in the Mesopotamian countries. In Israel, however, there was only one intermediary between God and the people, namely, the prophet. This arrangement was truly unique. One who heard the words of the prophet heard the very words

of God himself, and these words required implicit obedience.

In many nations of antiquity there were soothsayers or people who had visions. They represented a part of that web of superstition that covered the ancient world. The prophetic institution of Israel, however, according to the testimony of the Bible, was of divine origination. God himself raised up this institution (Deut. 18:15-18), and it is this fact that distinguished the prophets from the soothsayers of the Homeric world and from the so-called prophets of antiquity.

II. The relation of the prophets to Moses. Unique as was the prophetic body, it can properly be understood only as having served under Moses, who occupied a position of preeminence in the OT economy. He was faithful *in* all God's house as a servant, and so pointed forward to CHRIST, who as a Son is faithful *over* God's house (Heb. 3:1-6). To the prophets God made himself known in dreams and visions and probably also in dark, enigmatic sayings. To Moses, however, God spoke clearly and distinctly, mouth to mouth, as a man speaks to his friend (Num. 12:1-8). A distinction in the method or manner of REVELATION thus appears with respect to Moses and the prophets. Moses was the leading figure of the OT administration, and the prophets served under him. The revelations made to them were sometimes obscure and ambiguous, in that they were given in dreams and visions. It would follow, therefore, that when the prophets spoke, they spoke in terms and forms of thought that were current in and that characterized the OT dispensation.

The entire Mosaic administration must be understood as a witness of the later-to-be-revealed NT administration. Moses and the prophets therefore were types of Christ and of his blessings. They witnessed not to themselves but to the "things to be spoken of" (Heb. 3:1-6). In speaking of the future salvation under Christ, the prophets spoke sometimes in language that was not free of ambiguity, and the interpretation of their prophecies depended on a further revelation and in particular on the NT.

It is sometimes said that the prophets were "forthtellers" and not foretellers. Such a disjunction, however, is not warranted. It is true that the prophets were forthtellers, speaking forth the message of the Lord. That message, however, sometimes had to do with past occurrences, as when the prophets often reminded the people of how God had brought

them out of the land of Egypt and given them Canaan for a possession. They also spoke of contemporary events, as witness the words of ISAIAH with respect to the situation that confronted AHAZ (Isa. 7). At the same time it must not be forgotten that the prophets also spoke of the future. They predicted future calamity to come on the nation because of the people's refusal to repent of their sins, and they spoke also in language beautiful and mysterious of the coming of One who would save his people from their sins. The prophets truly were forthtellers, but they were foretellers as well; and the predictive element is extremely important for a proper understanding of the true nature of the prophets.

III. Classification of the prophets. In the arrangement of the books of the Hebrew OT there are three parts—the Law, the Prophets, and the Writings. The division known as the Prophets is further subdivided into the Former and the Latter Prophets. Under the first heading are included the historical books of Joshua, Judges, 1-2 Samuel, and 1-2 Kings. These books are rightly classified as prophets because the history they contain conforms to the biblical definition of prophecy as a declaration of the wonderful works of God (Acts 2:11, 18). This does not mean they are less than true history, but that the process of selection of events to record was performed to show how God was at work in and for his people and how the moral principles of divine PROVIDENCE worked out over the centuries. Against this background of interpretative history we are to understand the work of the great prophets. The former prophets cover the period from Israel's entrance into the Land of Promise until the destruction of the THEOCRACY under NEBUCHADNEZZAR.

The Latter Prophets are also called “writing prophets.” They are the prophets who exercised so great a ministry in Israel—Isaiah, Jeremiah, Ezekiel, and the Twelve. The designation “latter” does not necessarily have reference to historical chronology, but is simply a designation of those prophetic books that follow the “former” prophets in the Hebrew arrangement of the OT. Note, however, that the Former and the Latter Prophets complemented one another. The Former Prophets set forth the history of a particular period in Israel's life; the Latter Prophets interpreted particular phases of that history. The one is necessary for the proper understanding of the other.

The Scripture does not say much as to the methods used by the great “writing” prophets in preparing their messages. The theory has been advanced by Herman Gunkel that the prophets were first of all oral preachers, and that they did not write their messages. The written books that we now possess, Gunkel argued, were the work of disciples of the prophets. From the example of JEREMIAH, however, it appears that the prophets did write down their messages. It may be impossible for us fully to know what is the precise relationship between their spoken word and their written messages. It could very well be that the prophets often spoke far more than they have written down. It could be that in many instances they enlarged on their messages when they were delivering them orally and that they made digests of these messages for writing.

With respect to the last twenty-seven chapters of the book of ISAIAH, for example, it may well be that these messages were never delivered orally. It is quite likely that the prophet, after retirement from active preaching and prophesying, went into solitude during the latter days of HEZEKIAH and wrote down the wondrous messages that concern the future destinies of the people of God and their deliverance from sin by the SERVANT OF THE LORD. It is quite possible also that some of the prophecies of Jeremiah are the results of intense polishing and reworking. These written messages need not in every instance have been identical with what had been delivered orally. What we have in the Scriptures is what the Spirit of God intended us to have.

IV. Schools of the prophets. After the people had entered the Promised Land, there came a time when “everyone did as he saw fit” (Jdg. 21:25). It was evident that the nation had to have a king, but the first requests for a king were made in a spirit and for a purpose that conflicted with what God intended the theocracy to be. The first king was not a man after God’s own heart, but one who often did his own desires. This was a time when there was danger not only from the IDOLATRY of Canaan but also from the incursions of the PHILISTINES. For the encouragement and spiritual welfare of the nation, “companies” (KJV) or “bands” (NRSV) of prophets were raised up (1 Sam. 10:5 et al.). Whether the groups of prophets so designated had a formal organization or not, one cannot tell. It may be that such groups were more or less loosely

knit together, and that they served under SAMUEL.



© Dr. James C. Martin Aerial view of Nebi Samwil, a few miles WNW of Jerusalem. The mosque on the mound marks the traditional site of the burial of Samuel the prophet.

Following Samuel's death these prophetic bodies seem to have disbanded. We hear no more of them until the times of ELIJAH and ELISHA. During the days of these men groups of prophets again appear, though most likely they are not to be thought of as hereditary descendants of the bodies that existed under Samuel. The reason for this is that in Elijah's day they appear only in the northern kingdom. The theocracy had become divided because of the schism introduced by JEROBOAM son of Nebat. There was now need for support against the worship of the Tyrian BAAL as well as the CALF WORSHIP at DAN and BETHEL. Both Elijah and Elisha exercised a vigorous ministry in the north, but the government was opposed to them. They needed particular assistance, and this was found in the companies that now bear the designation "sons of the prophets" (2 Ki. 4:1 et al.; NIV, "company of the prophets"). The phrase reveals the close and intimate association in which these men stood to the great prophets Elijah and Elisha. After this period, however, they seem to die out, and we hear no more of them.

V. The prophets and the temple. The regular WORSHIP by ancient Israel after the establishment of the monarchy was conducted in the

TEMPLE located in JERUSALEM. This worship was in the hands of priests, men who represented the nation before God. What was the relation in which the prophets stood to the temple worship? It used to be held, particularly by the school of Wellhausen, that the prophets and the priests were working in opposition to one another, that the priests represented a sacrificial type of worship, whereas the prophets were more concerned about ethics and behavior. It was even held that the prophets denied that God had ever required SACRIFICES. This supposition was used to support the position of Wellhausen that the books of the PENTATEUCH in which sacrifices were commanded were not composed until late in Israel's history, when the priestly religion had triumphed over the prophetic.

This reconstruction of Israel's history, once so dominant, is more and more losing ground. It is now widely recognized that there was not, after all, such an antagonism between prophet and priest. In fact, some of the prophets, such as JEREMIAH and EZEKIEL, were themselves priests. Indeed, what the prophets were condemning, as a more careful and sober exegesis has shown, was not the sacrifices themselves, but the manner in which the sacrifices were offered (cf. Isa. 1:9-15). The sacrifices were truly an approach to God, but the worshiper must come with clean hands and a pure heart. Otherwise the sacrifices in themselves, divorced from a proper attitude of humility and repentance on the part of the worshiper, were nothing but vain oblations and were not acceptable to the Lord.

If, then, the prophets were not condemning sacrifice in itself, what was the relation in which they actually stood to the worship in the temple? In recent years the opinion has become more and more widespread that the prophets were servants of the temple, and that they may even have received a salary and been in the employ of the temple. It is perhaps safest to say that this question cannot be answered positively one way or the other. The prophets at times may have been officially connected with the temple; at times they may have been more or less "on their own" in being special spokesmen of the Lord. It is difficult to say how they did earn their livelihood. The servant of Saul had suggested the giving of a small gift to Samuel in return for information as to the whereabouts of the lost donkeys of Saul's father (1 Sam. 9:8). Possibly the prophets at times were dependent on such small

gifts and on donations they obtained for services rendered. That they were actually officials in the employ of the temple is a matter on which it is wisest not to speak dogmatically.

VI. True and false prophets. True religion has always been plagued by imitators. Alongside the faithful and true prophets of the Lord there were others, men who had not received a revelation from God. Jeremiah refused to have anything to do with these men. They were not true prophets, but men who deceived. There were those who claimed to have received messages from God, but who as a matter of fact had not received such messages.

In the OT there were three tests the people could apply in order to discern between the true and the false prophet. First, the theological test (Deut. 13). Through Moses there had been a revelation of the Lord who brought his people out of Egypt. Even if the prophet performed some sign to give validation to what he was saying, if his message contradicted Mosaic theology—the truth known about the Lord who brought his people out—the prophet was false. Second, the practical test (18:20-22). The prediction that is not fulfilled has not come from the Lord. We ought to notice that this is a negative test. It does not say that fulfillment is proof that the Lord has spoken, for that might in fact be the evidence offered by a false prophet to validate his word; rather, what is not fulfilled is not from the Lord. Third, the moral test (Jer. 23:9-40). This is a test first to be applied to the lives of the prophets themselves (23:13-14) and then to the tendency of the message they preach. Do they in fact strengthen the hands of evildoers, assuring them that they need not fear judgment to come (23:17)? This is a sure sign they have not stood before the Lord to hear his word (23:18-19). The prophet who comes fresh from the Lord's presence has a message turning people from evil (23:22).



© Dr. James C. Martin The modern village of Tekoa. This area was the home of Amos the prophet.

VII. Messianic prophecy. Any proper estimation of the prophetic movement must take into account the following three factors. Prophecy was a continuous movement, extending over several centuries in Israel's history. There was nothing essentially similar to it anywhere in the ancient world. The prophets, during so many centuries, all claimed to be recipients of messages from Yahweh, the God of Israel, and to speak the messages that he had given to them. Lastly, in all these messages there ran a teleological element: the prophets spoke of future deliverance to be wrought by the MESSIAH. It is this element of prophecy that we call "messianic prophecy."

The word *Messiah* is itself not frequently used in the OT. It means "one who is anointed," and this anointing possesses an abiding character. The Messiah is a human individual who came to earth to perform a work of deliverance for God. He is also himself a divine person, as appears from passages such as Isa. 9:5-6. His coming to earth reveals the coming of the Lord, and so it was a supernatural coming. Furthermore, his coming represents the end of the age. It occurred in the "last days," and hence was eschatological (see ESCHATOLOGY). He came as a king, a descendant of David, and is to reign on David's throne. Lastly, the purpose of his coming is to save his people from their sins. He is a Savior and is to bear the sins of his own that they may stand in right relation with God.

Messianic prophecy must be understood against the dark background

of human SIN. ADAM'S disobedience in the Garden of EDEN had involved humanity in corruption of the heart and also in guilt before God. Sinners could not of their own efforts make themselves right with God, and hence it was necessary that God take the initiative. This God did in announcing that he would place enmity between the woman EVE and the serpent. God also announced the outcome of that enmity, in that the seed (NIV, "offspring") of the woman would bruise the serpent's head (Gen. 3:15). Though the point is debated, this seems to be the first definite announcement that the Messiah would come and that his work would be victorious.

All subsequent messianic prophecy is based on this Edenic prediction. To NOAH it was announced that the blessing of God would be with SHEM, and hence among the descendants of Shem one must look for the Messiah. The promise is then narrowed down to ABRAHAM and after him to ISAAC. For a time it seemed that Abraham would have no son, and then ISHMAEL was born to Abraham's concubine, HAGAR. Yet the promise was not to be fulfilled through Ishmael, but through ISAAC. After Isaac had been born, however, Abraham was commanded to sacrifice him. Finally, when Abraham's faith was sufficiently tested, it was made clear that Isaac was after all the one through whom the Messiah was to come.

Of Isaac's two sons, JACOB was chosen and ESAU rejected. Finally, Jacob called his twelve sons about him and announced to them what would take place in the "days to come" (Gen. 49:1). In his prophecy he clearly pointed to the fact that REDEMPTION would come in JUDAH. Later BALAAM, a heathen soothsayer, also prophesied, "A star will come out of Jacob; a scepter will rise out of Israel" (Num. 24:17). In Deuteronomy, in the passage in which the divine origin of the prophetic movement is revealed, we learn also of the prophet to come, who was to be like Moses. Whereas in a certain sense the entire prophetic body was like Moses, there was really only one who followed Moses, and that one was the Messiah.

In the books of Samuel it is revealed that the throne of David was to be established permanently, and that a ruler on that throne would rule over an eternal kingdom (2 Sam. 7). On the basis of this prophecy we are to understand many of the Psalms that speak of a king (e.g., Ps. 2;

45; 72; 110) and also many of the prophecies. The Messiah was to be the king of a kingdom that will never perish. This is taught by Isaiah, for example, who announced the supernatural birth of the Messiah and the government over which he is to rule. He was to be born of a virgin, and his supernatural birth was to be a sign to the people that God was truly with them. They did not have to fear before the growing power of ASSYRIA. The Assyrian king would not destroy them nor render void the promises of God. They were to look to the king whom God would present to them. This king is the Messiah. His kingdom is to be eternal; it is to be built up in righteousness and justice and is to be the hope of the people.

Daniel also spoke of this kingdom as eternal. He contrasted it with the kingdoms of this world, which are both temporal and local. These kingdoms, great and powerful as they are, would nevertheless pass away; and there would be erected a kingdom that would belong to a heavenly figure, the one like a SON OF MAN. His kingdom alone would be universal and eternal, for he is the true Messiah. Stressing, as they do, the kingly work of the Messiah, many of these prophecies do not lay their emphasis on the actual saving work the Messiah was to perform.

There was a danger that the eyes of the people would be so attracted to the Messiah as a king that they might tend to think of him only as a political figure. This danger became very real, and the Jews more and more conceived of him as merely one who was political, who would deliver them from the yoke of foreign oppressors.

To offset this danger it was necessary that the people know full well that the Messiah's work was truly to be spiritual in nature. Hence, in the latter portion of his book, Isaiah with remarkable lucidity speaks of what the Messiah would do to save his people. It is in these great "Servant" passages that we learn that the Messiah was to be a Savior. He is set forth as one laden with griefs and sorrows, but they were not his own. They belonged to his people, and he bore them in order that people might be free and have the peace of God. The Messiah suffers and dies vicariously; that is the nature of his saving work, and Isaiah presents it with great vividness.

All the prophets were under Moses, and just as Moses was a type of

Christ, so it may be said that the prophetic body as such, being under Moses, was also typical of the great prophet to come. Although they did not understand the full depth of their messages, yet they were speaking of the coming salvation and so of Jesus Christ. Through them God spoke in “various ways” (Heb. 1:1) to the children of Israel. What is so remarkable is that, when their messages are taken as a whole and in their entirety, they form such a unified picture of the work of the Messiah.

We must guard against the view that there is merely a correspondence between what the prophets said and what occurred in the life of Jesus Christ. There was of course a correspondence, but to say no more than this is not to do justice to the situation. Jesus Christ did not merely find a correspondence between the utterances of prophets and the events of his own life. Rather, the events of his life constituted the fulfillment of what the prophets had declared. It is this point on which we must insist if we are to understand them properly. As was said of Isaiah, so we may say of the entire prophetic body: they saw Christ’s day and spoke of him.

prophetess. Both Hebrew and Greek have specific terms referring to a female prophet. In the OT, the word *nēbî â* H5567 (fem. form of *nābî* H5566) is applied to several women: MIRIAM, the sister of MOSES (Exod. 15:20); the charismatic leader DEBORAH (Jdg. 4:4); HULDAH (2 Ki. 22:14; 2 Chr. 34:22). NEHEMIAH was opposed by a prophetess named NOADIAH (Neh. 6:14); her stature is suggested by the merely anonymous mention of the prophets associated with her. The wife of ISAIAH is called a prophetess, perhaps because of her relation to him (Isa. 8:3). In the NT, the Greek word *prophētis* G4739 occurs only twice, once with reference to the venerable ANNA, who shared in the prophetic revelation concerning the coming Messiah (Lk. 2:36), and once as a term arrogantly assumed by “that woman Jezebel,” evidently a false prophetess in THYATIRA (Rev. 2:20). There is, however, ample evidence of prophetic activity among women in the apostolic period (Acts 2:17; 1 Cor. 11:5; cf. the general language of 12:10, 28-29, et al.). The four daughters of PHILIP prophesied (Acts 21:9), though they are not designated as prophetesses. See PROPHET.

propitiation and expiation. The verb *propitiate* means “to (re)gain someone’s favor, to appease,” and thus the noun *propitiation* refers either to “the act of pacifying a person or deity” or to “something, such as a sacrifice, that brings about conciliation.” The noun is used by the KJV and other versions (e.g., NASB, ESV) to render the Greek word *hilastērion* G2663 in one passage (Rom. 3:25, where both the NIV and the NRSV have “sacrifice of atonement”), and in two other passages to render *hilasmos* G2662 (1 Jn. 2:2 and 4:10, where both NIV and NRSV have “atoning sacrifice”). In all three passages, the RSV and other versions have “expiation.”

Although the terms *propitiation* and *expiation* are related, they need to be distinguished. Propitiation is something done with reference to a person: Christ propitiated God in the sense that he turned God’s WRATH away from guilty sinners by enduring that wrath himself in the isolation of Calvary. Expiation is done with reference to crimes or evil deeds: Jesus expiated sins, that is, he removed them or wiped them away. Certainly Jesus’ death provided an expiation for the sins of the world; the NT clearly affirms this. But was it necessary for Jesus to provide a propitiation (to avert the wrath of God against guilty sinners) in order to provide expiation (cleansing, forgiveness, and pardon)? Those scholars who take the biblical portrayal of the wrath of God as the description of a real, perfect attitude of God toward SIN (of which genuine human righteous indignation would be an imperfect analogy) recognize that propitiation was necessary and that Christ’s death was such. Those scholars who believe that the wrath of God is not the personal attitude of God toward sin and sinners but rather only a way of describing the results of evil and sin in the world, prefer to think of Christ’s death as only an expiation. However, even when it is accepted that the Greek terms point to the genuine active anger of God toward sin being appeased by the death of Jesus, the translation “propitiation” is not always thought to be clear or appropriate.

proselyte. The Greek term *prosēlytos* G4670 (“one who has come, sojourner, visitor”) is the usual SEPTUAGINT rendering of the Hebrew noun *gēr* H1731, “one who lives in a foreign community, alien” (e.g., Exod.

12:48). By NT times, however, the term had come to be applied to GENTILES who wholly or partially joined themselves to the religious life of Israel, thus “converts.” The Greek word occurs only four times in the NT (Matt. 23:15; Acts 2:10; 6:5; 13:43).

There has been much scholarly debate over whether all proselytes were fully initiated Jews or whether the term included also Gentile believers in God who had not accepted the initiatory rites, but who were associated with SYNAGOGUE worship in varying degrees of fellowship. The probability is that the first-century Jews had no very fixed or rigid use of the term and that they differed among themselves. JUDAISM up to the time of Christ was not the narrow racial national religion it is sometimes made out to be. There were evidently many Gentiles in the synagogue at Pisidian ANTIOCH (Acts 13:16, 26, 43, 50). See also the references to those who “worshiped” or “feared” God (10:2, 7; 16:14; 18:7), and note the instance of CORNELIUS (10:1-11:18) as well as Jesus’ relations with the Roman CENTURION (Matt. 8:5-13; Lk. 7:1-10).

prostitute. The Bible uses several words to denote the prostitute or harlot. The most common OT word is *zōnâ* H2390 (Gen. 34:31 et al.). It describes the secular prostitute who offers herself for money. In certain instances it appears to be a more general term encompassing the cult prostitute as well. There appears to be, however, a distinct term for the cult or religious prostitute, male or female: *qādēš* H7728 (Deut. 23:17 et al., where KJV has “sodomite”). In addition, the term for “dog,” *keleb* H3978, is possibly used with reference to cultic sodomites (v. 18); and some have thought that the words for “strange woman” and “stranger” in Proverbs may refer to prostitutes (e.g., Prov. 5:20, though “adulteress” or “immoral woman” may be more accurate). The NT word for “prostitute” is Greek *pornē* G4520 (Matt. 21:31 et al.); in 1 Cor. 6:9, the NIV and NRSV use the debatable rendering “male prostitute” for *malakos* G3434, a word that means “soft,” but also “effeminate,” possibly referring to a catamite (i.e., a man or boy used by a pederast).

In ISRAEL, legal measures were in force concerning prostitutes. Parents were not to force their daughters into the practice (Lev. 19:29; 21:14),

priests were not to marry harlots (21:7), and the wages of prostitution were not to be brought into the temple to pay a vow (Deut. 23:18). These prohibitions were necessary to keep the **WORSHIP** of the Lord free from the impurities of the sin of harlotry. The actual punishment of prostitutes was severe when enforced. According to Gen. 38:24, **JUDAH** ordered **TAMAR** to be burned for being a prostitute (until he came to see his own sin as worse than hers, v. 26). A priest's daughter who became a prostitute was to be executed by burning (Lev. 21:9).



© Dr. James C. Martin The cult prostitutes of Corinth lived on top of this mountain, the Acrocorinth.

Such a common sin needed to be guarded against. The book of **PROVERBS** teaches about and warns against prostitutes by admonition and illustrations. The situation in the Corinthian church was such that Paul had to give the Christians there special warnings against fornication with prostitutes (1 Cor. 6:15-16).

The words for prostitution and **ADULTERY** are used very often, especially in the prophetic books, to describe **IDOLATRY**. This figurative use was evidently based on the idea that the Lord was the husband of the nation of Israel (Jer. 3:20). When the people took their allegiance from God and gave it to idols instead, he called it “prostituting themselves to their gods” (NIV). This expression occurs often in the prophetic books in this or similar forms, a few times in other books, and several times in Rev. 17.

protevangelium. proh'ti-van-jel'ee-uhm. Also *protoevangelium*. This Latin term (from Gk. *prōtos* G4755, “first,” and *euangelion* G2295, “gospel”) is sometimes used to refer to Gen. 3:15 as the initial promise of a MESSIAH.

proto- This prefix (from Gk. *prōtos* G4755, “first”) is frequently used to refer to a conjectured early form, or to the supposed original source of a document or language. For example, the term *Proto-Luke* refers to a theoretical first draft of a document that later became the canonical Gospel of Luke. Similarly, the label *Proto-Semitic* is applied to a reconstructed language (or language group) from which the Semitic languages are thought to have derived. Sometimes the equivalent German word *Ur* is used instead; thus, *Ur-Markus* refers to an early version of the Gospel of Mark that supposedly was used by Matthew and Luke.

provender. Dried grains and grasses used to feed domestic animals. It is used a few times by the KJV and the RSV, but more recent versions prefer the terms *fodder* and *feed* (Gen. 24:25 et al.). The simple provender was chopped straw or chaff, as used extensively in Palestine even today. Often grasses and grains (barley, wheat) were mixed into a type of dry roughage or hay.

proverb. A pithy saying, comparison, or question (usually Heb. *māšāl* H5442, from a root meaning “represent” or “be like”); notably of SOLOMON’S proverbs (1 Ki. 4:32; Prov. 1:1, 6; 10:1; 25:1; Eccl. 12:9) and others (1 Sam. 10:12; 24:13; Ezek. 12:22-23; 16:44; 18:2-3). A person or a nation might become a proverb or a byword (Deut. 28:37; 1 Ki. 9:7; 2 Chr. 7:20). The term can also be translated “parable.” Another Hebrew word, *îdâ* H2648 (“riddle, question”), is rendered “parable” in some contexts (Ps. 49:4 et al.). The relevant NT words are Greek *parabolē* G4130 and *paroimia* G4231. The former occurs frequently in the synoptics as the regular term for Jesus’ parabolic teaching and is regularly translated “parable,” but in Lk. 4:23 the meaning is clearly

“proverb” (cf. also 6:39; in Heb. 9:9 and 11:19 it means “figure, illustration”). As for *paroimia*, it occurs several times in John with the meaning “figure of speech” (Jn. 10:6; 16:25, 29), but it means “proverb” in 2 Pet. 2:22. A proverb is thought of as a short saying, a parable a somewhat longer saying, but the distinction is relative. A proverb may be a snatch of poetry with parallel structure, a sharp question, a pithy sentence, or a very brief story. Felicity of expression insures its long preservation and wide currency through oral transmission, even after it is fixed in literary, written form. See further PROVERBS, BOOK OF.

Proverbs, Book of. One of the poetic books of the OT, consisting of admonitions and sayings about WISDOM. Its title in the Hebrew Bible, taken from the first two words of the book, is *mišlê šēlōmōh*, “The Sayings of Solomon.” The best representative of the so-called Wisdom Literature of ancient Israel, the book of Proverbs comprises thirty-one chapters of pithy statements on moral matters (see also PROVERB). Its central text is, “The fear of the LORD is the beginning of knowledge” (Prov. 1:7).

Overview of PROVERBS

Author: King SOLOMON is represented as the source for most of the book (Prov. 1:1; 10:1; 25:1), but some sections are attributed to others (“the wise,” 22:17; 24:23; AGUR, 30:1; King LEMUEL, 31:1), and much of the material has no certain attribution.

Historical setting: The earliest sayings go back to the Solomonic period, c. 950 B.C., but the book could not have taken final form prior to the reign of HEZEKIAH, c. 700 (Prov. 25:1).

Purpose: To impart true WISDOM, especially to the young.

Contents: After a preamble that identifies the fear of the Lord

as the beginning of wisdom (Prov. 1:1-7), the first major sections consist of discourses on wisdom from a father to his son(s) (1:8—9:18), followed by sayings specifically attributed to Solomon (10:1—22:16), anonymous sayings (22:17—24:34), sayings of Solomon transcribed by “the men of Hezekiah” (chs. 25-29), and sayings of Agur and Lemuel (chs. 30-31, although the poem about the noble wife in 31:10-31 may be anonymous).

The headings in Prov. 1:1 and 10:1 claim a Solomonic authorship for the bulk of the book; and this claim, though often denied in modern times, has no objective evidence against it. Chapters 25-29 are said to be by Solomon, copied by the men of HEZEKIAH. This obscure reference may refer to later collecting or editing of other Solomonic material. Of the authors AGUR (ch. 30) and King LEMUEL (ch. 31) we know nothing. They may be poetic references to Solomon himself. Proverbs is mentioned in the apocryphal book of Ecclesiasticus (Sir. 47:17), written about 180 B.C. Although the canonicity of Proverbs, as well as Ezekiel and a few other books, was questioned by some individual rabbis, it had long been accepted as authoritative Scripture, as the quotation in the Zadokite Document shows (CD XI, 19-21). It is quoted and alluded to several times in the NT.

An outline of the book should accord with the material and style of the composition. Damage has been done by some who find in the book merely a collection of ancient maxims for success—a kind of *Poor Richard's Almanac*. Actually the book is a compendium of moral instruction. It deals with SIN and HOLINESS. And the vehicle of instruction is a favorite Semitic device—teaching by contrast. The style of Proverbs with its trenchant contrasts or more extended climactic poems can be paralleled in ancient literature in EGYPT and MESOPOTAMIA. The Hebrew author, however, has given instruction on life and holiness in proverbial form. The case is similar in Christian hymnody. There are countless examples of secular poetry and melody combined in ordinary song. But Christian hymns use the vehicles of poetry and song to express distinctively Christian thought and experience. The book of Proverbs

may be outlined as follows.

I. Introduction (Prov. 1:1-9) II. Sin and righteousness personified and contrasted (1:10—9:18) III. Single-verse contrasts of sin and righteousness (10:1—22:16) IV. Miscellaneous and longer contrasts (22:17—29:27) V. Righteousness in poems of climax (30:1—33:31) Both the introduction (Prov. 1:7) and the second section (9:10) include the statement that “the fear of the LORD is the beginning of knowledge” and “wisdom.” Thus the wisdom extolled in Proverbs is not just a high degree of intelligence but a moral virtue. This is made plain in the first section by the contrasts involved. Wisdom is personified as a righteous woman (8:1). The foolish woman is depicted as using words similar to those of wisdom, to invite men into her house (9:4, 16), but she invites them to sin. The PROSTITUTE, who is given prominence in this section, represents all sin. Murder and theft are the opposite of wisdom in ch. 1, but usually the harlot or the adulteress, also called the strange woman, the simple woman, or the foolish woman, is held up as the opposite of personified righteousness. Some find Christ personified in the wisdom cited in 8:22, but this is not certain.



Funerary mask of Amenemope, an Egyptian sage of the early 10th cent. B.C. The work known as the *Wisdom of Amenemope* is thought by many scholars to have influenced the style of writing found in Proverbs.

In the major section, Prov. 10:1—22:16, the same contrast appears in single-verse aphorisms. Here the personification of sin and righteousness does not appear, but the same synonyms for virtue and vice are repeatedly used and should be understood as such. Perhaps the greatest error in interpreting the book comes from the tendency to quote these Proverbs as mere secular maxims instead of godly instruction. “Folly” here does not mean stupidity, just as “the woman of folly” (9:13) does not refer to an ignoramus. Both terms refer to sin. Through this whole section the terms *wisdom*, *understanding*, *integrity*, and *knowledge* are synonymous terms referring to holiness. Their opposites, *fool*, *folly*, *simple*, *mock*, *quarrelsome*, etc., refer to wickedness. In short, a “foolish son” is not a dullard, but a scoundrel. A “mock” is not just supercilious, but is a rebel against wisdom. The lack of context sometimes clouds the interpretation. But occasionally a verse is partially repeated elsewhere, where the variant form clarifies the meaning (cf. 27:15 with 21:19).

Section IV, Prov. 22:19—29:27, is more general but uses the same vocabulary of morality. In this part are some special parallels with an Egyptian work entitled *The Wisdom of Amenemope* (or *Amenemapet*). The correspondence, however, does not invalidate the above claim that the author of Proverbs gives distinctive treatment to his theme.

The last section, Prov. 30:1—31:31, includes several climactic proverbs that apparently emphasize the last point in a series of four. For example, “There are three things that are too amazing for me, / four that I do not understand: / the way of an eagle in the sky, / the way of a snake on a rock, / the way of a ship on the high seas, / and the way of a man with a maiden” (30:18-19; cf. 6:16-19, where among seven things the seventh is the climax). Here also is the famous final poem—an alphabetical poem—extolling the wife of noble character.

providence. God’s support, care, and supervision of all CREATION, from

its beginning to all eternity. The term comes from Latin *providentia*, which in turn derives from the verb *provideo*, “to foresee,” but far more is meant than foresight or foreknowledge; the meaning is “prearrangement” (cf. Gk. *problepō* G4587 in Heb. 11:40, which the RSV renders “foreseen,” but the KJV and NRSV have “provided,” and the NIV, “planned”). As used historically the theological term *providence* means nothing short of “the universal sovereign rule of God.” The definition in the *Westminster Shorter Catechism* (Q. 11) expresses the view of all Bible-believing Christians: “God’s works of providence are his most holy, wise and powerful preserving and governing all his creatures, and all their actions.” Divine providence is the outworking of the divine decrees, which are “the plan of him who works out everything in conformity with the purpose of his will” (Eph. 1:11).

The biblical doctrine of divine providence does not imply a mechanistic or fatalistic view of the processes of the world or of human life. In a more extended treatise on this subject, secondary causes, as well as the relation between human responsibility and divine sovereignty, would have to be canvassed. For the present purposes it must suffice to acknowledge that God’s providence includes his decision to permit sin. One of the clearest biblical illustrations of this principle is found in Joseph’s words to his brothers, who had sold him into slavery: “You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives” (Gen. 50:20).

It is customary to distinguish *special* providence from *general* providence. The former term refers to God’s particular care over the life and activity of the believer. “We know that, in reference to those who love God, God works all things together for good” (Rom. 8:28, author’s trans.). “If the LORD delights in a man’s way, he makes his steps firm” (Ps. 37:23; see Phil. 1:28). “But seek first his kingdom and his righteousness, and all these things [daily needs] will be given to you as well” (Matt. 6:33). The entire book of JOB is devoted to the temporal sufferings of a godly man under divine providence. Hebrews 11:40 teaches that providence, for people of faith, includes something far better than experiences of this life.

General providence encompasses the government of the entire universe, but especially of human beings. “To the LORD your God belong

the heavens, even the highest heavens, the earth and everything in it” (Deut. 10:14). “The Most High gave the nations their inheritance, when he divided all mankind, he set up boundaries for the peoples...” (Deut. 32:8; see also Neh. 9:6; Dan. 4:35). God by his providence is revealed as “sustaining all things by his powerful word” (Heb. 1:3). “He causes his sun to rise on the evil and the good, and sends the rain on the righteous and the unrighteous” (Matt. 5:45, see Ps. 68:9; Acts 14:15-17; Rom. 1:20).

Although God’s grace is always offered to all people (Acts 10:34-35), yet the *main stream* of historical revelation and blessing for the world, through the instrumentality of Israel and the church, is a principal theme of all Scripture (see Acts 7:1-60; 13:16-43; Rom. 3:1-2; 9:3-6; 11:1; 1 Tim. 3:15; cf. Heb. 11:38a). To this end God sometimes moves in unrecognized events and processes (Isa. 40:1-5; 44:28-45:4).

Not only is the general course of nature sustained by God’s providence, but the moral order and its logical consequences are as well: “A man reaps what he sows. The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life” (Gal. 6:7-8). Divine providence sustaining the moral order is the principal theme of the book of PROVERBS.

The distinction between God’s immanent or natural action and his transcendent or supernatural action is of supreme importance in the understanding of the doctrine of providence. See the article on MIRACLES. The case of Christianity depends entirely on the miracles of the INCARNATION and the RESURRECTION of Christ. Nevertheless, as the article on miracles shows, godly faith has always existed in a world in which there are long periods of time, even in Bible history, in which God does not choose to give “signs” or display miracles as evidences. It is imperative that we learn to see the glory of God in the regular works of providence as well as in the miraculous. The genuinely miraculous in Christianity is not dimmed but rather magnified by recognition of God’s providential faithfulness in the regular processes of nature.

province. An administrative district of government. The Latin term

provincia originally designated the sphere in which a magistrate functioned and was used especially with reference to the administration of conquered territory. With the ROMAN EMPIRE's gradual acquisition of new lands, spheres of magisterial duty signified increasingly the defense, organization, and government of distant territories; and the word *province* acquired the geographical significance that became its prime Latin meaning and its exclusive derived meaning. The provinces of ROME in this sense of the word were acquired over a period of more than three centuries. The first was Sicily (241 B.C.). The last were Britain, organized by CLAUDIUS, and Dacia, acquired by TRAJAN. Under the settlement of 27 B.C., all provinces were divided into two categories. First there were the imperial provinces, those that required a frontier army and that, in consequence, were kept under the control of the emperor, who was commander-in-chief of all armed forces. Second there were the senatorial provinces, those that presented no major problems of military occupation or defense and that were left in the control of the Senate. Imperial provinces were governed by the emperor's *legati* or, in the case of smaller units like JUDEA or Thrace (THRACIA), by PREFECTS, later by PROCURATORS. The senatorial provinces were under a PROCONSUL.

provocation. This English term occurs relatively few times in the Bible versions, but the verb *to provoke* ("to incite, stir up," from Lat. *provocare*, "to call forth to someone, to challenge") is used often, especially as the rendering of Hebrew *kā'as* H4087 (hiphil, "to incite to anger," Deut. 4:25 et al.). In the NT, the KJV uses the expression "provoke to jealousy" to render Greek *parazēloō* G4143, "to make envious" (Rom. 10:19 et al.). The verb *prokaleō* G4614 (lit., "to call out to someone") is often translated "provoke" in its only occurrence in the NT (Gal. 5:26). The KJV occasionally uses the English term in a positive sense, as in Heb. 10:24, "Let us consider one another to provoke unto love and to good works" (NIV, "spur one another on toward love and good deeds"). Special interest attaches to Heb. 3:8, 15, where the writer quotes from Ps. 95:8-9, warning his readers against that "provocation" (KJV) where the Israelites had suffered the judgment of God. The Greek term is *parapikrasmos* G4177 (lit., "bitterness"; NIV and other modern

versions, “rebellion”). The reference is to the events at MERIBAH (place of contention) and MASSAH (place of testing), where the Israelites tested God by their rebellion against MOSES (Exod. 17:1-7). Thus provoked, God condemned them to the forty years of wanderings. The writer to the Hebrews implies from God’s response in the wilderness the possibility of a similar judgment against his readers.

prudence. See WISDOM.

pruning hook. This English term, referring to a pole that has a curved blade used for pruning plants, is used to render Hebrew *mazmērâ* H4661, which occurs in four passages. Two of these occurrences contain the familiar phrase about beating “spears into pruning hooks” (Isa. 2:4 and Mic. 4:3; in Joel 3:10 the terms are reversed; the fourth passage is Isa. 18:5, where NIV has, “pruning knives”). Pruning was necessary to remove superfluous twigs and shoots that would impair proper growth and maximum productivity. The exact shape of the pruning hook is not known. Pruning and the use of the pruning hook are signs of peace and prosperity (cf. Isa. 5:6, where lack of pruning describes desolation).

Psalms, Book of. The longest book in the Bible follows “the Law” and “the Prophets” in the Hebrew OT (Lk. 24:44) and inaugurates the final division of the OT, called “the Writings” (see CANONICITY). This book is more often quoted by the NT and more revered by Christians than any other OT writing, and the reason is found in its inspiring subject matter. Both for public WORSHIP—“the hymnbook of Solomon’s temple”—and for individual devotional guidance, its 150 poems constitute the height of God-given literature.

I. Name. The Hebrew designation of Psalms is *tēhillām*, “praises” (masc. pl. of *tēhillâ* H9335, a fem. noun that is actually used as the title of Ps. 145; its normal pl. form is *tēhillôt*, and the masc. pl. occurs only as the title of the book). Two other Hebrew nouns that identify the formal literary types of most of the psalms are *šîr* H8877 (for twenty-nine

psalms) and *mizmôr H4660* (for fifty-seven psalms), both of which can be rendered “song.” The term *psalm* derives from Latin *psalmus*, which in turn was a borrowing of Greek *psalmos G6011* (the verb *psallō G6010* originally meant “to pluck [a stringed instrument],” but later “to sing to the accompaniment of an instrument,” and then simply “to sing”). The Greek-speaking church sometimes used the alternate title *psaltērion* (“string instrument,” then “a collection of harp songs”), from which comes the English term *Psalter*.

II. Authorship. The individual psalms, naturally enough, make no attempt within their respective poetic framework to reveal the circumstances under which they were written. But, as might be expected, many of them do prefix explanatory titles in prose, indicating their authorship and occasion for writing, often giving poetic and musical direction as well (see below, sections V and VI). Most commonly appears the phrase *mizmôr lēdāwid*, “a psalm of David” (Ps. 3 et al; sometimes “of Asaph,” etc.). The Hebrew preposition *lē-* may indicate several ideas, such as possession (e.g., “The earth is the LORD’s,” Ps. 24:1) or the one to whom a psalm is dedicated or assigned (e.g., “*For* the director of music,” Ps. 4 title). Thus the phrase “a psalm of David” has sometimes been interpreted to mean merely “of Davidic character” or “belonging to a collection entitled *David*.” But the preposition can clearly express authorship (e.g., “A prayer *of* Habakkuk the prophet,” Hab. 3:1), and the actual usage of the phrase in the book of Psalms strongly supports Davidic authorship (see esp. the title of Ps. 18). The book of Psalms thus assigns seventy-three of its chapters to DAVID, two to SOLOMON (Ps. 72; 127), one each to the wise men HEMAN and ETHAN (Ps. 88; 89; cf. 1 Ki. 4:31), one to MOSES (Ps. 90), and twenty-three to Levitical singing clans of ASAPH (Ps. 50; 73-83) and KORAH (Ps. 42-49; 84-85; 87-88). Forty-nine remain anonymous.

Modern biblical criticism consistently rejects the psalm titles as of little value. Admittedly, these titles must have been inserted subsequent to the original composition of the poems, but from the viewpoint of lower criticism there is no reason for denying their authenticity within the text of the OT: all Hebrew manuscripts contain these titles, and the earliest versions (such as the LXX) not only exhibit their translation but

even misrepresent certain of their meanings, which had been lost in antiquity. Moreover, various scholars have demonstrated the compatibility of David's authorship with the content of each psalm attributed to him (cf. Ps. 44, once considered Maccabean, but equally comprehensible as from David's era, under military duress). Archaeological research in Babylonia and Egypt has brought to light advanced hymnody centuries before Abraham; and the recovery of Canaanite literature at Ugarit has furnished significant parallels to the Psalms, from the time of Moses. David himself is known to have had certain musical and literary endowments (1 Sam. 16:16-18; Amos 6:5; cf. his acknowledged composition of 2 Sam. 1:19-27), exercised leadership in the development of Israel's liturgy (2 Sam. 6:5, 13; 1 Chr. 15-16, 25; 2 Chr. 7:6; 29:30), and realized Spirit-born empowerment as "Israel's singer of songs" (2 Sam. 23:1-2; Mk. 12:36; Acts 1:16; 2:30-31; 4:25).

The NT repeatedly authenticates ascriptions to David: Ps. 16 (Acts 2:25); Ps. 32 (Rom. 4:6); Ps. 69 (Acts 1:16; Rom. 11:9); Ps. 110 (Lk. 20:42; Acts 2:34). Some of the anonymously titled psalms are also recognized as of Davidic composition: Ps. 2 (Acts 4:25); Ps. 95 (Heb. 4:7). It is significant that no psalm that claims *other* authorship, or contains later historical allusions (as Ps. 137, exilic) is ever attributed in Scripture to David.

III. Occasions. The titles of fourteen of the Davidic psalms designate specific occasions of composition and contribute to a historical understanding of Scripture as follows (chronologically): Ps. 59 sheds light on David's envious associates (cf. 1 Sam. 19:11).

Ps. 56 shows how David's fear at Gath led to faith (1 Sam. 21:11).

Ps. 34 illuminates God's subsequent goodness (1 Sam. 21:13).

Ps. 142 depicts David at Adullam, persecuted (1 Sam. 22:1).

Ps. 52 emphasizes Saul's wickedness (1 Sam. 22:9).

Ps. 54 judges the Ziphites (1 Sam. 23:19).

Ps. 57 concerns En Gedi, when Saul was caught in his own trap (1 Sam. 24:3).

Ps. 7 introduces slanderous Cush (1 Sam. 24:9-12).

Ps. 18 is repeated in 2 Sam. 22.

Ps. 60 illumines the dangerous Edomitic campaign (2 Sam. 8:13-14).

Ps. 51 elaborates on David's guilt with Bathsheba (2 Sam. 12:13-14).

Ps. 3 depicts David's faith versus Absalom's treachery (2 Sam. 15:16).

Ps. 63 illumines the king's eastward flight (2 Sam. 16:2).

Ps. 30 reviews David's sin prior to his dedication of the temple area (2 Sam. 24:25; 1 Chr. 22:1).

Among the remaining psalms that ascribe authorship, the twenty-three composed by Israel's singers exhibit widely separated backgrounds, since these Levitical clans continued active in postexilic times (Ezra 2:41). Most of them concern the Davidic or Solomonic periods. Psalm 83, however, suits the ministry of the Asaphite Jahaziel in 852 B.C. (cf. vv. 5-8 with 2 Chr. 20:1-2, 14), while Ps. 74, Ps. 79, and the concluding strophe of Ps. 88-89 were produced by Asaphites and Korahites who survived the destruction of Jerusalem in 586. (Ps. 74:3, 8-9; 79:1; 89:44). A few anonymous psalms stem from the EXILE (Ps. 137), from the return to Judah in 537 (Ps. 107:2-3; 126:1), or from NEHEMIAH's rebuilding of Jerusalem's walls in 444 (147:13). Yet others that depict tragedy could as easily relate to the disorders of ABSALOM's revolt or to similar Davidic calamities (cf. Ps. 102:13-22; 106:41-47). Some scholars once spoke confidently of numerous Maccabean psalms (2nd cent. B.C.); but the discovery of the DEAD SEA SCROLLS, which date from this very period and contain manuscripts of both the canonical psalms and secondary psalmodic compositions, establishes the Persian era as the latest possible point for inspired psalmody. It reinforces the hypothesis of EZRA as the writer of 1-2 Chronicles (the last book in the Hebrew Bible) and as compiler of the entire Jewish canon, shortly after 424 (Darius II, mentioned in Neh. 12:22).



© Dr. James C. Martin A family pausing by one of the fresh water springs at En Gedi, with the Dead Sea and the mountains of Moab in the distance (view to the E). David spent time in this region and drew upon its scenes when composing his psalms.

IV. Compilation. Psalms is organized into five books: Ps. 1-41; 42-72; 73-89; 90-106; and 107-150. Since certain psalms appear in more than one collection—e.g., Ps. 14 and part of Ps. 40 (Book I) as Ps. 53 and Ps. 70 (Book II), and the latter halves of Ps. 57 and Ps. 60 (Book II) as Ps. 108 (Book V)—it seems likely that each compilation originally experienced independent existence. Furthermore, since the last psalm of each collection was composed with terminal ascriptions that were designed for the book as a whole (41:13; 72:18-20; 89:52; 106:48; and the entire Ps. 150 for Book V), it appears that the origins of these five concluding psalms provide clues for the compilation of their respective books.

Psalm 41 was written by David; and, since the remaining psalms of Book I are also attributed to him (except for Ps. 1, which constitutes the book's introduction; Ps. 10, which combines with Ps. 9 to form one continuous acrostic; and Ps. 33, which has no title), it may be that David himself brought together this first collection. He further composed Ps. 106 (cf. 1 Chr. 16:34-36), so that Book IV, with its liturgical nature (contrast the more personal character of Ps. 1-41), must likewise be traced to David's own hand, prior to 970 B.C., the year of his death.

Books II-III exhibit more of a national interest (cf. their stress on

Elohim, God transcendent, rather than on the Lord's personal name, Yahweh). King Solomon (died 930), who was responsible for the doxology of Ps. 72:18-20, thus becomes the historical compiler of Book II (his reference to "the prayers of David," v. 20, seems to be due to his father's having composed over half of the chapters that make up Ps. 42-72). Book III, however, was completed and collected by unnamed Korahites soon after 586 (see above); for though the body of Ps. 88-89 was written by Solomon's Ezrahites, the title that is prefixed to both designates the sons of Korah as its ultimate compilers (cf. its terminal strophe, 89:38-52, which they seem to have suffixed in the spirit of Ps. 88). Indeed, this third book includes several post-Solomonic and sixth-century compositions; and, when combined with Books I-II, it constituted Israel's psalter of the exile.

Finally Book V, which parallels David's Book IV in liturgical interest but includes several postexilic (as well as early Davidic) psalms, came into being shortly after 537. It then remained for a Spirit-led scribe to bring Books IV and V into union with I-III, adding his own inspired composition of Ps. 146-150 as a grand hallelujah for the entire Psalter. Since this last writing occurred in 444 (Ps. 147:13) at the time of Ezra's proclamation of the written law and reform of the temple worship (Neh. 8-10), it may well be that Ezra himself executed the final compilation of the book (cf. Ezra 7:10).

V. Contents. Each of the 150 psalms exhibits the formal character of Hebrew POETRY. This consists not primarily in rhyme, or even rhythmic balance, but rather in a parallelism of thought, whereby succeeding phrases either restate or in some way elaborate the previous line. The poems vary in content. Hermann Gunkel has proposed a number of categories, not all of which appear valid (see Section VI); but the following psalm-types do distinguish themselves, by subject or by their Hebrew titles. Certain portions (e.g., Ps. 34:11-16) exhibit a marked gnomic or wisdom character, much akin to Proverbs (cf. Ps. 37; 49; 73; 128; 133; and especially Solomon's Ps. 127). The title *maškil* H5380 (possibly meaning "instruction"), which suggests a didactic or at least meditative quality, appears in thirteen of the superscriptions. Included is the historical 78th Psalm (cf. the recited histories of Ps. 81; 105; 106). The title *miktām* H4846 (perhaps meaning "atonement"), introduces Ps.

16 and Ps. 56-60, perhaps because of reference to covered sins; and among David's most famous penitential psalms are Ps. 32 and Ps. 51 (cf. Ps. 38; 130; 143).

Overview of PSALMS

Author: More than half of the psalms, primarily in Books I and II (Ps. 1-72), are attributed to King DAVID; one to MOSES (Ps. 90); two to SOLOMON (Ps. 72; 127); a dozen to ASAPH (Ps. 50; 73-83); one to ETHAN (Ps. 89). Many have no ascription.

Historical setting: Aside from Ps. 90 (attributed to Moses, either 15th or 13th cent. B.C.), the poems were composed over several centuries, from the Davidic period (c. 1000 B.C.) to postexilic times (c. 400 B.C., though some scholars have argued that various psalms are as late as the 2nd cent. B.C.).

Purpose: To provide God's people with a collection of poems appropriate for WORSHIP, expressing praise, thanks, confession, lament, and confidence, as well as encouraging obedience and faith.

Contents: The collection consists of five parts (alluding to the PENTATEUCH), each of which concludes with a doxology: Book I (Ps. 1-41), Book II (Ps. 42-72), Book III (Ps. 73-89), Book IV (Ps. 90-106), Book V (Ps. 107-150).

Most of the poems possess a lyric, singing quality. Their praises may be general (Ps. 145) or specific (e.g., Ps. 19; 119, concerning God's revelation). The term *šiggāyôn* H8710 (Ps. 7; Hab. 3:1), possibly meaning "dirge," suggests the emotion of grief and validates Gunkel's categories of both national and individual laments. Of related character are the IMPRECATORY PSALMS. Particularly significant are the seventeen specifically messianic psalms, in the whole or in parts of which Christ either is

referred to in the third person (Ps. 8:4-8; 72:6-17; 89:3-4, 28-29, 34-36; 109:6-19; 118:22; 132:11-12), is addressed in the second person (45:6-7; 68:18; 102:25-27; 110), or speaks himself in the first person (2; 16:10, 22; 40:6-8; 41:9; 69:4, 21, 25; 78:2).

VI. Use. Psalm titles in Books I-III contain a number of musical terms in Hebrew. Some of these designate ancient melodies, to which the poems may have been sung: “The Doe of the Morning” (Ps. 22); “Do Not Destroy,” probably a vintage song (Ps. 57-59; 75; cf. Isa. 65:8); “A Dove on Distant Oaks” (Ps. 56); “The Death of the Son” (Ps. 9); “Lilies” (Ps. 45; 69); and “The Lily of the Covenant” (Ps. 60; 80). The psalm titles also preserve certain other musical directions, much of the original significance of which is now uncertain; but they suggest various methods of performance. For example, “according to *alamoth*” (Ps. 46; cf. 1 Chr. 15:20) uses the plural form of the Hebrew word for “maiden” (*‘almâ* H6625) and thus may indicate a high-pitched voice or a treble register. The term is perhaps contrasted with *sheminith* (Ps. 6; 12; cf. 1 Chr. 15:21), feminine form of *šēmînî* H9029, “eighth,” which some take as a reference to a lower octave, though there is some doubt whether the concept of an “octave” existed among the Hebrews; more likely it refers to a particular mode or rhythm or to an instrument with eight strings. Other terms include *gittith*, perhaps referring to an instrument associated with the city of GATH (Ps. 8; 81; 84); *mahalath*, possibly “song, dance” (Ps. 53); and words that probably refer to musical instruments (Ps. 4; 5; et al.). See MUSIC AND MUSICAL INSTRUMENTS.

The term *selâ* H6138, which most versions simply transliterate as “Selah,” occurs seventy-one times in thirty-nine psalms (also Hab. 3:3, 9, 13); it is found not in the titles, but at the end of strophes (cf. Ps. 3:2, 4, 8). Various meanings have been proposed. It possibly indicates a dramatic pause for musical effect or the place where the benediction was sung.

A number of Israel’s psalms had specific liturgical usage. The “songs of ascents” (Ps. 120-134) may have been chanted by pilgrims ascending to Jerusalem (cf. 121:1; 122:4). Psalm 92 was composed for SABBATH use. The “Hallel” (“praise”) psalms (Ps. 113-118) accompanied the Passover (cf. Matt. 26:30), and the psalms that begin with “The Lord reigns” (Ps.

93-100) constitute a liturgical series magnifying God's sovereignty. Gunkel, accordingly, proposes a category of "psalms for the enthronement of Yahweh." Sigmund Mowinckel even postulates an elaborate Hebrew new year's festival based on Babylonian analogies: the king, as the Lord's "son," is said to have participated in various cult-dramas and processions, with a climactic reestablishment of God's kingship for another season. But while verses such as Ps. 24:7, "Lift up your heads, O you gates...that the King of glory may come in," probably do preserve references to David's historic procession to bring the ARK OF THE COVENANT into Jerusalem (2 Sam. 6; cf. 1 Ki. 8:6), Mowinckel's enthronement theory is both theologically unacceptable and historically unsupported.

Paralleling Mowinckel's stress on cultic origins is a modern emphasis on a collective rather than individualistic understanding and use of Psalms. Yet while certain of its poems do exhibit group expression (particularly among the pilgrim songs, Ps. 124; 126), others manifest distinctly individualistic consciousness (Ps. 1; 21; 112; 127). The compilation embraces not simply the congregational hymnbook of Solomon's temple, but also the devotional heartbeat of men like David, who "found strength in the LORD his God" (1 Sam. 30:6). The richest blessings of the Psalms flow from their affirmations of personal faith—"The LORD is my shepherd, I shall not be in want" (Ps. 23:1).

Psalmody, Psalter. See PSALMS, BOOK OF.

psaltery. An ancient stringed instrument. The term is used by the KJV where modern versions usually have "harp" or "lyre." See MUSIC, MUSICAL INSTRUMENTS.

Pseudepigrapha. soo'duh-pig'ruh-fuh (sg. *pseudepigraphon*, from *pseudēs* G6014, "false," and *epigraphō* G2108, "to inscribe"). This modern title is given to a large body of ancient Jewish writings that are not included either in the Hebrew canon (see CANONICITY) or in the collection

that Protestants refer to as the **APOCRYPHA**. They were written originally in Hebrew, Aramaic, and Greek from c. 200 B.C. to c. A.D. 150. Especially significant are such works as *(Martyrdom and) Ascension of Isaiah*, *Assumption of Moses*, *Book of Enoch*, *Book of Jubilees*, *Greek Apocalypse of Baruch*, *Letter of Aristeas*, *3 and 4 Maccabees*, *Psalms of Solomon*, *Secrets of Enoch*, *Sibylline Oracles*, *Syriac Apocalypse of Baruch*, *Epistle of Baruch*, *Testaments of the Twelve Patriarchs*. These writings are important for their disclosure of Jewish thought during the Second Temple (“Intertestamental”) Period.

Ptolemais. See **Acco**.

Ptolemy. tol’uh-mee (Gk. *Ptolemaios*). The dynastic name of the Macedonian Hellenistic kings who ruled **EGYPT** after **ALEXANDER THE GREAT** until the Roman conquest. Some of these kings are mentioned in the **APOCRYPHA**, and their conflicts with their **SELEUCID** rivals in **SYRIA** appear to be shadowed in the book of **DANIEL** (see **ANTIOCHUS**).

The first Ptolemy, surnamed Soter, 367 to 282, was a distinguished officer of Alexander. He became **SATRAP** of Egypt in 323, but converted his command into a kingdom in 305. As a successor of the pharaohs, Ptolemy I took over the ancient administration of Egypt and the ownership of the land. His vast and highly centralized bureaucracy, which became a permanent feature of Ptolemaic rule, prepared the way for the Roman imperial administration of Egypt and contrasted with the Hellenistic policies of the rival Seleucid regime in Syria.

The second Ptolemy, surnamed Philadelphus, 308 to 246 B.C., consolidated the organization of the land. He was responsible for much of his government’s remarkable financial system, including the most highly developed banking system of ancient times; a rigid machinery of control in commerce and industry; and a nationalized, planned, and budgeted economy. In the reign of Ptolemy II there first erupted the long rivalry with the Seleucids of Syria over the Palestinian frontier. Ptolemy II also instituted the cult of the divine ruler, a simple enough graft on old indigenous beliefs, a preparatory factor for **EMPEROR WORSHIP**. The great

city of ALEXANDRIA grew apace during this reign. Ptolemy II built the amazing Pharos lighthouse outside the twin harbors, and the museum, the most notable center of culture and literature in the ancient world. He established the famous library of Alexandria and cut a canal from the RED SEA to the NILE. This was the Golden Age of Ptolemaic Egypt.



© Dr. James C. Martin Limestone relief of Ptolemy II (from Tanis, c. 260 B.C.).

The next reign, that of Ptolemy III, surnamed Euergetes I, 288 to 222 B.C., saw the high tide of expansion and the first symptoms of decline. These symptoms were in full view under the fourth Ptolemy, surnamed Philopator, 244 to 205, whose reign saw some significant native uprisings and the loss of Nubia for a generation. There followed a century of dynastic strife, palace intrigue, anarchic minorities, and decline, during which Egypt survived through the strength of its natural defenses and its strategic isolation rather than through the worth and enlightenment of its leadership. Ptolemy XI, surnamed Alexander II, 100 to 80 B.C., was the last of the male line of Ptolemy I. He was killed by rioting Alexandrians, notoriously an unruly populace.

Ptolemy XII, surnamed Auletes or the Fluteplayer, 116 to 51 B.C., fled to Rome in the face of Alexandrian lawlessness. His restoration to his tottering throne by Gabinius, at the senate's orders, was ROME's first

significant intervention in the land, which the republic (no less than Napoleon nearly nineteen centuries later) saw to be the strategic key to the Middle East. The wife of Ptolemy XIII was Cleopatra VII, the famous bearer of the name. Domestic, and consequently political and dynastic, strife between husband and wife led to CAESAR's intervention, after his rival POMPEY had met his death in Egypt. Ptolemy XIV was an insignificant brother of Cleopatra, and Ptolemy XV was her ill-fated son by Caesar.

The great achievement of the Ptolemies was Alexandria, with all that its immense cultural institutions signified in the ancient world. Alexandria was creative and conservative. It preserved much of the literature of Greece, produced great writers and scientists, and fathered the SEPTUAGINT. Alexandria always stood apart from Egypt. It was a Greek city, and its peculiar contribution to HELLENISM was the gift to history and civilization of the first Ptolemies.

Pua. See PUAH (MAN).

Puah (man). pyoo'uh (Heb. *pû* â H7025 and *puû* â H7026, possibly "[red] dye"; gentilic *pûnî*, "Punite" [Num 26:23, but NIV emends to *pû î* H7027, "Puite," while others emend to *puwwānî*, "Puvanite"]). (1) Son of ISSACHAR (Gen. 46:13 [KJV, "Phuvah"; NRSV, "Puvah"]; Num. 26:23 [KJV, "Pua"; NRSV, "Puvah"]). His descendants are referred to as "the clan of the Punites" (Num 26:23 NRSV, following MT; NIV, "the Puite clan").

(2) Son of Dodo and father of TOLA; the latter was a judge in the tribe of Issachar (Jdg. 10:1).

Puah (woman). pyoo'uh (Heb. *pû* ♀ H7045, prob. "girl"). One of the two Hebrew midwives who were commanded by the king of Egypt to kill all Hebrew male children at birth (Exod. 1:15). See MIDWIFE.

publican. See OCCUPATIONS AND PROFESSIONS.

Publius. puhb'lee-uhs (Gk. *Poplios* G4511, from Lat. *Publius*, a common *praenomen*). The “chief official” (*ho prōtos*) on the island of MALTA who for three days hospitably entertained PAUL and members of the shipwrecked party (Acts 28:7). His father, sick with fever and dysentery, was healed by Paul (v. 8). The epithet *ho prōtos* (lit., “the first one”) has been confirmed by two Maltese inscriptions as an official title. It is unclear whether he was a Roman official or a local officer.

Pudens. pyoo'dinz (Gk. *Poudēs* G4545, from Lat. *Pudens*, “modest, bashful”). A Christian who, along with others (CLAUDIA, EUBULUS, and LINUS), was a friend of the apostle PAUL during his second Roman imprisonment and who sent greetings to TIMOTHY (2 Tim. 4:21). The Latin poet Martial in his *Epigrams* (1.31; 4.13, 29; et al.) mentions a friend named Pudens with his wife Claudia who was of British birth. Much learned labor has been expended to establish their identity with the Pudens and Claudia of 2 Timothy, but the identification is very doubtful.

Puhite. See PUTHITE.

Puite. See PUAH (MAN).

Pul (person). puhl (Heb. *pûl* H7040, from Akk. *Pûlu*). A name used twice with reference to the Assyrian king TIGLATH-PILESER III (745-727 B.C.). It may be that Pul was his original name, and that when he ascended the throne he assumed the name Tiglath-Pileser, which had been borne by a great king of the past. He is mentioned in 2 Ki. 15:19 and 1 Chr. 5:26.

Pul (place). puhl (Heb. *pûl* H7039 [not in NIV]). According to the KJV (following MT), the name of a place mentioned along with TARSHISH, LUD, and others to which God would send survivors (Isa. 66:19). It is generally regarded as a scribal error for PUT (cf. NRSV; the NIV has

“Libyans”).

pulpit. This English term is used by the KJV once (Neh. 8:4) to render Hebrew *migdāl* H4463, a common word for “tower.” In this passage the reference is evidently to some kind of raised wooden platform, probably reached by steps.

pulse. This term, referring to the edible seeds of various legumes, is used by the KJV in two passages. In one of them the English term is supplied (2 Sam. 17:28, where the MT simply has the word for “parched” or “roasted”); in the other (Dan. 1:12, 16), the reference is to the vegetables that DANIEL and his friends requested to eat so that they might not defile themselves with the rich food and wine of the king.

punishment. In the OT THEOCRACY, death was the punishment for the following sins: striking or even reviling a parent (Exod. 21:15-17), blasphemy (Lev. 24:14, 16, 23), Sabbath-breaking (Num. 15:32-36), witchcraft (Exod. 22:18), adultery (Lev. 20:10), rape (Deut. 22:25), incestuous or unnatural connection (Lev. 20:11, 14, 16), kidnapping (Exod. 21:16), and idolatry (Lev. 20:2). Being cut off from the people was ipso facto excommunication or outlawry; it meant forfeiture of the privileges of the COVENANT people (18:29). The hand of God executed the sentence in some cases (Gen. 17:14; Lev. 23:30; 20:3; Num. 4:15, 18, 20). Capital punishment was by stoning (Deut. 22:24), burning (Lev. 20:14), the sword (Exod. 32:27), hanging (the hanged were accounted accursed, so were buried at evening, as the hanging body defiled the land [2 Sam. 21:6, 9; Gal. 3:13]), and strangulation (not in Scripture, but in rabbinical writings).

There is record of much cruel treatment, including torturous methods of killing, such as sawing people in two (Heb. 11:37) or throwing them from a cliff (2 Chr. 25:12; Lk. 4:29). In the case of flogging, only forty lashes were allowed (Deut. 25:2-3), but in later JUDAISM, out of fear of transgressing this limit, only thirty-nine were given (2 Cor. 11:24). The convict who was to be flogged was stripped to the waist and received

lashes from a three-thonged whip, either lying on the ground (Deut. 25:2) or tied to a pillar in a bent position. If the one flogging exceeded the allowed or prescribed number of lashes, he was punished. People who committed crimes against others were often punished in kind (LEX TALIONIS—Exod. 21:23-25), including also the recompense of time or restitution of an article or its equivalent (21:19, 30). Slander of a wife's honor was punished by a fine and flogging (Deut. 22:18-19). Crucifixion was not practiced until Roman times. Punishment for sin is widely recognized in the Bible and is in the hands of God (directly, Gen. 4:1-16; Lam. 3:37-39; 4:6; Zech. 14:19; indirectly, 1 Pet. 2:14; in everlasting punishment, Matt. 25:46).

punishment, everlasting. See ESCHATOLOGY.

Punite. See PUAH (MAN).

Punon. *pyoo'non* (Heb. *pûnôn* *H7044*, meaning unknown). A town in EDOM that served as a desert stop in Israel's wilderness sojourn (Num. 33:42-43), shortly after leaving Mount HOR (v. 41) and before arrival at MOAB (v. 44). *Punon* may be a secondary form of PINON, which was the name of an Edomite chieftain (Gen. 36:41). The place is usually identified with modern Feinan (c. 32 mi./52 km. S of the DEAD SEA), called *Phainō* in Greek sources; it is a large well-watered city about 5 mi. (8 km.) from the mining and smelting at Khirbet en-Nahas and Khirbet Nqieb Aseimer. The site at the juncture of two wadis has great copper slag heaps.

Pur. See PURIM.

Purah. *poor'uh*, *pyoo'ruh* (Heb. *purâ* *H7242*, derivation uncertain). The servant that accompanied GIDEON in a reconnaissance of the Midianite

camp (Jdg. 7:10-11; KJV “Phurah”).

pure. See CLEAN.

purification. That the conception of purity was deep within the religio-social structure of the children of Israel since very early times is well known to the student of the Bible. The attitude of the Jews as a whole, and of the PHARISEES as a class, is expressed in Mk. 7:3-4. Religious purity was both ceremonial and ethical. Under the Mosaic law, ceremonial purification was required for four acts: (1) the birth of a child, removed through circumcision (if male) and through the isolation of the mother for a varying period (Lev. 12:2-8); (2) contact with a corpse, the offering of a red heifer being prescribed for sacrifice of purification (Num. 19:1-10); (3) certain diseases, such as leprosy (Lev. 13:8); and (4) uncleanness due to a running sore (Lev. 15). Family purity was guarded through strict regulations concerning sex (Lev. 20:1-21; Deut. 22:20-21). In the NT, though there is a transference from the outward to the inner, there is no relaxing of the basic requirements for purity itself (Matt. 5:27-28; 19:3-9; Mk. 10:2-11; 1 Cor. 5:9-13; 6:18-20). See also UNCLEAN.

Purim. *poor'im*, *pyoo'rim* (Heb. *pûrîm*, pl. of *pûr* *H7052*, from Akk. *pûru*, “lot”). The Jewish festival observed on the 14th and 15th days of the month Adar, the last month in the Hebrew calendar, answering to February-March. Although the festival is not prescribed in the law of Moses or elsewhere in the OT, its origin is fully recorded in the book of ESTHER (Esth. 3:7; 9:24-32). It commemorates the deliverance of the Hebrews from the murderous plans of the wicked HAMAN in the postexilic period. This festival is named from the casting of the LOTS to determine the most expeditious time for the mass murder of the Jews.



© Dr. James C. Martin A Jewish child in costume celebrating Purim.

purity. See CLEAN; PURIFICATION.

purple. A very costly dye extracted from the marine mollusk *murex trunculus*. The manufacture of this dye was developed by the Phoenicians (the meaning of both CANAAN and PHOENICIA may reflect this industry). The shell was broken so that a small gland in the neck of the mollusk might be removed and crushed. The crushed gland gave out a milklike fluid that turned purple or scarlet on contact with the air. The shells of the mollusk from which purple is obtained can still be seen strewn along the shore of TYRE and near the ancient dye-works of ATHENS and Pompeii. The book of Exodus lists extensive use of purple in the TABERNACLE and for the

priests' garments (Exod. 25:4; 26:36; 28:15). Because of its extreme costliness, it became a mark of distinction to wear a robe of purple. In later times ecclesiastical officials arrayed themselves in purple robes. In early times royalty was so dressed (Jdg. 8:26 et al.). In very ancient times the common people of Sumerian civilization were forbidden on pain of punishment to wear purple. The Savior was dressed in mockery at his trial in a robe of purple (Mk. 15:17). LYDIA, PAUL's first European convert, was a seller of purple (Acts 16:14), that is, of the purple dye.

purpose. According to the Bible, God has plans, or intentions, or purposes, and they are sure to triumph, at least finally (Prov. 19:21). In the first place, God created the world out of nothing ("Let there be," Gen. 1:3, etc.) through his *will*, so that the world did not emanate from his nature. Thus there is purpose in the CREATION of the world: "God saw that it was good" (1:12, 18, 21, 25). There is also purpose in the creation of man, male and female, made in the IMAGE OF GOD and instructed to fill and subdue the earth (vv. 27-28). After the FALL, God purposed human REDEMPTION. There was a foregleam of this purpose in the PROTEVANGELIUM (3:15). God's redemptive purposes were clear in his intention to "bless" ABRAHAM: "I will make you into a great nation" (12:2). The rest of the OT develops this notion, while the NT proclaims its fulfillment (e.g., Lk. 24:27).

Theologians in the Reformed or Calvinist tradition have tended to call the purposes of God *decrees* and to affirm a predestination of individuals that precedes the human response to God's offer of salvation (see ELECTION). Arminians often have avoided the term *decrees* and have interpreted the predestination taught in such passages as Rom. 9-11 and Eph. 1-2 as speaking of God's purpose to save the ones that he knows will repent and believe on Christ. All would agree, however, that God does have purpose, for he "made known to us the mystery of his will according to his good pleasure [Gk. *eudokia* G2306], which he purposed [*protithēmi* G4729] in Christ, to be put into effect when the times will have reached their fulfillment—to bring all things in heaven and on earth together under one head, even Christ. In him we were also chosen, having been predestined [*proorizō* G4633] according to the plan

[*prothesis* G4606] of him who works out everything in conformity with the purpose [*boulē* G1087] of his will [*thelēma* G2525]” (Eph. 1:9-11). See also PLEASURE.

purse. This English term can be used to translate several words, including Hebrew *kîs* H3967 (Prov. 1:14 et al.) and Greek *ballantion* G964 (Lk. 10:4 et al.). Depending on the context, these terms can just as easily be rendered “bag.” It is probable that all types of purses were baglike, drawn together at the neck with leather straps or strong cords made of other material, and hung from the shoulder. The belt also served as a purse (Mk. 6:8); the money was inserted in the folds or in a pouch attached to the belt, functioning very much like a present-day money belt.

purtenance. This rarely used English term, referring to the viscera or entrails of an animal, occurs once in the KJV (Exod. 12:9, where it is applied to the “inner parts” of the Passover lamb).

Put. *poot’* (Heb. *pûṭ* H7033, derivation uncertain). KJV also Phut (Gen. 10:6; Ezek. 27:10). Son of HAM, listed in the Table of Nations (Gen. 10:6; 1 Chr. 1:8). No descendants are listed for him, but JOSEPHUS (*Ant.* 1.6.2) says he was the founder of LIBYA, whose inhabitants were called Putites. As a geographical area, however, the identity of Put is debated. Jeremiah lists Put between CUSH (roughly ETHIOPIA) and the “Ludim” (see LUD) as nations whose warriors would be used in the conquest of EGYPT by NEBUCHADNEZZAR (Jer. 46:9); he describes its soldiers as men “who carry the shield.” Ezekiel says that the armies of PERSIA, Lud, and Put were once numbered among the armies of TYRE and contributed to her splendor (Ezek. 27:10). Elsewhere he includes Put with Egypt, Cush, Lud, ARABIA, and Libya (the latter by emendation) as nations that shall fall by the sword (30:5), and with GOG, Persia, and Cush as objects of God’s wrath (38:5). Nahum associates Put with Ethiopia, Egypt, and Libya (Nah. 3:9). Finally, it is probable that Isaiah places Put (the MT reads “Pul”)

between T_{ARSHISH} and Lud as nations that will one day hear of the glory of God (Isa. 66:19). None of these passages yields sufficient information to locate Put with certainty, but the linking with African countries makes clear that Put was also located in the same area, and Libya appears to be the most likely choice.

Puteoli. pyoo-tee'oh-lee (Gk. *Potioloi* G4541, from Lat. *Puteoli*). A well-known seaport of ITALY located in the Bay of Naples; it was the nearest harbor to ROME. Puteoli was the natural landing place for travelers from the E to Rome. In Acts 28:13-14 LUKE reports that PAUL landed there with the other prisoners when he was taken to Rome for trial. Paul and Luke and their party found Christian brothers there and enjoyed their hospitality for seven days before going on to Rome. The old ruins may still be seen in the northern part of the bay, including part of a pier Paul is supposed to have used. The modern name is Pozzuoli.

Puthite. pyoo'thit (Heb. *pûṭî* H7057, gentilic form of a presumed ancestor or place named *pûṭ*). KJV Puhite. The Puthites were a Judahite clan descended from CALEB through HUR and SHOBAL; they made up one of several families associated with KIRIATH JEARIM (1 Chr. 2:53).

Putiel. pyoo'tee-uhl (Heb. *pûṭîl ʾēl* H7034, possibly from Egyp. *p* -dy plus Heb. *ʾēl* H446, meaning perhaps “whom God has given”). Father-in-law of AARON'S son ELEAZAR; grandfather of PHINEHAS (Exod. 6:25).

Puvah, Puvite. See P_{UAH} (MAN).

pygarg. See ANIMALS (under *ibex*).

pyramid. An architectural form of triangular profile built upon a square or rectangular base, used for (or over) tombs in ancient EGYPT,

especially of royalty. The oldest pyramids rose in stages (e.g., that of Djoser, 3rd dynasty); then came the true pyramid (4th dynasty onward) so typical of the Old and Middle Kingdoms, best exemplified by those of the kings Kheops, Khephren, and Mycerinus at Giza, opposite modern Cairo. The step pyramids may have embodied the idea of a “stairway” to heaven for the king to join the circumpolar stars. The true pyramids imitated the sacred *benben* stone of the sun-god Re at HELIOPOLIS, and so are a symbol derived from the solar cult. It has also been suggested that they were conceptually a ramp up to heaven for the king, like the rays of the sun slanting down upon the earth (and so corresponding to the “stairway” function of step pyramids).



© Dr. James C. Martin The pyramid of Titi (c. 2500 B.C.), located near the Saqqara pyramid.

Pyrrhus. pihr´uhs (Gk. *Pyrros* G4795, “[red] like fire”). Father of SOPATER the Berean (Acts 20:4). The name is missing in the TR (prob. by scribal oversight) and thus in the KJV as well; its early textual support is

overwhelming.

Python. *pi'thon* (Gk. *Pythōn* G4780, from *Pythō*, the name of a geographical region). The giant mythical serpent that came to be named Python was said to have been produced from the mud left after the deluge of Deucalion and to live in caves of Mount Parnassus. It was killed by Apollo, who then received the surname Pythius. In later times the word came to mean “a spirit of divination” (as in Acts 16:16) that possessed certain persons and made them prophesy, unconsciously and usually with the mouth closed; thus the term was applied to ventriloquists who were thought to be possessed. The chief oracle was at Delphi, which stressed the idea of Apollo as a god of prophecy. (Without connection to these Greek beliefs, the word was applied in modern times to a genus of giant snakes.)

Q

Q. The symbol used to designate a hypothetical source of sayings of Jesus and other discursive materials found in Matthew and Luke but not in Mark (or John). This abbreviation is thought to be derived from the German word for “source,” *Quelle*. According to the Two-Source Theory of gospel origins, both Matthew and Luke used the Gospel of Mark for their basic narrative framework, and both also had access to a collection of dominical sayings (Q) that apparently was unknown to Mark. For many scholars, Q was a written document (possibly composed in Aramaic originally); for others, Q designates a body of oral tradition or is simply a convenient way of referring to the material that is shared by Matthew and Luke but missing in Mark; still others deny the validity of this concept.

Qadesh. See KADESH ON THE ORONTES.

Qere. kuh-ray' (Heb. *qêrê*, either impv. [“read!”] or, more prob., pass. ptc. [“what is read”] of Aram. *qêrā* H10637 “to call, read”). This term is applied to Hebrew or Aramaic readings preferred by the Masoretes over the written, consonantal text of the OT. Rules prohibited changing the authoritative, consonantal text; but the Masoretes sometimes attached the vowels of a preferred reading to the unchanged consonants (called the KETIB, “what is written”) and then indicated the appropriate consonants of the amended word in the margin. More than 1,300 such marginal notes are said to be found in the MT. See TEXT AND VERSIONS (OT).

Qoheleth. See ECCLESIASTES, BOOK OF.

qoph. kohf (Heb. *qôp* H7761, “monkey”). The nineteenth letter of the Hebrew alphabet (**ק**), with a numerical value of 100. It was one of several “emphatic” consonants, the exact pronunciation of which is uncertain. The sound may have been similar to that of the consonant *k*, but articulated toward the back of the mouth, near the soft palate (as in Arabic).

quail. See BIRDS.

Quarantania. kwah'ruhn-tay'nee-uh. Also Quarantana. The name given by Christians to a high mountain near JERICHO where, according to a late tradition, Jesus was tempted by Satan (Matt. 4:8-10). The name alludes to the forty days of the TEMPTATION; in Arabic it is known as Jebel Kuruntul.



© Dr. James C. Martin A late tradition regards this mountain, called Quarantania, as the site of Jesus' temptation.

quarry. An excavation made by removing stone for building purposes. This term is used by the KJV twice to render *pēsîlîm* (pl. of *pāsîl* H7178) in a difficult passage (Jdg. 3:19, 26). The Hebrew word elsewhere refers to an image carved for religious purposes (Deut. 7:5 et al.), thus the NIV here translates "idols," but some think such a reference makes little sense in the context. The NRSV renders it "sculptured stones," whereas the NJPS treats it as a place name, "Pesilim." Modern versions use *quarry* occasionally to render other Hebrew terms (e.g. Isa. 51:1). See also SHEBARIM.

Stone quarries abound in Palestine (see STONE). Suitable ROCK is plentiful. The limestone used is easily worked and hardens when exposed to air. Stones yet in their quarries, only partially extracted, illustrate methods employed in biblical days. A narrow-bladed pick was used to cut around the sides of the projected stone. The cut was wide enough only for the workman's arm and pick. Sometimes wedges, inserted in pre-cut holes in a line, were driven deep with a heavy hammer to split the rock. Other times wooden strips were inserted in pre-cut cracks and then made to swell with water. Once loose, the stone was moved with crowbars and then transported by sledges or rollers.

quart. See WEIGHTS AND MEASURES.

Quarter, Second (New). See SECOND DISTRICT.

quartermaster. This term, referring to an army officer responsible for the subsistence of a group of soldiers, is used by the NRSV and other versions to render the expression *śar mēnû â* (lit., “chief of resting”; cf. KJV, “a quiet prince”), which occurs only once (Jer. 51:59; NIV, “staff officer”).

Quartus. *kwor'tuhs* (Gk. *Kouartos* G3181, from Latin *Quartus*, “fourth”). An early Christian who sent greetings to the Christians in ROME (Rom. 16:23). PAUL refers to him as “our [*lit.*, the] brother,” and some have speculated that Quartus was the physical brother of a previously mentioned individual in the list. Most scholars believe that the expression is simply equivalent to “Brother Quartus,” indicating spiritual kinship, though it is possible that he was an associate of the apostle.

quaternion. *kwah-tuhr'nee-uhn*. See SQUAD.

queen. Of the several Hebrew words that can be translated “queen,” *malkâ* H4893 (fem. of *melek* H4889, “king”) is the most common. It is the term used for the queen of SHEBA (1 Ki. 10:1 et al.), for VASHTI and ESTHER (Esth. 1:9; 2:22; et al.), and for the wife of the Babylonian monarch BELSHAZZAR (Dan. 5:10). The second most common word for “queen,” *gēbîrâ* H1485 (lit., “mighty woman, mistress,” fem. of *gēbîr* H1484, “lord, master”), is used of TAHPENES, Pharaoh’s wife (1 Ki. 11:19); of MAACAH, the queen mother of King ASA (1 Ki. 15:13; 2 Chr. 15:16); of JEZEBEL (2 Ki. 10:13); and of NEHUSHTA, the mother of JEHOIACHIN (Jer. 29:2; cf. 2 Ki. 24:8). In the NT, the Greek word *basilissa* G999 is applied to the Queen of the South (i.e., of Sheba, Matt. 12:42; Lk. 11:31) and to the Ethiopian queen, CANDACE (Acts 8:27); the title is also assumed by the prostitute Babylon (Rev. 18:7).

The only ruling queen the Hebrews ever had was ATHALIAH, who had been queen mother until her son AHAZIAH died; she reigned for seven years, until JEHOIADA the priest overthrew her (2 Ki. 11:1-20). The wives of the Hebrew kings were understood to be queens. The queen mother was generally the widow of the former king and mother of the reigning one. Certain obligations devolved upon her and she received appropriate respect. SOLOMON bowed to his

mother, BATHSHEBA (1 Ki. 2:19). ASA, however, removed his heretical mother, MAACAH, for unbecoming religious behavior (1 Ki. 15:13).

Queen of Heaven. An object of Jewish worship in the time of JEREMIAH. Most of the information regarding this cult comes from outside the Bible. The only biblical clues available are in Jer. 7:18 and 44:17-19, 25. The problem is compounded by the use of the unusual MT form of the word “queen,” *mēleket* H4906. Some consider this an erroneous writing of the normal *malkâ* H4893 (see QUEEN). It is well accepted that this was a borrowed deity. Several of Israel’s neighbors had consorts for their male deities—goddesses and a queen of heaven. In ASSYRIA, the goddess ISHTAR was called the “lady of heaven,” whereas in the literature from Ugarit (see RAS SHAMRA) she is “queen of heaven.” The Canaanite Astarte, or ASHTORETH, was a well-known FERTILITY goddess. This seems to be the domain of the Queen of Heaven mentioned in Jer. 44, since the people were rejoicing in her for their general welfare and freedom from famine. The people of Ugarit also had ANATH, a kind of mother goddess. This name appears in the texts from Elephantine, Egypt, where Anat-Yaho is represented as the consort of Yaho (Yahweh). Perhaps this was a recurrence of the Queen of Heaven cult against which Jeremiah preached.

queen of Sheba. See SHEBA.

quick, quicken. The adjective *quick* in modern usage refers most often to speed, but the KJV translators used it in its older sense, “alive”: “...and they go down quick into the pit” (Num. 16:30); “Then they had swallowed us up quick” (Ps. 124:3); “...who shall judge the quick and the dead” (2 Tim. 4:1); “For the word of God is quick, and powerful” (Heb. 4:12). Similarly, the verb *quicken* is used in the KJV with the meaning “revive, make alive” (Ps. 119:50 et al.). This verb is found in contexts that speak of REGENERATION (e.g., Eph. 2:5) and RESURRECTION (e.g., Rom. 4:17).

quicksands. This term is used by the KJV to render Greek *Syrtis* G5358, which refers to an area of the Libyan coast known for its shifting sandbars (Acts 27:17). See SYRTIS.

quiet, quietness. These and related words, as well as “silence” and “silent,” are found in Scripture (mostly in the OT) as the translation of about thirty different Hebrew and Greek words. Most uses are in the prophetic (e.g., Isa. 53:7) or historical (e.g., Matt. 26:63)

portions of Scripture, but several are involved with apostolic instructions to Christians. Followers of Christ are encouraged to live (1 Thess. 4:11) and work quietly (2 Thess. 3:12); those who speak in tongues should remain silent if there is no interpreter present (1 Cor. 14:28); a prophet speaking in church is to stop speaking if another prophet gets a revelation (1 Cor. 14:30); and women are to have a quiet spirit (1 Pet. 3:4) and to remain silent in church (1 Cor. 14:34; 1 Tim. 2:11, 12).

Quirinius. kwi-rin'ee-uhs (Gk. *Kyrēnios* G3256). KJV Cyrenius. Publius Sulpicius Quirinius held a Roman consulship (12 B.C.) and various provincial governorships. The reference to him in Lk. 2:2 has raised some historical difficulties. LUKE, a historian of proved accuracy, is not likely to have made a major mistake. The task falls on the commentator to sort out the facts with due consciousness of the gaps in our historical material. It is known that Quirinius was governor of SYRIA A.D. 6-9, that JUDEA was incorporated at the time, and that a census was taken that caused the rebellion of a certain JUDAS (Acts 5:37). Abundant papyrological evidence from Egypt has established the fourteen-year cycle of the census in that province and fixes A.D. 20 as a census year. This date in turn fixes Quirinius's census in A.D. 6, that is, about ten years later than the time indicated in Lk. 2:2. If we assume that Luke is giving reliable information, he must be referring to a different, earlier census, which would have taken place in 9 or 8 B.C., or at least 7 or 6 B.C., if account be taken of political and practical impediments not apparent today. The difficulty then arises that Sentius Saturninus, and not Quirinius, was governing Syria from 9 to 7 B.C., and Quinctilius Varus from 6 to 4 B.C. Several solutions have been suggested, but probably the best proposal is that Quirinius may well have been in control of the foreign relations of Syria during the war with the Cilician hill tribe of the Homonadenses in 6 B.C. and that therefore an enrollment in HEROD's kingdom would have been supervised by him. The census could have taken place in the autumn of 5 B.C., postponed by the dying Herod's devices of obstruction and procrastination.

quiver. As a case for carrying arrows, a quiver was used by soldiers (Job 39:23; Isa. 22:6; Jer. 5:16; Lam. 3:13) and by hunters (Gen. 27:3). The man who has many children is like the quiver that is full of arrows (Ps. 127:4-5).

quotations in the New Testament. Most of the quotations in the NT are drawn from the OT. The bulk of these occur in the Synoptic Gospels, the epistles of Paul, Hebrews, and Revelation. The number of explicit OT quotations has been variously

estimated in the range of 150-300, allusive quotations over 1,000. The explicit citations are easy to identify; quotation formulas often introduce them. Allusive quotations are clauses, phrases, and sometimes single words that may easily escape notice. For example, the unattentive reader might well miss that the words from the cloud at Jesus' TRANSFIGURATION (Matt. 17:5) came from three separate passages in the OT: "This is my Son [Ps. 2:7]...; with him I am well pleased [Isa. 42:1]. Listen to him [Deut. 18:15]!" More easily overlooked is Matthew's changing the description of Joseph of Arimathea (see JOSEPH #12) as "a prominent member of the Council" in Mk. 15:43 to "a rich man" (Matt. 27:57) to conform with a prediction by Isaiah that the Suffering Servant would have "his grave...with a *rich man* in his death" (Isa. 53:9 RSV).

In his book *According to the Scriptures* (1952), C. H. Dodd showed that most of the NT quotation material relating to Jesus and the church comes from fairly restricted text plots in the OT. These he outlined as follows: (1) *Apocalyptic-Eschatological Scriptures*—Joel 2-3; Zech. 9-14; Dan. 7; 12; Mal. 3:1-6. (2) *Scriptures of the New Israel*—Hos. 1-14; Isa. 6:1—9:7; 11:1-10; 28:16; 40:1-11; Jer. 31:10-34; Isa. 29:9-14; Jer. 7:1-15; Hab. 1-2. (3) *Scriptures of the Servant of the Lord and the Righteous Sufferer*—Isa. 42:1-44:5; 49:1-13; 50:4-11; 52:13—53:12; 61; Ps. 69; 22; 31; 38; 88; 34; 118; 41; 42-43; 80; Isa. 58; 6-10. (4) *Unclassified Scriptures*—Ps. 8; 110; 2; Gen. 12:3; 22:18; Deut. 18:15, 19; Ps. 132; 16; 2 Sam. 7:13, 14; Isa. 55:3; Amos 9:11-12. To the list may be added various others references (e.g., Exod. 1-4; 24; 34; Num. 23-24; 2 Ki. 1; Ps. 78; Dan. 2; Mic. 4-5; 7; Zech. 1-6). Since the church recognized these OT passages as specially relevant to the new dispensation, an individual quotation became a pointer to the text-plot as a whole.

The motif of fulfillment in OT quotations is very strong. The main themes are as follows: Jesus acts as Yahweh himself; he is the foretold Messianic King, the Isaianic Servant of Yahweh, and the Danielic Son of Man; he culminates the prophetic line, the succession of OT righteous sufferers, and the Davidic dynasty; he reverses the work of ADAM, fulfills the divine promise to ABRAHAM, and recapitulates the history of Israel. The priesthood of MELCHIZEDEK and AARON both prefigure (the latter sometimes contrastingly) the priesthood of Christ. The paschal lamb and other sacrifices represented the sacrificial, redemptive death of Jesus, and also Christian service. Jesus is life-giving bread like the manna, the rock source of living water, the serpent lifted up in the wilderness, and the tabernacle-temple abode of God among his people.

Underlying the fulfillment quotations is the concept of *Heilsgeschichte* (salvation-history). God directs history according to his redemptive purpose. He reveals what he will do through his PROPHETS. Their predictive word has a potency to bring about its own fulfillment, for it comes from the Lord of history. Thus, when the fulfillment takes place, confirmation results.

Confirmation also comes when, looking back, one sees predictive symbolism in the pattern of OT events, persons, and institutions—that is, TYPOLOGY—not within the purview of the OT writers, but divinely intended.

Qumran. See DEAD SEA SCROLLS.

R

Ra. See **Re**.

Raamah. ray'uh-mah (Heb. *ra ʿmāh* H8311 and *ra ʿmā* H8309 [1 Chr. 1:9], derivation uncertain). Son of CUSH, grandson of HAM, and father of SHEBA and DEDAN (Gen. 10:7; 1 Chr. 1:9). Raamah thus appears as the eponymous ancestor of a tribe in ARABIA. The traders of both Raamah and Sheba brought to the markets of TYRE their best of all kinds of spices, precious stones, and gold (Ezek. 27:22). Its location has not yet been fixed.

Raamiah. ray'uh-mi'uh (Heb. *ra ʿamyâ* H8313, perhaps “Yahweh has thundered”). An Israelite mentioned among leading individuals who returned from Babylon with ZERUBBABEL (Neh. 7:7; called “Reelaiah” in Ezra 2:2).

Raamses. See **RAMESES**.

Rabbah (Ammon). rab'uh (Heb. *rabbâ* H8051, “great [city]”). The capital city of AMMON, also known as Rabbath-Ammon (cf. “Rabbath of the sons of Ammon,” i.e., “Rabbah of the Ammonites,” Deut. 3:11; Ezek. 21:20). Its modern name is Amman, the capital of the Hashemite Kingdom of Jordan. Rabbah seems to be the only Ammonite city that is mentioned by name in the Bible. It is located about 23 mi. (37 km.) E of the JORDAN River and lies at the headwaters of the Wadi Amman, which soon becomes the JABBOK River. This very strong spring on the edge of the

desert was the reason for the city's existence. Ammon, or a fortified sector within it, was called "the city of waters" (2 Sam. 12:27 KJV; NIV, "its water supply").



© Dr. James C. Martin. The Amman Archaeological Museum Photographed by permission.

Typical pottery from the Ammonite culture in Transjordan dating to the Late Bronze Age (c. 1550-1200 B.C.).

Rabbah is first mentioned in connection with the "bed" or sarcophagus of O_G king of B_ASHAN (Deut. 3:11). It is mentioned in passing in the book of J_OSHUA (Josh. 13:25), but then disappears from biblical history until the days of D_AVID, who sent an embassy of consolation to H_ANUN king of the Ammonites because of the death of his father. The Ammonite monarch, unfortunately, grossly insulted the messengers of David (2 Sam. 10:13), and the next spring Rabbah was besieged by the army of David. The city capitulated when J_OAB captured its water supply (12:26-31). The prophetic utterances against Rabbah of the Ammonites are of interest. J_EREMI_AH utters imprecatory judgment against M_OLECH, the chief Ammonite deity (Jer. 49:2-3). E_ZEKIEL pictures N_EBUCHADNEZZAR as pausing at Rabbah to decide his further course of action (Ezek. 21:20-21). A_MOS predicts, "I will set fire to the walls of Rabbah" (Amos 1:14). It seems to have been at Rabbah that B_AALIS, king of the Ammonites, concocted the plot that was to cost G_EDALIAH, the provisional governor for the Babylonians, his life (Jer. 40:14-15). Subsequently, Rabbah was captured by P_TOLEMY Philadelphus (285-247 B.C.), who changed its name to Philadelphia. It later became the seat of Christian bishops.

Excavations by J. B. Hennessy revealed a Late-Bronze (1550-1200

B.C.) temple. Remains exist from the Roman period on the citadel above Philadelphia (the name of the city in the Roman times) and in the city below. These include a beautifully preserved, 6,000-seat theater, a smaller odeum (music hall), and a nymphaeum. These all date to the second century A.D. The principal remains are on the citadel hill, which contained all the public buildings, temples, churches, etc.

Rabbah (Judah). *rab´uh* (Heb. *rabbâ* H8051, with the definite article attached, “the great [city]”). A town in the hill country of the tribe of JUDAH (Josh. 15:60). Rabbah and KIRIATH JEARIM are the only towns included in the last district listed in this passage; apparently, they were intended to guard the western approach to JERUSALEM. It is generally agreed that Rabbah is the same as *Rbt* (vocalized Rubute or Robbotu), a town mentioned in Egyptian sources. The identification of Rabbah is uncertain.

Rabbath. See RABBAH (AMMON).

rabbi. *rab´i* (Gk. *rabbi* G4806, from Heb. *rab* H8042 [Aram. *rab* H10647], with 1st person pronominal suffix, “my master, my teacher”). A term used by the Jews after the OT period in designation of their religious teachers. First employed as a term of respect, particularly in reference to scribes trained in the LAW (Matt. 23:2-7), it came to be used during the first century as a title (the pronominal suffix losing its significance). It was translated into the Greek by the word *didaskalos* G1437, meaning “teacher” (Matt. 23:8; Jn. 1:38). Due to its significance (the adjective *rab* H8041 means “great”), Jesus forbade his disciples to accept it in self-designation (Matt. 23:8). Christ was so addressed (Matt. 26:25, 49; Mk. 9:5; et al.), as was JOHN THE BAPTIST (Jn. 3:26). In some of these passages, the use of the term appears to be a form of address corresponding roughly with English *sir*. The title “Rabboni” (Gk. *rhabbouni* G4808, Mk. 10:51; Jn. 20:16) derives from a heightened form of the word in ARAMAIC (*rabbān* or *rabbôn*).

rabbinic literature. See TALMUD.

rabbit. See ANIMALS.

Rabbith. rab'ith (Heb. *rabbîṭ* H8056, with the definite article attached, meaning possibly “the great [city]”). A town within the tribal territory of ISSACHAR (Josh. 19:20). Rabbith is listed between ANAHARATH (prob. a site some 7 mi./11 km. SE of Mount TABOR) and KISHION (prob. near the S slope of the mountain), and many think it is the same town as DABERATH (on the N side of the mountain), but this identification is disputed.

rabboni. ra-boh'ni. See RABBI.

Rabmag. rab'mag (Heb. *rab* H8041, “great, chief,” and *māg* H4454, possibly from Akk. *ma u*, “soothsayer”; the whole phrase is prob. a loan from Akk. *rab-mu[n]gi*, a title applied to high military officials). Also Rab-mag. The Babylonian title borne by NERGAL-SHAREZER (Jer. 39:3). Most English versions simply transliterate the term, but the NIV renders it as “a high official.” The title was apparently given to special royal envoys. See also RABSARIS; RABSHAKEH.

Rabsaris. rab'suh-ris (Heb. *rab* H8041, “great, chief,” and *sārîs* H6247, “eunuch, official”; the phrase corresponds to Akk. *rab-ša-rēši*, lit., “chief of the one at the head”). Also Rab-saris. Title applied to one of three officials sent by SENNACHERIB, king of ASSYRIA, to HEZEKIAH (2 Ki. 18:17 NRSV and most versions); the other two were the TARTAN and the RABSHAKEH. The title is applied also to Nebo-Sarsekim (Jer. 39:3; see SARSECHIM) and to NEBUSHAZBAN (v. 13), both of whom were Babylonian senior officials. In every instance, the NIV renders this phrase “chief officer.” See also RABMAG.

Rabshakeh. rab´shuh-kuh (Heb. *rab-šāqēh* H8072, from Akk. *rab-šāqê*, “chief cupbearer”). Title applied to high-ranking Assyrian officials. When SENNACHERIB attacked LACHISH, he sent the Rabshakeh, along with the TARTAN and the RABSARIS, to deliver an ultimatum to HEZEKIAH (2 Ki. 18:17 et al.; cf. Isa. 36:2 et al.). The Rabshakeh, however, acted as the chief spokesman. The NIV, instead of transliterating the term, renders it “field commander.” See also RABMAG.

raca. ray´kah (Gk. *rhaka* G4819, prob. from Aram. *rêqā* , “empty”). A term of reproach or insult. In the Bible the word occurs only in Matt. 5:22, where Jesus warns that “anyone who says to his brother, ‘Raca,’ is answerable to the Sanhedrin” (NRSV, “if you insult a brother or sister, you will be liable to the council”). The Aramaic word *rêqā* is used figuratively in rabbinic literature as a term of contempt, meaning “worthless, good for nothing, stupid.” For example, the MIDRASH on Eccl. 9:15 states that NOAH said to his contemporaries, “Woe, ye foolish ones [*rqyy*]! Tomorrow a flood will come, so repent” (*Qoh. Rab.* 9.17). Note also that a Greek papyrus letter dating from the 3rd cent. B.C. already uses the similar form *rhacha* as an insult.

Racal. ray´kuhl (Heb. *rākāl* H8218, perhaps from a root meaning “to trade”). KJV Rachal; TNIV Rakal. A place in S JUDAH to which DAVID sent some of the plunder he took from ZIKLAG (1 Sam. 30:29). On the basis of some SEPTUAGINT MSS, many scholars emend the text to CARMEL, referring to a town not far from ESHEMOA, the previous place mentioned on the list (v. 28).

race. See GAMES.

Rachab. See RAHAB.

Rachal. See RACAL.

Rachel. ray'chuhl (Heb. *rā ēl* H8162, "ewe"; Gk. *Rhachēl* G4830). Wife of JACOB and mother of JOSEPH and BENJAMIN (Gen. 29:6-28; 30:22-25; 35:16-19; cf. Jer. 31:15; Matt. 2:18). Rachel was the younger daughter of LABAN (brother of REBEKAH, Jacob's mother, Gen. 28:2); thus Jacob and Rachel were full cousins. The circumstances under which Jacob met Rachel are interesting. Jacob had quarreled bitterly with his brother ESAU over the stolen blessing (27:35-42). Accordingly, Rebekah told her son Jacob that he should leave for a time, which she hopefully imagined would be brief, and go to the house of her brother Laban in HARAN (PADDAN ARAM, 27:43-45). On his arrival, struck by Rachel's beauty, Jacob immediately fell in love with her (29:17-18). He signed a contract with Laban for seven years of labor (the usual period of indentured servants), at the expiration of which Rachel was to be his wife.

In the light of the NUZI tablets, many of the transactions between the two men become easier to understand, if not entirely justifiable by Christian mores. It appears that according to contemporary customs, Jacob became male heir, Laban at this time having no male heir of his own. He thus adopted Jacob as his son, giving him both LEAH and her sister Rachel as his wives. After becoming prosperous, Jacob took his departure from the house of Laban (Gen. 31:21). One reason "Laban's attitude toward him was not what it had been" is that Laban by now apparently had sons, and they regarded Jacob as an interloper (31:1). Thus arose the dispute over the right of the possession of the TERAPHIM, the household gods that Rachel concealed in the baggage as she, together with Jacob her husband, fled away (31:30-31). These household deities, about the size of miniature dolls, were regarded as indisputable evidence of the rights and privileges of family ownership and inheritance. Cf. Laban's indignant query, "But why did you steal my gods?" (31:30).

For some time, Rachel remained barren, bearing no children. The two children that Rachel finally had were Joseph (Gen. 30:22), while yet in the house of Laban, and Benjamin after the return home. Rachel, however, died in childbirth with Benjamin (35:16-19). This may

partially show why Jacob favored the sons of his beloved Rachel above the sons of Leah. The character of Rachel varies between very attractive and unattractive. She inherited her family's traits of scheming and duplicity (31:34). A believer in monotheism, she yet clung to the forms of polytheism. JEREMIAH pictures her as rising from her grave to weep over the children who are being carried to BABYLON, never to return (Jer. 31:15). MATTHEW cites this passage in connection with HEROD's murder of the children in BETHLEHEM (Matt. 2:18).

Raddai. rad'î (Heb. *radday* H8099, “[Yahweh] rules”). Fifth son of JESSE and brother of DAVID (1 Chr. 2:14).

raft. See SHIPS.

Ragau. ray'gaw. See REU.

Raguel. ruh-gyoo'uhl (Heb. *rē û ēl* H8294, “friend of God”; LXX *Ragouēl*). KJV alternate form of REUEL (Num. 10:29).



© Dr. James C. Martin A partially reconstructed house built over a wall of ancient Jericho (c. 2200-1500 B.C.).

Rahab lived in a house that was part of the city walls.

Rahab. rayˈhab (Heb. *rā āb* H8147, meaning uncertain; Gk. *Rhachab* G4829 [Matt. 1:5] and *Rhaab* G4805 [LXX; Heb. 11:31; Jas. 2:25]). A prostitute of JERICHO, at whose house two spies stayed just prior to the conquest of Palestine by JOSHUA (Josh. 2:1-21). Terrified by the approach of the Israelites, she made an agreement with the spies to protect them if they would guarantee the safety of her family and herself. She concealed them from the agents of the king of Jericho and helped them to escape through her window on the city wall. At the fall of Jericho, Joshua spared Rahab and her relatives (Josh. 6:17, 22, 25). According to Matthew's GENEALOGY OF JESUS CHRIST, Rahab became the wife of Salmon (see SALMA) and the mother of BOAZ (Matt. 1:5). The author of Hebrews cites her as an example of FAITH (Heb. 11:31), and James refers to her demonstration of faith by good works (Jas. 2:25). Jewish tradition has held Rahab in high honor, one tradition making her the wife of Joshua himself.

Rahab (monster). rayˈhab (Heb. *rahab* H8105, “assault, violence”). In the poetical books of the OT the name is applied to a monster or demonic power. The allusions occur in the context of God's power in nature: he overcomes Rahab in a contest of force (Job 9:13; 26:12 [in parallel with “serpent,” v. 13]; Ps. 89:10 [in parallel with “enemies”]; Isa. 51:9 [in parallel with DRAGON]). Each of these passages is connected with the providential act of God in restraining the sea, and as a demonstration of his supreme power. (See also LEVIATHAN.) The concept was applied to the deliverance of Israel from EGYPT, when God opened the waters of the sea to provide a safe passage for his people (Isa. 51:10). Possibly because of this association with the EXODUS, Rahab became a symbolic name for Egypt. It is included in the list of hostile nations cited in Ps. 87:4, and it is specifically identified with Egypt in Isa. 30:7.

Raham. rayˈhum (Heb. *ra am* H8165, possibly “[God has shown] mercy,” but this derivation is uncertain). Son of Shema and descendant of CALEB (1 Chr. 2:44). Some believe that Raham was the name of a town (understanding “father” in the sense of “founder”).

Rahel. See RACHEL.

raiment. See DRESS.

rain. The amount of rainfall in biblical countries varies greatly. In EGYPT, for example, there is very little rainfall, the land being dependent on the river NILE for water. In much of SYRIA and ISRAEL, however, the rainfall normally is abundant. The contrast between Egypt and PALESTINE in rainfall is brought out in Deut. 11:10-12. Since the summer is very dry in Israel, the rainy seasons come in the spring (the “latter rains”) and in the fall (the “former rains”). One can be almost certain that from about May 1 to about October 15, no measurable rain will fall. “The winter is past; the rains are over and gone” (Cant. 2:11). Many people thus sleep on the roofs of the houses to escape the heat and to enjoy the cooling night breezes. The greatest amount of rain falls between November and February, tapering off until the coming of summer, and beginning again the next autumn.

The latter or spring rains are considered such a natural blessing that they assume an eschatological significance (Joel 2:23; Zech. 10:1). The withholding of the rain at the proper season, particularly in the spring, was regarded as a most severe punishment (Deut. 28:23-24; 1 Ki. 17:1-16; 18:18), and conversely, the abundance of rain denoted the rich blessing of the Lord on his people (Deut. 28:12). FAMINE, one of the more tragic effects of the lack of rain, was therefore seen as an indication of divine displeasure (2 Sam. 21:1-14). In pagan concepts, BAAL was conceived of as the god of storm and rain. This aids in explaining the immoral practices of the FERTILITY CULTS, which believed that their sexual orgies would induce Baal to send rain. ELIJAH’s contest on Mount CARMEL was to prove the superiority of the God of Israel in the realm of the forces of nature.

rainbow. The biblical interpretation of the rainbow is found in the record of NOAH’s life. God’s COVENANT with Noah declared that he would

never again send a universal FLOOD to destroy the whole inhabited earth (Gen. 9:8-17). This feature of the flood account is unique in that none of the accounts from BABYLON, such as the well-known *Gilgamesh Epic*, makes mention of the rainbow as the covenantal sign. In the Bible the rainbow is the first of the covenant signs and provides the key to understanding all of them, including the signs of BAPTISM and the LORD'S SUPPER in the new covenant. The rainbow in the clouds speaks to human beings from God. God allowed Noah to understand what the bow means to him: a visible declaration that the Lord will never again destroy the earth by flood. The rainbow is the Lord's promise made visible. Thus covenant signs express covenant promises to covenant people. Ezekiel compares the glory of God to that of a rainbow (Ezek. 1:28). John, as a prisoner on PATMOS, beheld the throne of God encircled by the rainbow (Rev. 4:3).

raisin. See PLANTS (under *grape*).

raisin cake. The Hebrew term *ăšîšâ* H862 (mistakenly rendered “flagon” by the KJV) refers to cakes that were formed after the grapes had completely dried; when coated, they were imperishable. More often than not such desiccated plant stuffs were soaked in water or broth and mixed with gruel made from some cereal grain for consumption. They often were compounded with other fruits, such as figs and dates, and seasoned with salts or spices. Raisin cakes were used as cultic offerings by many ancient peoples (cf. Hos. 3:1) and appear in lists of commodities from various sea ports. They are mentioned as part of an offering meal for travelers and soldiers (2 Sam. 6:19; 1 Chr. 16:3). Another Hebrew word, *šimmûqîm* H7540, which occurs four times (1 Sam. 25:18; 30:12; 2 Sam. 16:1; 1 Chr. 12:40), is translated as “clusters of raisins” by the KJV and other versions, but it too probably refers to raisin cakes (so NIV, NJPS).

Rakal. ray'kuhl. TNIV form of RACAL.

Rakem. ray'kim. See REKEM (PERSON) #3.

Rakkath. rak'uhth (Heb. *raqqat* H8395, possibly “marshy bank”). A fortified city within the tribal territory of NAPHTALI (Josh. 19:35). According to Jewish tradition, it was the place where later TIBERIAS was built, but modern scholars usually locate Rakkath a short distance NNW of Tiberias, identifying it with Khirbet el-Quneitireh (Tell Eqlatiyeh), a small ancient site on the W shore of the Sea of Galilee. Some believe that Rakkath and KARTAN are the same place.

Rakkon. rak'on (Heb. *raqqôn* H8378, with definite article attached, meaning possibly “the narrow place” or “the shore” or “the marshy bank”). Apparently a town near JOPPA within the territory allotted to the tribe of DAN (Josh. 19:46). The location of such a town is unknown, although one proposal is Tell er-Reqqeit, c. 6 mi. (10 km.) N of Joppa. Some think that “the Rakkon” is a river; others emend the text, omitting this name altogether (cf. LXX). See also ME JARKON.

ram (animal). See ANIMALS.

Ram (person). ram (Heb. *rām* H8226, prob. “[God] is exalted”; Gk. *Aram* G730). (1) Son of HEZRON, descendant of JUDAH through PEREZ, and ancestor of King DAVID (Ruth 4:19; 1 Chr. 2:9-10). Ram is included in the GENEALOGY OF JESUS CHRIST (Matt. 1:3-4 [KJV and other versions, “Aram”]; Lk. 3:33 [NRSV, “Arni,” following some ancient MSS]).

(2) Firstborn son of JERAHMEEL and descendant of Judah (1 Chr. 2:25, 27). This Ram is apparently the nephew of #1, above (i.e., Jerahmeel's brother, 1 Chr. 2:9).

(3) Apparently the head of a clan; ELIHU, the last speaker in the book of JOB, is described as belonging to “the family of Ram” (Job 32:2).

ram, battering. See WAR.

Rama. See RAMAH.

Ramah. ray'muh (Heb. *rāmāh* H8230 [usually with the definite article], “the height” or “the hill”). (1) In NAPHTALI. This city is mentioned once (Josh. 19:36). The name is preserved in that of the village er-Rameh, about 8 mi. (13 km.) WSW of Safad (present-day Zefat) and 9 mi. (14 km.) E of ACCO; it lies on the natural dividing line between Lower GALILEE on the S and Upper Galilee on the N. In the village of er-Rameh, the ancient remains date to the Roman and Hellenistic periods. As for the biblical Ramah, its actual site was at Khirbet Zeitun er-Rameh, also known as Khirbet Jul, an ancient mound about 2 mi. (3 km.) E of er-Rameh. It is a typical tell of Iron Ages I and II, located on a rocky outcrop in the valley. The exact limits of the ancient settlement are hard to determine today since the whole area is covered by the famous olive orchards of this region.

(2) In ASHER. The boundary description of the Asher tribe, the exact line of which is difficult to follow, apparently places the town of Ramah somewhere between Great SIDON and “the fortified city of Tyre” (Josh. 19:29). Therefore, this Ramah should most likely be sought in the area NW of modern TYRE, but the precise location is unknown. The oft-proposed identification with the small village of er-Ramiyeh seems out of the question because it is too far S.



Cities named Ramah in the Promised Land.

(3) In BENJAMIN (Josh. 18:25). The evidence for the identification of this town is some of the most conclusive for any site in Israel. It is clearly to be located close to BETHEL (Jdg. 4:5), the modern Beitin, on the ancient trunk road leading N from BETHLEHEM and passing to the W of JERUSALEM (19:13). The prophetess DEBORAH exercised her authority as a judge in Israel at a place between Bethel and Ramah (Jdg. 4:5). Instead of turning in to spend the night at GIBEAH, the Levite from the hill country of Ephraim could have gone on a little way farther to Ramah (19:13). In addition to standing on the N–S highway, er-Ram is also within striking distance of the E–W road from JERUSALEM via GIBEON and the descent of BETH HORON to GEZER. During the monarchy, the hostile act of BAASHA consisted in the establishment of a strong point at Ramah that could effectively block traffic to and from Jerusalem along this vital route (1 Ki. 15:17; 2 Chr. 16:1). In retaliation, ASA persuaded the Syrians to attack Israel from the N; by thus relieving pressure on the front with Judah, he was able to dismantle the fortification at Ramah and to use the building blocks for constructing two new forts of his own at GEBÄ and MIZPAH.

Thus the boundary between JUDAH and ISRAEL was fixed at a line

dissecting the former tribal inheritance of Benjamin in half (1 Ki. 15:17-22; 2 Chr. 16:2-6). The partition of Benjamin in this manner is reminiscent of the division reflected in Josh. 18:21-28, where Ramah belongs to the southernmost district. A brief oracle by Hosea against Gibeah, Ramah, and BETH AVEN is apparently directed at Benjamin, perhaps with particular reference to this “Judahite” half of the tribe (Hos. 5:8). When one column of SENNACHERIB’S army was evidently storming southward from Samaria toward Jerusalem, Ramah stood in the direct line of the Assyrian advance (Isa. 10:29). Jeremiah describes Ramah as the scene of RACHEL’S weeping for her children (Jer. 31:15; cf. Matt. 2:18 [KJV, “Rama”]). Some of Ramah’s former residents were among the postexilic returnees (Ezra 2:26; Neh. 7:30); the town is also mentioned in the list of settlements (11:33).

It is most likely that Ramah of Benjamin was the birthplace of SAMUEL the prophet. The home of ELKANAH and HANNAH is called *hārāmātayim šôpîm* (1 Sam. 1:1), but the Hebrew construction is somewhat awkward. Since Elkanah was a descendant of ZUPH (a LEVITE of the Kohathites who settled in N Benjamin (1 Sam. 9:5; 1 Chr. 6:35; cf. Josh. 21:5; 1 Chr. 6:22-26, 35, 66-70), it would appear that the correct understanding of the name in 1 Sam. 1:1 is “Ramathaim of the Zuphite(s).” The identity of Ramathaim Zophim with Ramah is confirmed by a comparison of 1 Sam. 1:1 with 1:19 and 2:11. Although Samuel was born there, he grew up at SHILOH but returned to his home when the latter was abandoned as the religious center of Israel. At Ramah he made his headquarters, and from there he went on his annual circuit to Bethel, Gilgal, and Mizpah (1 Sam. 7:15-17). The elders of Israel came to him at Ramah when making their request for a king (1 Sam. 8:4). It was doubtless at Ramah in “the land of Zuph” that SAUL first encountered Samuel and was secretly anointed king (1 Sam. 9:5—10:10). Samuel continued to dwell at Ramah, where he died and was buried (15:34; 16:13; 25:1; 28:3). Here DAVID sought refuge from Saul, whose attempts to have the renegade prince arrested were brought to naught (19:18-24).



© Dr. James C. Martin This minaret tower in the modern village of er-Ram identifies the ancient site of Ramah of Benjamin, the prophet Samuel's hometown.

(4) In the NEGEV. A town mentioned in the description of SIMEON's tribal inheritance (Josh. 19:8). The MT states that the towns of Simeon and their respective villages extended "as far as Baalath Beer, Ramath Negev" (KJV, "Ramath of the south"; NIV, "Ramah in the Negev" within parentheses). It is likely that the Hebrew *rā mat negeb* stands as an adverbial accusative of direction. The verse may thus be rendered: "as far as Baalath Beer (in the direction of) Ramath Negev." Such an interpretation obviates two conjectures previously proposed, namely, that the reference is to the S boundary of Simeon's settlement, or that Ramath Negev should be equated with Baalath Beer (cf. NIV). In the parallel passage (1 Chr. 4:33), the MT has simply "as far as Baal"; and Ramath Negev is also missing from the roster of settlements in the Negev of JUDAH (Josh. 15:21-32), which included Simeon. On the other hand, it seems likely that this town appears as Ramoth Negev (1 Sam. 30:27), one of the places to whose elders DAVID sent some of his spoil from the Amalekites. There is no indication of its locale. Current speculation about its identification centers on Khirbet Ghazzeh (Ḥorvat ʿUza) at the eastern edge of the Negev of Judah, some 20 (32 km.) ESE of BEERSHEBA, guarding a major route from EDOM; but the lofty commanding position of Khirbet Gharreh (Tel ʿIra) and its location in the center of the Negev of Judah (i.e., on the fringe of Simeon's inheritance) are strong arguments

in favor of the latter.

(5) In GILEAD. The name Ramah occurs as the short form of RAMOTH GILEAD in one context (2 Ki. 8:29 = 2 Chr. 22:6; the NIV reads “Ramoth”).

Ramath. See RAMAH #4; RAMATH LEHI; RAMATH MIZPAH.

Ramathaim, Ramathaim-zophim. See RAMAH #3.

Ramathite. ray´muh-thit (Heb. *rāmātî* H8258, gentilic of *rāmāh* H8230). A native of RAMAH. DAVID’s vine-dresser was known as “Shimei the Ramathite” (1 Chr. 27:27), but which is meant of the several towns that bore this name cannot be determined.

Ramath Lehi. ray´muhth-lee´hi (Heb. *rāmat lē î* H8257, “jawbone hill”). The scene of SAMSON’s rout of the PHILISTINES with the jawbone of a donkey for a weapon (Jdg. 15:17). See LEHI.

Ramath Mizpeh. ray´muhth-miz´puh (Heb. *rāmat hammiṣpeh* H8256, “hill of the watchtower”). A town assigned to the tribe of GAD in the division of PALESTINE (Josh. 13:26). It is mentioned between HESHBON and BETONIM when delineating the Gadite territory E of the JORDAN, but its location is unknown.

Ramath of the south. See RAMAH #4.

Rameses. ram´uh-seez (Heb. *raʿmēsēs* H8314 [*raʿamsēs* in Exod. 1:11], from Egyp. *Rʿmśś*, short form of *Pr-Rʿmśśw*, “[house of] Ramses”). KJV and other versions have Raamses once (Exod. 1:11). The usual orthographic distinction in English between the name of the city (Rameses or Raamses) and the name of some pharaohs (Ramesses or

RAMSES) has no basis in the Egyptian language. According to Gen 47:11, JACOB and his sons were given “property in the best part of the land, the district of Rameses,” apparently a term equivalent to “the region of Goshen” (45:10 et al.; see GOSHEN), where the city of Rameses was located. Rameses and PITHOM are named as the store cities that the Hebrews built (Exod. 1:11), and it was from Rameses that they began their journey out of Egypt (12:37; Num. 33:3, 5). Rameses (Pi-Ramessē or Per-Ramesses) was the residence city of the 19th and 20th Egyptian dynasties in the NE NILE delta. Its location has been much debated: some place it at Tanis (ZOAN, S of Lake Menzaleh) and others c. 17 mi. (27 km.) farther S near Qantir (Tell el-Dab^{ca}, site of the earlier HYKSOS capital, Avaris). Several factors clearly favor Qantir as the probable site of Rameses, and this identification is now generally accepted.

Ramesses. ram´uh-seez. See RAMSES.

Ramiah. ruh-mi´uh (Heb. *ramyâ* H8243, “Yahweh is exalted”). One of the descendants of PAROSH who agreed to put away their foreign wives (Ezra 10:25).

Ramoth (person). ray´moth (Heb. *rāmôt* H8238 [not in NIV], possibly “heights”). One of the descendants of BANI who agreed to put away their foreign wives (Ezra 10:29 KJV, following the *Qere*; NIV and other versions follow the *Ketib*, JERAMOTH).

Ramoth (place). ray´moth (Heb. *rā môt* H8030, “heights”). (1) Short form of RAMOTH GILEAD (Deut. 4:43; Josh. 20:8; 21:38; 1 Chr. 6:80 [Heb. 6:65]).

(2) A city in the NEGEV to which DAVID sent gifts after his devastating attack upon the camp of the Amalekites (1 Sam. 30:27).

(3) A town within the tribal territory of ISSACHAR designated as one of

the **LEVITICAL CITIES** for the descendants of **GERSHON** (Gershom, 1 Chr. 6:73). It is doubtless the same as **JARMUTH** (Josh. 21:29) because it occupies the same position in the list of Levitical cities and there are many other comparable differences between the two rosters. Moreover, Ramoth is probably the same as **REMETH** (Josh. 19:21). A stela of Seti I (1309-1290) states that the *ʿApiru* (see **HABIRU**) from Mount Yarmuta had attacked the Asiatics; Mount Yarmuta is doubtless to be associated with Jarmuth-Remeth-Ramoth of Issachar, that is, in the elevated region NW of **BETH SHAN**. Thus the form Jarmuth is probably more original than Ramoth. The site is possibly modern Kaukab el-Hawa, the Crusading Belvoir, located some 6 mi. (10 km.) NNE of Beth Shan on a plateau almost 1000 ft. (c. 300 m.) above sea level in a region of springs.

Ramoth Gilead. ray´muhth-gil´ee-uhd (Heb. *rāmôt gilʿād* H8240, “heights of **GILEAD**”). Under Solomon’s administration Ramoth Gilead was designated as the center of the district that was E of the Jordan and extended N of the Yarmuk (1 Ki. 4:13). This town was one of the **CITIES OF REFUGE** (Deut. 4:43; Josh. 20:8) assigned to the **LEVITES** descended from **MERARI** in the tribal territory of **GAD** (Josh. 21:38; 1 Chr. 6:80). A frontier town, Ramoth Gilead was a key military outpost in the wars between **ARAM** and Israel; **AHAB** was killed in battle there (1 Ki. 22:3-40; 2 Chr. 18). Some time later, Ahab’s son Joram (**JEHORAM**) was wounded in a battle at Ramoth Gilead, then **JEHU** was anointed king there by one of **ELISHA**’s young prophets (2 Ki. 8:28—9:14). The location of Ramoth Gilead has been disputed, but most scholars today identify the town with modern Tell Ramith (er-Rumeith), c. 17 mi. (27 km.) NE of **JABESH GILEAD**.

rampart. This English term is used in some Bible versions of the bulwarks surrounding **ZION** (Ps. 48:13), and figuratively of the sea as a physical barrier protecting **THEBES** (Nah. 3:8 NRSV; NIV, “defense”). It is used also of a moat referring to both the walls and the water-filled ditch at **BETH MAACAH** (2 Sam. 20:15 NRSV; NIV, “fortifications”). The northern side of ancient **JERUSALEM** above the Valley of **HINNOM** was protected by such

a wall (Lam. 2:8). Most of these walls, as at JERICHO, were built up of tamped earth and in later periods faced with stone blocks.

Ramses. ram'seez (Egyptian *R^c-mś-św*, meaning “Re is the one who created him”). Also Ramesses. The name of eleven PHARAOHS of EGYPT; it was also the epithet of two others. Ramses I was the founder of the 19th dynasty, but the most illustrious of the bearers of this name was his grandson, Ramses II (reigned c. 1290-1224 B.C.). He was ambitious and imperious. He made a determined effort to recover the Asiatic empire, but his errors in judgment in the HITTITE encounter at KADESH ON THE ORONTES brought about a stalemate, which later produced an Egyptian-Hittite treaty. Ramses established his capital at Tanis, in the NILE delta, but his building and rebuilding activities extended throughout the land and even beyond Egypt proper. Among his impressive constructions are the completion of the hypostyle hall at Karnak, his father's funerary temple at Abydos, his own temple at Abydos, the forecourt and pylon of the Luxor temple, the Ramesseum at the Theban necropolis, and Abu Simbel in Nubia. Extensive building operations were supplemented by his usurpations of monuments of his predecessors, a practice that enhanced his reputation beyond his merits. This, plus the presence in the OT of the name RAMESES for a city and district in the delta, brought about the opinion that Ramses II was the pharaoh of the Israelite oppression, in spite of chronological complications with OT data. Among the varying interpretations of the EXODUS, this identification of Ramses II is not widely held at present.



© Dr. James C. Martin This limestone colossus of Ramses II at the Memphis museum in Egypt is over 40 ft. (12 m.) long.

Ramses III (c. 1184-1153 B.C.) was the second king of the 20th dynasty; perhaps his most outstanding accomplishment was the repelling of an invasion of the delta by the SEA PEOPLES. His best-known construction is his mortuary temple at Medinet Habu, not far from the Ramesseum. At the end of his reign a serious harem conspiracy occurred. The other eight kings of this name, all members of the 20th dynasty, are relatively unimportant, though documents relating to the tomb robberies in the Theban necropolis in the reign of Ramses IX are of interest. Although certain of these kings, such as Ramses II and III, must have had at least indirect influence on Israelite life, none of them is mentioned in the OT.

rams' horns. See MUSIC AND MUSICAL INSTRUMENTS.

ram skins. The skins of the sheep tanned with oil used for outer clothing by the shepherds of the ANE. They were also used as the exterior covering for the TABERNACLE (Exod. 25:5 et al.).

ransom. As a verb, this English term means “to free someone by paying a price,” and it is used in modern Bible versions primarily to render Hebrew *pādâ* H7009, “to buy out, deliver” (Lev. 19:20 et al.; KJV,

“redeem”). As a noun, *ransom* refers to “that which is paid for someone’s release,” and it translates both Hebrew *kōper* H4111 (Exod. 30:12 et al.) and Greek *lytron* G3389 (Matt. 20:2; Mk. 10:4; cf. cognates in 1 Tim. 2:6; Heb. 9:15). See ATONEMENT; REDEMPTION.

rape. See SEX.

Rapha. ray’fuh (Heb. *rāpā* H8325, prob. “[God] has healed”). (1) Fifth son of BENJAMIN and grandson of JACOB (1 Chr. 8:2). However, the parallel lists of Benjamin’s sons (Gen. 46:21; Num. 26:38-40; 1 Chr. 7:6) omit mention of Rapha altogether. See comments under NOHAH #1.

(2) See BETH RAPHA.

(3) A different form of the Hebrew word (*rāpāh* H8335, always with the definite article attached, 2 Sam. 21:16-22; 1 Chr. 20:6, 8) is rendered “Rapha” in the NIV (NJPS, “the Rapha”), but “giants” in the NRSV and other versions. See REPHAITES.

Raphah. ray’fuh (Heb. *rāpāh* H8334, prob. “[Yahweh] has healed”). Son of Binea and descendant of SAUL through JONATHAN (1 Chr. 8:37); called REPHAIAH in the parallel genealogy (9:43).

Raphu. ray’fyoo (Heb. *rāpû* H8336, “healed”). Father of Palti; the latter was one of the spies sent out by MOSES (Num. 13:9).

rapture. See TRIBULATION, THE GREAT.

Ras Shamra. rahs-shahm’ruh. The modern name of the mound that marks the site of the ancient city of Ugarit, located on the Syrian coast opposite the island of CYPRUS. The city, with its port Minet el-Beida (White Harbor), was an important commercial center through which

passed the trade of SYRIA and MESOPOTAMIA with EGYPT, Cyprus, and the Aegean area. Occasionally antiquities had been found here by local people, but in 1928 a peasant struck the roof of a buried tomb with his plow and made a discovery that attracted the attention of the authorities. In 1929 the French archaeologist C. F. A. Schaeffer began a series of excavations that have revealed much of the history of the site. Test shafts showed that there were five major strata, the earliest dating to the Neolithic period.

Ugarit was swept from the historical scene in about 1200 B.C., when the SEA PEOPLES overran the area. The city is mentioned in Egyptian historical inscriptions, in the AMARNA Tablets (Akkadian), and in HITTITE records. Its relations with Egypt were quite close during the 12th dynasty and again in the time of RAMSES II. Ugarit was at the peak of its prosperity in the fifteenth-fourteenth centuries B.C. but was destroyed by an earthquake in the mid-fourteenth century. It recovered from this catastrophe but was under Hittite and then Egyptian domination. Although the excavation of the mound has resulted in many significant finds, the most striking was that of a scribal school and library of clay tablets, adjoining the temple of BAAL and dating from the Amarna Age. Various ANE languages and scripts appeared at Ugarit, but the majority of the tablets used an unknown cuneiform script, which study showed to have an alphabet of some thirty signs. The language, now called Ugaritic, was found to be of the Semitic family and closely related to HEBREW. The texts contain various types of writings: syllabaries and vocabularies; personal and diplomatic correspondence; business, legal, and governmental records; veterinary texts dealing with diagnosis and treatment of ailments of horses; and, most important, religious literature.

The myths and legends of Ugarit have provided valuable primary sources for the knowledge of Canaanite religion. These stories have been given modern titles, such as "The Loves and Wars of Baal and Anat," "The Birth of the Gods," "The Wedding of Nikkal and the Moon," "The Legend of Keret," and "The Legend of Aqhat." At the head of the Ugaritic pantheon was EL, who was also known as Father of Man, Creator of Creators, Bull El. His consort was ASHERAH, a fertility goddess who was a stumbling block to ISRAEL. AHAB (1 Ki. 16:33) and JEZEBEL (18:19) promoted

her worship, and MANASSEH even put her image in the temple (2 Ki. 21:7).

Among the many offspring of El and Asherah was DAGON (Jdg. 16:23; 1 Sam. 5), a grain god, whose son BAAL was of great prominence. A god of rain and storm, Baal, whose proper name was HADAD (Thunderer), also figured in the fertility cycle. Baal was also called Aliyan Baal, Dagon's Son, Servant of El, Rider of Clouds, and BAAL-ZEBUB (cf. 2 Ki. 1; Matt. 12:24). In Israel the priests of Baal lost an important contest with the prophet of God on Mount CARMEL (1 Ki. 18). Baal's sister and wife, the virgin Anat, goddess of love and fertility and goddess of war, is known in the OT as Astarte or ASHTORETH. In addition to these, numerous lesser divinities are named. The deities of Ugarit are often quite ungodly: El ordinarily is easygoing and easily influenced, but sometimes is rash and even immoral, as in his seduction and expulsion of two women. Baal mates with his sister and also with a heifer. Anat slaughters people and wades in blood and gore. This aspect of Canaanite religion occasioned the stern warning of the Lord to Israel concerning such worship.

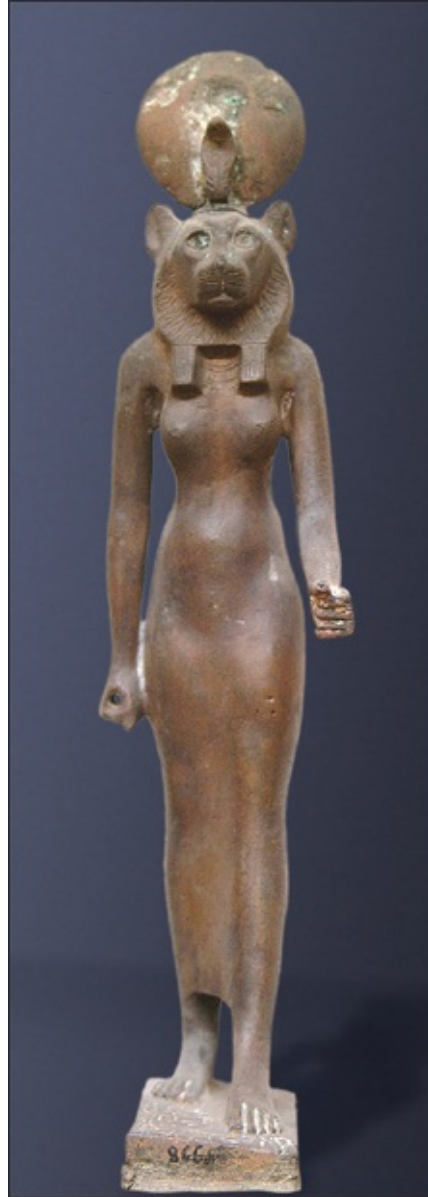
The texts provide information concerning ritual and sacrifice and the temple plan, and recovered objects also contribute to an understanding of the religion and culture. The tablets and the OT elucidate each other; the Ugaritic texts have been used extensively in the analysis of the Hebrew text. Many interesting suggested relationships may be cited. Ugaritic practice illuminates the biblical prohibition against boiling a kid in its mother's milk (Exod. 23:19; 34:26; Deut. 14:21). A veterinary text refers to a poultice that has been cited as a parallel to Isaiah's prescription for King HEZEKIAH (2 Ki. 20:7; Isa. 38:21). The legend of Aqhat tells of a good and just king named Dan el, whom some have sought to equate with the DANIEL of Ezekiel (Ezek. 14:14, 20; 12:3). The system of weights used at Ugarit was like that of Israel. These examples illustrate the type of information provided and discussion aroused by the investigation of the remains of this long-dead city.

rat. See ANIMALS.

raven. See BIRDS.

ravenous bird. See BIRDS.

razor. A sharp-edged cutting instrument for cutting and shaving the hair or beard; referred to in the OT especially in connection with the NAZIRITE VOW (Num. 6:5; et al.). The word is also used metaphorically of the tongue (Ps. 52:2). Razors were made of metal, and were simply or elaborately made. Many specimens have survived from antiquity. See also KNIFE.



© Dr. James C. Martin. The Cairo Museum. Photographed by permission.

This bronze statue of Sekhmet, Egyptian goddess of war, depicts her with the head of a lioness; the sun disk on top symbolizes the god Re.

Re. ray (Egyp. *Reꜥ*, meaning “sun”). Also *Ra*. The principal SUN god of ancient EGYPT, shown as a man with a falcon’s head, wearing the sun’s disc. In very early times, Re was identified with the creator god Atum of HELIOPOLIS and became chief deity there. He is commonly referred to as Re-Harakhte, “Re-Horus of the Horizon,” as the morning sun in the eastern

horizon. Re first had royal patronage in the 2nd dynasty, and reached greatest prominence with the pyramid builders of the 4th and 5th dynasties (c. 2600-2400 B.C.), when the kings first called themselves “Son of Re”; thereafter, the funerary god OSIRIS grew in prominence. The universal claims of Re and influence of Heliopolitan theology led to combinations with other deities: Amen-Re, Sobk-Re, etc. In the 18th dynasty, AKHENATEN made the sun god—manifest in the solar disc as Aten—sole god of Egypt, but thereafter (19th and 20th dynasties) Amun of THEBES (see AMON #4), Re, and Ptah of MEMPHIS formed a trio and could be conceived of as three aspects of a single deity. Re appears in the OT only in the name of JOSEPH’S father-in-law, POTIPHERA the priest of On (Heliopolis).

Reaia. See REAIAH #2.

Reaiah. ree-ay’yuh (Heb. *rē āyâ* H8025, “Yahweh has seen”). (1) Son of SHOBAI and descendant of JUDAH (1 Chr. 4:2).

(2) Son of MICAH and descendant of REUBEN (1 Chr. 5:5; KJV, “Reaia”).

(3) Ancestor of a family of temple servants (NETHINIM) who returned with ZERUBBABEL from EXILE in BABYLON (Ezra 2:47; Neh. 7:50).

reaping. The act of cutting or gathering the produce of the fields, usually in the late summer. In Bible times, as in primitive areas today, reapers cut the grain with a sickle or pulled it up by the roots. In Leviticus, there is legislation regarding reaping. The people were to leave the corners of the field for the poor to reap (Lev. 19:9; 23:22). In the seventh and fiftieth years, they were to reap none at all. Sowing and reaping served to illustrate investment and reward. As an example, Prov. 22:8 has, “He who sows wickedness reaps trouble.” Somewhat the opposite is in Ps. 126:5, “Those who sow in tears reap with songs of joy.” A different figure is used in the book of Revelation, “So the one who was seated on the cloud swung his sickle over the earth, and the earth was reaped” (Rev. 14:16). See AGRICULTURE; HARVEST.

Reba. ree´buh (Heb. *reba* ¢ *H8064*, perhaps “fourth one”). One of five kings of MIDIAN killed by the Israelites in a battle on the plains of MOAB (Num. 31:8). MOSES was commanded by God to exact vengeance on the Midianites because they had enticed Israel with their gods. In another passage (Josh. 13:21) the kings are said to be princes of (NIV, “allied with”) SIHON, the AMORITE ruler, possibly indicating that they were his vassals. Apparently Sihon had taken possession of the area of Moab and made the Midianite tribes residing there subject to him.

Rebecca. See REBEKAH.

Rebekah. ri-bek´uh (Heb. *ribqâ* *H8071*, possibly “cow” [if so, an affectionate term, comparable to RACHEL, “ewe”]; Gk. *Rhebekka* *G4831*). KJV NT Rebecca (a spelling followed by other versions). Daughter of BETHUEL, who was nephew to ABRAHAM (Gen. 22:23) and lived in the ARAMEAN country near the EUPHRATES. Rebekah was LABAN’s sister. She became the wife of ISAAC and the mother of ESAU and JACOB.

Rebekah’s encounter with Abraham’s steward (prob. ELIEZER) is remembered as a classic example of divine PROVIDENCE and guidance (Gen. 24). She met this aged traveler with his camels outside her city as she returned one evening from the well. When he asked her for a drink, she readily gave it, but she also offered to draw for his camels, and did so with good will, little knowing that the man had just prayed for this very sign. Finding that she was a relative of his master, and realizing that she was also beautiful, he recognized the abundant answer to his prayer. When Rebekah’s father and brother heard what the steward had to say, they could only acknowledge the Lord’s leading. They wanted her, however, to delay for a few days of leave-taking; asked to decide, she preferred to go immediately. So Rebekah was brought to Isaac, “and he loved her; and Isaac was comforted after his mother’s death” (v. 67).

For twenty years of her marriage Rebekah had no children (see BARRENNESS); then in answer to Isaac’s prayer, God gave her twins (Gen. 25:20-26). Her experience while carrying them foreshadowed conflict

between her descendants, and she was told that God had chosen the younger twin for his blessing. MALACHI cites the evidence of it in Israel's experience (Mal. 1:2-3), and PAUL shows that God was establishing and typifying the principle of electing grace (Rom. 9:10-13). Jacob, the younger son, unadventurous, always in camp, became Rebekah's favorite (Gen. 25:28); and she plotted the deception by which he gained his father's formal blessing (ch. 27). Esau then would have murdered Jacob, but God overruled in this also. Esau had married HITTITE women to the disappointment of his parents; Rebekah induced Isaac to send Jacob back to HARAN to find a wife. According to Gen. 49:31, Rebekah was buried in the family tomb at MACHPELAH near HEBRON.

Recab. ree'kab (Heb. *rēkāb* H8209, from a root meaning "chariot" or possibly "rider"). Also Rechab, Rekab. (1) Son of RIMMON, from the tribe of BENJAMIN; he and his brother treacherously murdered ISH-BOSHETH, their king, and met with the due reward of their deed at DAVID's hands (2 Sam. 4:2-12). See comments under BAANAH #1.

(2) Father (or ancestor) of Jehonadab/JONADAB (2 Ki. 10:15, 23; 1 Chr. 2:55; Jer. 35:6-8, 14-19). See RECABITE.

(3) Father of MALKIJAH; the latter was a postexilic ruler of BETH HAKKEREM who repaired the DUNG GATE in Jerusalem (Neh. 3:14). Some speculate that he may have been a descendant of #2 above.



© Dr. James C. Martin Modern-day bedouin tent in Jordan. The Recabites used similar dwellings and refused to

build houses (Jer. 35:7-10).

Recabite. rek'uh-bit (Heb. *rēkābî* H8211 [always in the phrase *bêt hārēkābîm*, “house of the Recabites”], gentilic of *rēkāb* H8209). Also Rechabite, Rekabite. Name applied to a nomadic family that descended from RECAP (#2) and JONADAB; they were famous for their rules to abstain from WINE, build no houses, sow no seed, and plant no vineyard (Jer. 35). According to 1 Chr. 2:55 certain KENITES “came from Hammath, the father of the house of Recab.” HAMMATH, like various other names in this genealogy, may refer to a place as well as to a person, and the preposition “from” seems to imply that the Kenites in view came from a place Hammath. Moreover, we are told elsewhere that a Kenite named HEBER separated from the rest of the Kenites (who descended from HOBAB) and settled in KEDESH of NAPHTALI (Jdg. 4:11, 17), in the same general region as Hammath (cf. Josh. 19:35-37). As for the term “father” in 1 Chr. 2:55, it may indicate either that the Recabites had a blood relationship with the Kenites or that Hammath was the founder of the Recabites as a professional guild; in either case the text is of interest because some of the Kenites gained their livelihood in metallurgy, possibly the trade of the Recabites.

The founder of the Recabite discipline was Jehonadab/Jonadab (2 Ki. 10:15, 23; Jer. 35:6, 14). Some scholars have viewed him as a naive nomad, but others see him as a member of a guild with high social standing. The designation “the son of Recab” (2 Ki. 10:15) possibly does not indicate a true father-son relationship or even a descendant of one Recab. Rather the term “son” could indicate that he was a member of a guild named *rekab*; that is, an occupational group associated in some way with chariotry (Heb. *rekeb* H8207, “chariot”), a specialty group well attested in the ANE. “Son of Recab” could also indicate that Jehonadab was a native of a place named Recab, possibly so called because of its association with chariotry. According to either of these last interpretations, it may not be coincidental that JEHU took Jehonadab into his chariot for the trip to SAMARIA.

Regarding Jehonadab’s religious position there is no ambiguity. Like ELLJAH and ELISHA, he was a radical supporter of Yahwism in the face of the

increasing threat of Baalism under the Omrides. The statement that Jehonadab “was on his way to meet” Jehu (2 Ki. 10:15) shows that Jehonadab took the initiative. Scholars have differed also in their understanding of the object of the rules formulated by Jehonadab for his descendants. Some have argued that the object of the regulations was the preservation of primitive simplicity, that is, the maintenance of nomadism because civilization and settled life inevitably leads to apostasy from Yahweh. Others have suggested that the Rechabites’ rules can be interpreted as belonging to a guild of metal-workers involved in the making of chariots and other weaponry. This much is sure: the Recabites are not commended by Yahweh for their rules as such but rather for their faithfulness to the rules. And because of their steadfastness, these few Recabites—who were able to fit into one chamber of the TEMPLE and all of whose names mentioned in the text contain Yahweh as a theophoric element (Jer. 35:3)—are promised that they will never fail to have a descendant to represent them (v. 19).

Recah. ree´kuh (Heb. *rēkâ* *H8212*, meaning uncertain). KJV Rechah; TNIV Rekah. Apparently a town inhabited by some descendants of JUDAH (1 Chr. 4:12). Nothing is known about such a place, and some scholars, following a variant SEPTUAGINT reading, emend the text to RECAB.

receipt of custom. See CUSTOM, RECEIPT OF.

Rechab, Rechabite. See RECAB; RECABITE.

Rechah. See RECAH.

recompense. See RETRIBUTION; REWARD.

reconciliation. The act of restoring harmony, bringing again into

unity or agreement what has been alienated. According to biblical teaching, there is need for reconciliation between God and human beings because of the alienation between them, which has its source in SIN and the righteous aversion to it on the part of God. The Bible teaches that God himself has provided the means of reconciliation through the death of his Son Jesus Christ.

The Greek verb *katallassō* G2904, when applied to persons, suggests an “exchange” from enmity to fellowship. Reconciliation is, therefore, God’s exercise of GRACE toward the person who is in enmity because of sin, establishing in Christ’s redemptive work the basis of this changed relationship (2 Cor. 5:19). That this reconciliation comes about through the initiative and work of God is shown by Rom. 5:10, where PAUL asserts that even while we were enemies, God reconciled *us* to himself through the death of his son. This changed relationship, however, is possible only because of the changed status of the sinner, not of God. God is never said to be reconciled to the sinner, but the sinner to God, since it is the person’s sinfulness that creates the enmity (Rom. 8:7; Col. 1:21). This enmity precipitates God’s WRATH (Eph. 2:3, 5) and JUDGMENT (2 Cor. 5:10), which is allayed only through the reconciliation brought about through the death of Christ (Rom. 5:10), who knew no sin but became sin for us that we might receive his RIGHTEOUSNESS as the basis of reconciliation. See ATONEMENT.

Reconciliation also involves a change of condition so that all basis of the enmity relationship is removed and a complete basis of fellowship is established (2 Cor. 5:18-20; Eph. 2:16). Sinners are out of their condition of unrighteousness and thus reconciled to God in this new relationship. The grace of God assures the reconciled person that the grace basis replaces the sin basis and that he or she is established before God in a new relationship. Moreover, sinners are reconciled not merely because a relationship has changed, but because God has changed them through Christ so that they can be reconciled (Rom. 5:11; 11:15; 2 Cor. 5:18; Eph. 2:5). Reconciliation arises, therefore, out of God, through Christ, to the sinner. In this way, not only are the barriers to fellowship existing in the sinful person removed, but also the positive basis for fellowship is established through the righteousness of Christ imputed to the sinner.

The definitive basis for reconciliation rests both in what God does in annulling the effects of sin in a person so that no enmity exists and in what he does in creating a redeemed nature in that person so that there can be fellowship between God and the redeemed one. Reconciliation is always preeminently God working in human beings to change the basis of relationship. Yet people are (1) given the ministry of reconciliation (2 Cor. 5:18) and (2) invited to be reconciled to God (5:20). Even though the sufficient ground of reconciliation is established in the completed redemptive work of Christ, reconciliation is the basis on which the continued fellowship is established, “For if, when we were God’s enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!” (Rom. 5:10).

recorder. See OCCUPATIONS AND PROFESSIONS.

red. Out of several Hebrew words that may be translated “red,” the most common root is *dm* (e.g., verb *ādēm* H131, “to be red”; adjectives *ādōm* H137, *admônî* H145). This root is related to the noun *ādāmāh* H141, “earth, land,” indicating a connection with the color of the soil in the Middle East. The root appears also in the name of the first man, ADAM, who was formed “from the dust of the [red] ground” (again, *ādāmāh*, Gen. 2:7). The name of the nation EDOM has the same origin: not only does that nation come from the “red” man ESAU, but also the color of much of its landscape is red (cf. PETRA, “the red Rose City”). When the reference is to the color of human skin, English prefers the term *ruddy* (1 Sam. 16:12; 17:42; Cant. 5:10; Lam. 4:7). The well-known verse Isa. 1:18 uses three parallel words for “red” to describe SIN (in addition to the verb *ādēm*, it includes the nouns *šānî* H9106, usually rendered “scarlet,” and *tôlā* ^c H9355, “crimson”). The Greek NT uses the adjective *pyrros* G4794 (Rev. 6:4) and the verb *pyrrazō* G4793 (Matt. 16:2-3), both from the noun *pyr* G4786, “fire.”

red heifer. The ashes of the red heifer were used for the removal of certain types of ceremonial uncleanness, such as purification of the leper, or defilement incurred through contact with the dead (Num. 19:2-13). See also ANIMALS; SACRIFICE AND OFFERINGS.

Red Sea. In modern usage, this name refers to the NW arm of the Indian Ocean, separating Africa from the Arabian Peninsula; at the end it splits into the Gulf of Suez on the W and the Gulf of Aqabah on the E. In the OT, the name is a translation of the Hebrew phrase *yam-sûp* (H3542 + H6068), meaning literally “Sea of Reeds.” The SEPTUAGINT renders it with *erythra thalassa* (G2261 + G2498), “Red Sea,” a term that had earlier been used by Herodotus (though he applied it more generally to include even the Indian Ocean). As used in the Bible, the name appears to refer to three distinct places.



© Dr. James C. Martin Some identify the Bitter Lakes, pictured here, with the Red (or Reed) Sea, which the Israelites crossed during the exodus out of Egypt.

I. The waters of the exodus. From comparison of Exod. 14 with 15:22, and by noting the poetic parallelism within 15:4, it is clear that the “sea” crossed by the Hebrews in ch. 14 was the Sea of Reeds. The word *sûp* corresponds precisely to Egyptian *p t /pwf(y)*, “papyrus,” and the *yam-sûp* to the Egyptian *p t /pwf*, “papyrus-marshes,” particularly in the NE delta of the NILE (see PAPYRUS). In an ancient Egyptian document, the products of *p t /pwf* are said to come to Pi-Ramessē (or Per-Ramesses;

see RAMESSES), and the phrase is set in parallel with SHIHOR. Shihor is indubitably the northeasternmost stretch of the Pelusiac arm of the Nile, running from just W of the present Suez Canal (roughly the latitude of Tineh) to the MEDITERRANEAN coast in antiquity, but not extant today. Thus, *p t pwf* would be associated with the ancient lakes and marshes corresponding approximately to the SE corner of present Lake Menzaleh and to the region S of it, such as Lake Ballah and its environs southward to the Bitter Lakes. (Some scholars, however, have a different view of the relationship between the Hebrew and Egyptian terms.) This general location on a N–S line due E of the probable site of Rameses near Qantir agrees well with Exod. 10:13, 19. A strong E wind was the means of bringing locusts into Egypt and troubling the PHARAOH at his residence; conversely, after his appeal to MOSES, a strong W wind bore them back eastward into the Sea of Reeds, implying that the latter was E from Rameses. This geographical factor thus supports an identification of the Sea of Reeds of the EXODUS with the area of lakes and marsh already mentioned, and not with the present-day Gulf of Suez. The very name “Sea of Reeds” would suggest waters that bordered on fresh-water marshes, etc., where papyrus and reeds might grow, again not true of the Gulf of Suez and the modern Red Sea.

In any case, the wilderness through which the Hebrews were to go near the *yam-sûp* (Exod. 13:18) was that of SHUR (15:22), this being roughly the N SINAI desert E of the Suez Canal and between the Mediterranean coast and about the latitude of Lake Timsah. This agrees with a Sea of Reeds in the Lake Ballah area, and both locations are, in turn, readily compatible with a possible route of the exodus from Rameses (at Qantir) to SUCCOTH (prob. Tell el-Maskhuta) and then to the wilderness edge, turning back up to Lake Ballah and so across a Sea of Reeds (alternatively, the crossing may have been farther S, such as at the junction of the Great and Little Bitter Lakes). Thence, the Hebrews went S through Shur/Etham toward the W coast of the Sinai peninsula.



The Red Sea.

II. Gulf of Suez. After reaching the wilderness of Shur/Etham (Exod. 15:22; Num. 33:8), the Hebrews in three days (prob. on the third day, our mode of reckoning) reached MARAH, went on to ELIM, and thereafter encamped by the *yam-sûp* (Num. 33:10-11) before proceeding into the Desert of Sin (Exod. 16:1; Num. 33:11) en route to Sinai, which they reached after three more stops (Exod. 17; 19:1-2; cf. Num. 33:12-15). On this reckoning, the *yam-sûp* (of Num. 33:10-11) would be somewhere on the Gulf of Suez coast of Sinai, if Mount Sinai/Horeb be located in the S of that peninsula. Such an application of the name *yam-sûp* to the Gulf of Suez may perhaps be considered as simply an extended use of terminology to include the gulf adjoining the lakes region to the S. (There seems to be no warrant for identifying this *yam-sûp* with the Mediterranean Sea, as this would bring the Hebrews along the forbidden way of the land of the PHILISTINES. To identify it with the Gulf of Aqabah would probably require a Mount Sinai located in MIDIAN to the E of that Gulf, possible but perhaps improbable because it would take the Hebrews across the howling wilderness of et-Tih instead of the wadis of south-central Sinai.) **III. Gulf of Aqabah.** From periods in Hebrew history subsequent to the exodus, it is clear that the term *yam-sûp* could also be applied to the present-day Gulf of AQABAH, along the E coast of the Sinai peninsula. First Kings explicitly locates EZION GEBER—SOLOMON's seaport settlement—beside Eloth (ELATH) on the shore of the *yam-sûp* in the land

of EDOM (1 Ki. 9:26), a location which fits the Gulf of Aqabah but neither that of Suez nor of Lake Ballah. Jeremiah 49:21 alludes to the *yam-sûp* in an oracle on Edom, again probably the Gulf of Aqabah. From this basis, one may work back to occasional references in the Pentateuch. Deuteronomy 1:1 locates the words of Moses “in the desert east of the Jordan—that is, in the Arabah—opposite Suph, between Paran and Tophel, Laban, Hazeroth and Dizahab.” PARAN is the wilderness in the vicinity of KADESH BARNEA (Num. 10:12; 13:26; et al.), and the ARABAH is the S end of the JORDAN Rift Valley, between the Dead Sea and the Gulf of Aqabah. Hence, SUPH is some place in this vicinity, if it is not merely an abbreviation for *yam-sûp*, the Gulf of Aqabah itself.

After dwelling by KADESH BARNEA (Num. 13:26) in the wilderness of Paran (12:16), the Hebrews were commanded to go to the wilderness by the way of the *yam-sûp* (14:25; Deut. 1:40). Thereafter occurred the incident of KORAH, DATHAN, and ABIRAM, who were swallowed up by the earth with their tents (Num. 16), an incident that may have occurred among the mudflats of the Arabah, not so far from the Gulf of Aqabah. Similarly, after the burial of AARON at Mount HOR consequent upon a further sojourn around Kadesh Barnea (20:22—21:3), Israel again went by the way of the *yam-sûp* “to go around Edom” (21:4; cf. Deut. 2:1; Jdg. 11:16), a route that would appear to take them S from Kadesh Barnea to the head of the Gulf of Aqabah as if to go past the southern extremity of Edom and then to by-pass that land northward along its eastern border, and on past MOAB (both nations refusing Israel entry, Num. 20:14-21; Jdg. 11:17).

redeemer. See REDEMPTION.

redemption. A metaphor used in both OT and NT to describe God’s merciful and costly action on behalf of his people (sinful human beings). The basic concept is that of release or freedom on payment of a price, deliverance by a costly method. When used of God’s action, however, the term does not suggest that he paid a price to anyone, but rather that his mercy required his almighty power and involved the greatest

possible depth of suffering. Thus God redeemed ISRAEL from EGYPT by delivering the people from bondage and placing them in a new land (Exod. 6:6; 15:13; Ps. 77:14-15), and he did this by his “mighty hand.” See EXODUS.

Two virtually synonymous verbs are used in the OT doctrine of redemption: *gā al* H1457 and *pādâ* H7009. The basic meaning of the former is fixed in the secular example of BOAZ: NAOMI and RUTH were in need, and it was the right of the next-of-kin to take their needs on himself. The dramatic tension in the book of Ruth centers on the desire of Boaz to play the part of the *gō ēl* (participle of the verb *gā al*), “one who acts as redeemer.” When this word group is used of the Lord, it is pervasively with reference to the exodus (cf. Exod. 6:6; 15:3; Ps. 77:15; Isa. 43:1; 51:10-11). The exodus was itself an act of redemption (e.g., Ps. 74:2; 106:10) and a model for such acts, as well as the basis on which appeal is made to the Lord to redeem (Isa. 43:14-16; 48:20; 63:16; Jer. 31:11). Isaiah 43:3 brings to the fore the price-paying concept: at the exodus the Lord redeemed Israel at the expense of Egypt. Since it was a case either that Israel perish at Egypt’s hand or that Egypt perish in order that Israel go free, the Lord did not hesitate, nor, says Isaiah, would he ever hesitate to pay whatever price Israel’s redemption demanded: *at all costs* he will redeem a people for himself.

The verb *pādâ* is virtually synonymous. In its secular use it is entirely given over to express ransom-price (e.g., Lev. 27:27; Num. 18:15-17; Ps. 49:7). When it is used of the Lord’s ransoming work, thirteen out of the thirty-nine references allude to the exodus (e.g., Deut. 9:26; 2 Sam. 7:23; Neh. 1:10). Three references speak specifically of the FORGIVENESS of sins (Deut. 21:8; Ps. 130:8; Isa. 1:27). Insofar, then, as the two verbs cover the same area of meaning, it is that redemption demands the payment of an equivalent price; insofar as they differ, perhaps it can be said that *pādâ* concentrates on price and payment, while *gā al* also points with emphasis to the person of the redeemer as the closest of kin.

To appreciate the NT theme of redemption, the position of human beings as slaves of SIN must be assumed (Jn. 8:33-34). Thus they must be set free in order to become the liberated servants of the Lord. “For even the Son of Man did not come to be served, but to serve, and to give his

life as a ransom for many” (Mk. 10:45). Here again the use of the metaphor of ransom does not require that the question, “To whom was the ransom paid?” be answered. The emphasis is on costly sacrifice, the giving of a life.

PAUL wrote of “the redemption that came by Christ Jesus” (Rom. 3:24) and claimed that in Christ “we have redemption through his blood” (Eph. 1:7). PETER wrote that “it was not with perishable things...that you were redeemed...but with the precious blood of Christ” (1 Pet. 1:18-19; cf. Heb. 9:12, 15; Rev. 5:9-10). This redemption paid for by the costly sacrifice of the life of Jesus is a completed act as far as God is concerned. But the results of the redemption as far as we are concerned are experienced in part now and in full at the beginning of the new age, following the Last Judgment. There is real freedom from the guilt and power of sin now as well as a freedom to love and serve God (Gal. 5:1, 13); but the final freedom from this mortal body and the principle of sin within it will only be known at the resurrection of the dead (Lk. 21:27-28; Rom. 8:23; Eph. 4:30).

reed. See PLANTS; WEIGHTS AND MEASURES.

Reeds, Sea of. See RED SEA.

Reelaiah. ree’uh-lay’uh (Heb. *rē’ēlāyâ* H8305, derivation uncertain). An Israelite mentioned among leading individuals who returned from BABYLON with ZERUBBABEL (Ezra 2:2; called “Raamiah” in Neh. 7:7).

refiner. See OCCUPATIONS AND PROFESSIONS (under *coppersmith, craftsman, goldsmith, silversmith*).

refuge. This English term, which is especially common in the book of Psalms, is used to render a variety of Hebrew words (Ps. 14:6 et al.). These terms express security from danger, such as is found in a shelter

during a storm. God is the shelter of the pious (Ps. 104:18; Isa. 4:6). Some nouns that mean “tower,” “stronghold,” and so on are used figuratively for “refuge” (e.g., Ps. 9:9). See also CITIES OF REFUGE.

Regem. ree’guhm (Heb. *regem* H8084, perhaps “friend” “voice” [i.e., of God]). Son of Jahdai and apparently a descendant of JUDAH in the line of CALEB (1 Chon 2:47). See comments under JAHDAI.

Regem-Melech. ree’guhm-mee’lik (Heb. *regem melek* H8085, perhaps “friend of the king” or “[the god] Milk has spoken”). TNIV Regem-Melek. An Israelite leader who, with SHAREZER, was sent by the people of BETHEL to the temple priests to inquire regarding the propriety of continuing to fast in commemoration of the destruction of the TEMPLE (Zech. 7:2). There is uncertainty as to whether a personal name or a title (“the king’s friend” applied to Sharezer?) is intended. Some scholars emend the text.

regeneration. The biblical doctrine of the new birth, referring to a radical spiritual renewal. Though the Greek word *palingenesia* G4098 is actually used only twice in the NT (Matt. 19:28 [here referring to the eschatological renewal of the world]; Tit. 3:5), various other passages refer to the same concept. Related expressions are “to be born again” (Jn. 3:3, 5, 7), “to be born of God” (1:13; 1 Jn. 3:9), “to make alive” (Eph. 2:1, 5), and “renewal” (Rom. 12:2; Tit. 3:5).



© Dr. James C. Martin This *mikveh*, uncovered at the S end of the temple mount, was used for purification rites in Jewish ceremonies. Ceremonial cleansing or washing, a key symbolic act in the ritual of the OT, formed part of the background for the theological idea of regeneration in the NT.

Regeneration is, therefore, the spiritual change wrought in people's hearts by an act of God in which their inherently sinful nature is changed and by which they are enabled to respond to God in FAITH. This definition grows out of the nature of human sinfulness. As long as people are in sin, they cannot believe in God. If they are to believe, they will do so only after God has initiated a change by which they may be released from the bondage of their will to sin. Regeneration is that act of God by which a person is thus released and by which he or she may exercise the dispositions of a freed nature.

Regeneration is, therefore, an act of God through the immediate agency of the HOLY SPIRIT operative in human beings (Col. 2:13), originating in them a new dimension of moral life, a resurrection to new life in Christ. This new life is not merely a neutral state arising out of FORGIVENESS of sin, but a positive implantation of Christ's righteousness by which a sinner is quickened (Jn. 5:21), begotten (1 Jn. 5:1), made a new creation (2 Cor. 5:17), and given a new life (Rom. 6:4).

Regeneration involves an illumination of the mind, a change in the will, and a renewed nature. It extends to the total human nature, irrevocably altering our governing disposition, and restoring us to a true experiential knowledge in Christ. It is a partaking of the divine nature (2 Pet. 1:4), a principle of spiritual life having been implanted in the heart. The efficient cause of regeneration is God himself (1 Jn. 3:9) acting in love through mercy (Eph. 2:4-5) to secure new life in the sinner through

the instrument of his Word (1 Pet. 1:23). In regeneration, the soul is both passive and active: passive while it is still in bondage to sin and active when it is released. The regenerating work of the Holy Spirit is not conditioned by a prior acquiescence of the soul, but when the soul is released from sin, regenerated, it voluntarily and spontaneously turns toward God in fellowship.

Rehabiah. ree'huh-bi'uh (Heb. *rē abyâ* H8152 and *rē abyāhû* H8153, "Yahweh has made wide" [i.e., has been generous]). Son of ELIEZER, grandson of MOSES, and ancestor of a leading LEVITE family (1 Chr. 23:17; 24:21; 26:25).

Rehob (person). ree'hob (Heb. *rē ōb* H8150, possibly related to a root meaning "to be wide"). (1) Father of HADADEZER king of ZOBAB, whom DAVID defeated at the EUPHRATES (2 Sam. 8:3, 12). Some have taken the expression "son of Rehob" to indicate that Hadadezer was from BETH REHOB (cf. 10:6), suggesting that he united this town and Zobah under his rule. See also REHOB (PLACE) #1.

(2) One of the LEVITES who signed the covenant of NEHEMIAH (Neh. 10:11).

Rehob (place). ree'hob (Heb. *rē ōb* H8149, "broad place, open plaza"). (1) A town or district at the N end of the JORDAN Valley marking the limit of the journey of the Israelite spies (Num. 13:21). During the reign of DAVID it was one of the ARAMEAN strongholds that sent forces to the aid of AMMON (2 Sam. 10:8; called BETH REHOB in v. 6; cf. Jdg. 18:28). Its exact location is unknown.

(2) A town on the N border of ASHER, listed between ABDON and HAMMON (Josh. 19:28). Its location is uncertain, but some identify it with Tell el-Balat, some 12 mi. (19 km.) SE of TYRE; another possibility is Tell el-Rahb, 4 mi. (6 km.) farther to the SE. Other scholars believe that this Rehob is the same as #3 below.

(3) A town on the S border of Asher, listed after APHEK (Josh. 19:30); it was one of the LEVITICAL CITIES assigned to the descendants of GERSHON (21:31; 1 Chr. 6:75 [Heb. 6:60]). However, the people of Asher were unable to drive the Canaanite inhabitants out of the city (Jdg. 1:31). A town by the name of Rahabu is mentioned beside DOR in a list of RAMSES II, and therefore many believe this Rehob should be located in the southern plain of ACCO. It is probably to be identified with Tell el-Bir el-Gharbi (also T. Berweh and T. Bira), some 6 mi. (10 km.) ESE of Acco.

Rehoboam. ree'huh-boh'uhm (Heb. *rē ab ʿām* H8154, possibly “the people have become extended” or “the [divine] kinsman has been generous”; Gk. *Rhoboam* G4850). KJV NT Roboam. Son of SOLOMON and first king of JUDAH after the division of the kingdom (1 Ki. 11:43—12:27; 14:21—15:6; 2 Chr. 9:31—12:16). Rehoboam's mother was NAAMAH, an Ammonitess (1 Ki. 14:21; see AMMON). He was forty-one when he began to reign (c. 930 B.C.). He chose SHECHEM as the site of his inauguration.

Solomon's wild extravagances and his vain ambition to make ISRAEL the world power of his day had led him to set up a tremendously expensive capital and a very elaborate harem. The importation of so many pagan women for his HAREM resulted in a spiritual debacle in Israel. The luxuries of his palace and the expenses of his diplomatic corps and of his vast building program resulted in burdensome taxation. The northern tribes turned for leadership to JEROBOAM, to whom God had revealed that he was to rule ten of the tribes (1 Ki. 11:26-40). When the coronation had been set, Jeroboam was called home from Egypt, and through him an appeal was made to Rehoboam for easier taxes. The latter, however, heeding the advice of young men, refused to heed the appeal, with the result that Israel rebelled against him. When ADORAM was sent to collect the tribute, he was killed, and Rehoboam fled to JERUSALEM (12:16-19). Jeroboam was then made king of the ten northern tribes. Rehoboam raised an army from JUDAH and BENJAMIN, but was forbidden by God to attack (12:20-24). Jeroboam then fortified Shechem and Peniel, instituted pagan rites, and waged a relentless struggle against Rehoboam (12:25-28; 14:29-30).

Rehoboam set to work to make his realm strong. Pagan high places were set up and shrines throughout the land allowed abominable practices to be observed among the people (1 Ki. 14:22-24). After being dissuaded from attacking Israel, Rehoboam began to strengthen his land. He fortified BETHLEHEM, GATH, LACHISH, HEBRON, and other cities and made them ready to endure a siege by enemy forces. He gave refuge to priests and Levites whom Jeroboam had driven from Israel, and they brought wisdom and strength to his realm (2 Chr. 11:5-17). The fortified cities were captured by King SHISHAK of Egypt. It is possible that Shishak's invasion resulted from Jeroboam's influence in Egypt, where he had fled to escape Solomon's wrath (1 Ki. 11:40). Inscriptions in the temple at Karnak name 180 towns captured by Shishak, many of them in the northern kingdom.

Rehoboam seems to have inherited his father's love for luxury and show, for he gathered a substantial harem and reared a large family (2 Chr. 11:18-23). He had eighteen wives and sixty concubines. He was not content with fortifying his land but spent large sums on ornate places of worship. When Rehoboam died (c. 913 B.C.), he was succeeded by his son ABIJAH.

Rehoboth. ri-hoh'both (Heb. *rē ōbôt* H8151, "broad places"). (1) A well dug by ISAAC after his troubles with ABIMELECH and the herdsmen of GERAR (Gen. 26:22). The PHILISTINES had filled in the old well so that Isaac's servants had to dig new ones. But the herdsmen of Gerar claimed the first two for themselves (vv. 20-21). When a third one was uncontested, Isaac named it "Rehoboth," saying, "Now the LORD has given us room and we will flourish in the land" (v. 22). This Rehoboth has often been identified with modern Ruḥaibeh, c. 22 mi. (35 km.) SW of BEERSHEBA, though the narrative suggests a site farther N, between Gerar and Beersheba.

(2) The hometown of SHAUL, an early Edomite king (Gen. 36:37; 1 Chr. 1:48). The text names it *rē ōbôt hannāhār*, "Rehoboth of the river," and since EUPHRATES is sometimes referred to as "the River" (e.g., Deut. 11:24; Josh. 24:3), the phrase can be translated "Rehoboth on the Euphrates"

(cf. NRSV). If this is correct, the place in view may be modern Raḥba, S of the mouth of the Khabur (HABOR), a tributary of the Euphrates in N SYRIA. More likely, however, the site should be looked for in EDOM, in which case the river in question may be Wadi er-Riḥab (just S of the Edom-Moab border), leading to a possible identification of Rehoboth with modern Khirbet ʿAin Riḥab.

Rehoboth Ir. ri-hoh ʾboth-ihrʾ (Heb. *rē ōbōt ʿîr* H8155, “broad places of the city,” i.e., city squares or plazas). A city built by NIMROD in ASSYRIA (Gen. 10:11). Alternatively, it may have been built by ASSHUR, as indicated by the KJV rendering, “Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth” (cf. also NJPS). Because no such place is known from Assyrian sources, most interpreters believe the reference is to an area within (or in the environs of) NINEVEH. Thus, instead of “Nineveh and Rehoboth Ir,” the words should probably be translated, “Nineveh with its city squares” (NIV mg.) or the like. It has also been suggested that *rē ōbōt ʿîr* is an epithet, so that the words should possibly be rendered, “Nineveh, the broad [*or* broadest] city,” or “Nineveh, the city of open streets.”

Rehum. reeʾhuhm (Heb. *rē ûm* H8156, possibly “[God has been] compassionate”). (1) An Israelite mentioned among leading individuals who returned from BABYLON with ZERUBBABEL (Ezra 2:2; called NEHUM in Neh. 7:7). See also #4 below.

(2) A Persian officer who coauthored a letter to King ARTAXERXES opposing the rebuilding of the Jerusalem TEMPLE (Ezra 4:7-16). When a favorable reply came (vv. 17-22), Rehum, Shimshai, and their associates “went immediately to the Jews in Jerusalem and compelled them by force to stop” (v. 23). The NIV refers to him as “commanding officer,” but the Aramaic phrase probably indicates a civil rather than military position; some think he may have been the governor of SAMARIA.

(3) Son of Bani; he was in charge of some of the LEVITES who helped NEHEMIAH repair the wall of JERUSALEM (Neh. 3:17).

(4) One of the leaders of the people who sealed the covenant of Nehemiah (Neh. 10:25). Some connect this Rehum with #1 above.

(5) One of the priestly leaders who returned with Zerubbabel (Neh. 12:3). Some scholars believe that here the name should be emended to HARIM (cf. v. 15).

Rei. ree'î (Heb. *rē ʿî* H8298, possibly “friendly”). One of the supporters of SOLOMON at the time ADONIJAH attempted to secure the throne of DAVID (1 Ki. 1:8). He may have been an officer in the royal guard. Some scholars emend the text to read “Shimei and his friends” (following the Lucianic recension of the SEPTUAGINT).

reins. See KIDNEY.

Rekab, Rekabite. TNIV forms of RECAB, RECABITE.

Rekah. TNIV form of RECAH.

Rekem (person). ree'kuhm (Heb. *reqem* H8390, meaning uncertain). (1) One of five kings of MIDIAN killed by the Israelites in a battle on the plains of MOAB (Num. 31:8; Josh. 13:21). See REBA. Some scholars think that the name Rekem may indicate a place rather than (or in addition to) a person, and JOSEPHUS says that it was in fact the ancient name of PETRA in Edomite territory (*Ant.* 4.7.1 §161).

(2) Son of HEBRON and descendant of JUDAH in the line of CALEB (1 Chr. 2:43-44).

(3) Son of Peresh (or of Sheresh), grandson of MAKIR, and great-grandson of MANASSEH (1 Chr. 7:16 NRSV, NJPS). The KJV, NIV, and other translations, without good reason, render this name according to its pausal form, “Rakem.”

Rekem (place). ree'kuhm (Heb. *reqem* H8389, meaning uncertain). A town within the tribal territory of BENJAMIN (Josh. 18:27). It was probably a short distance NW of JERUSALEM, but its location is unknown. This town is to be distinguished from Rekem in EDOM; see REKEM (PERSON) #1.

religion. The Latin verb *religare* means “to hold back, restrain.” It came to be applied to the services and ritual and rules by which faith in and devotion to deity were expressed. In the OT there is no word that corresponds precisely to English “religion.” FEAR (Ps. 2:11; Prov. 1:7) and WORSHIP (Deut. 4:19; 29:26; Ps. 5:7; 29:2) of God refer primarily to attitudes of the mind and acts of adoration, rather than to a ritual. In the NT, “religion” renders Greek *thrēskeia* G2579 (adj. *thrēskos* G2580, “religious”), referring to the outward expression as well as the content of faith. JAMES makes a distinction between the sham and the reality of religious expression (Jas. 1:26-27). PAUL was loyal to his Hebrew religion before being converted (Acts 26:1-5). The KJV uses “the Jews’ religion” for Greek *Ioudaismos* G2682, “Judaism” (Gal. 1:13-14), and “religious” for a word better rendered “devout” (middle ptc. of *sebō* G4936, Acts 13:43).

Remaliah. rem'uh-li'uh (Heb. *rēmalyāhû* H8248, perhaps “Yahweh has adorned” or “Yahweh, be exalted!”). Father of PEKAH, who was one of the last kings of Israel (2 Ki. 15:25 et al.).

Remeth. ree'mith (Heb. *remet* H8255, possibly variant of *rā môt* H8030, “heights”). A border town in the tribal territory of ISSACHAR (Josh. 19:21). It is probably identical with Ramoth (1 Chr. 6:73) and Jarmuth (Josh. 21:29). See RAMOTH (PLACE) #3.

remission (of sins). See FORGIVENESS.

Remmon. Remmon. See RIMMON (PLACE) #1.

Remmon-methoar. See RIMMON (PLACE) #2.

remnant. The common notion of “something left over” occurs in the Bible with some frequency in a variety of contexts, including its application to political divisions and social groupings within Israel (e.g., “the rest of the populace” who were left in the city of Jerusalem after the capture of the city by NEBUCHADNEZZAR, 2 Ki. 25:11). The shift from these uses to the theological meaning is easy to understand. Such a concept is of prime interest. The judgment of God upon a remnant, or, contrariwise, the manifestation of grace to them, shows how history and theology are intertwined. An example of a pertinent text is Mic. 5:3, which states: “Therefore Israel will be abandoned / until the time when she who is in labor gives birth / and the rest [Heb. *yeter* H3856] of his brothers return / to join the Israelites.” Thus the term came to be applied specifically to the spiritual kernel of the nation who would survive God’s judgment and become the germ of the new people of God. Thus MICAH saw the returning glory of Israel (Mic. 2:12; 5:7). ZEPHANIAH saw the triumph of this remnant (Zeph. 2:4-7), and so did ZECHARIAH (Zech. 8:1-8). Isaiah named a son SHEAR-JASHUB, which means “a remnant returns” (Isa. 7:3). The apostle PAUL highlighted this concept to explain that the true Israel consists of those who believe (Rom. 9:23-30; 11:5).

Remphan. See REPHAN.

rending of garments. See MOURNING.

repentance. The act or process of changing one’s mind, of turning the course of one’s life (esp. toward God) is encountered repeatedly in both OT and NT. It is expressed in Hebrew primarily by the verbs *nā am*

H5714 (niphal), “to regret, be sorry,” and *šûb H8740*, “to return.” In Greek it is represented almost always by the verb *metanoeō G3566*, “to change one’s mind,” and its cognate noun *metanoia G3567*. In the KJV OT, God himself is described as repenting (Exod. 32:14; 1 Sam. 15:11; Jon. 3:9-10; 4:2), but in the sense that he changed his attitude toward people because of a change within the people. God as perfect Deity does not change in his essential nature; but because he is in relationship with people who do change, he himself changes his relation and attitude from WRATH to MERCY and from blessing to judgment, as the occasion requires. There is of course no suggestion of change from worse to better or bad to good. In contrast, human repentance is a change for the better and is a conscious turning from evil or disobedience or sin or idolatry to the living God (2 Ki. 17:13; Isa. 19:22; Jer. 3:12, 14, 22; Jon. 3:10).

In the NT repentance and FAITH are the two sides of one coin (Acts 20:21). They are a response to GRACE. Jesus preached the need for the Jews to repent (Matt. 4:17), and required his apostles/disciples to preach repentance to Jews and Gentiles (Lk. 24:47; Acts 2:38; 17:30). Repentance is a profound change of mind involving the changing of the direction of life from that of self-centeredness or sin-centeredness to God- or Christ-centeredness. God’s forgiveness is available only to those who are repentant, for only they can receive it. The positive side of repentance is CONVERSION, the actual turning to God for grace.

Rephael. ref’ay-uhl (Heb. *rēpā ēl H8330*, “God has healed”). Son of Shemaiah, grandson of OBED-EDOM, and a gatekeeper from the Korahites (1 Chr. 26:7; cf. v. 1). See KORAH. Rephael and his brothers are described as “leaders in their father’s family because they were very capable men” (v. 6).

Rephah. ree’fuh (Heb. *repa H8338*, perhaps “abundance”). Son (or descendant) of EPHRAIM (1 Chr. 7:25). His precise place in the genealogy is not clear, and the name Rephah does not occur in the parallel list (Num. 26:35-36).

Rephaiah. ri-fay'yuh (Heb. *rēpāyâ* H8341, “Yahweh has healed”). (1) A descendant of DAVID through JEHOIACHIN and ZERUBBABEL (1 Chr. 3:21). The Hebrew text is difficult. Some believe that Rephaiah was the son of Hananiah; others, the son of Jeshaiiah (cf. NRSV and NJPS, following the LXX).

(2) Son of Ishi and descendant of SIMEON during the reign of HEZEKIAH; Rephaiah and his brothers led 500 Simeonites in an invasion of “the hill country of Seir” (1 Chr. 4:42).

(3) Son of Tola and grandson of ISSACHAR, described as head of family (1 Chr. 7:2).

(4) Son of Binea and descendant of King SAUL through JONATHAN (1 Chr. 9:43); the shorter form RAPHAH is used in the parallel genealogy (9:43).

(5) Son of Hur; he ruled “a half-district of Jerusalem” and was in charge of repairing a section of the city wall near the BROAD WALL (Neh. 3:9).

Rephaim. See REPHAITES.



© Dr. James C. Martin General view of the Valley of Rephaim (looking SW). David defended his kingship against the Philistines who came up this valley twice after the death of King Saul.

Rephaim, Valley of. ref'ay-im (Heb. *rēpā îm* H8329; for meaning, see **REPHAITE**). A basin SW of **JERUSALEM** whose N end marked the N boundary of the tribe of **JUDAH** and the S boundary of the tribe of **BENJAMIN** (Josh. 15:8; 18:16). This area is today called simply the *Baq'a* or “valley” and constitutes a suburb of Jerusalem. After **DAVID** captured Jerusalem and the **PHILISTINES** heard about his being anointed king, they camped in the Valley of Rephaim anticipating an attack on the new capital of Israel (2 Sam. 5:17-21). David took up the challenge and defeated the Philistines at **BAAL PERAZIM**. The Philistines prepared a second attack, but this time David routed them with an attack from the E on their rear guard (2 Sam. 5:22-25; the account of these two episodes is expanded in 1 Chr. 11:15-19 and 14:10-17). The seventh and last mention of the Valley of Rephaim is in Isa. 17:5. The Bible records no reason that this valley should be named after the early inhabitants of **CANAAN** whom the Israelites thought to be **GIANTS** (cf. Gen. 14:5; 15:20; Josh. 17:15). One can only guess that the people called “Rephaim” (**REPHAITES**) lived in the vicinity of this valley.

Rephaite. ref'ay-its (Heb. *rēpā îm* H8328, often with the definite article, meaning possibly “the healers” or “the weak”). The Hebrew form *rēpā îm*, evidently the plural of *rāpā* or perhaps *rāpâ* (see **RAPHA** #3), is transliterated by the KJV as “Rephaim” when it refers to the valley of that name (see **REPHAIM, VALLEY OF**) but as the superfluous plural “Rephaims” on two occasions (Gen. 14:5; 15:20); elsewhere, the KJV translates “giants.” The NRSV and other versions transliterate “Rephaim” throughout. The NIV uses the more natural English form “Rephaite” when the term designates a people group, but preserves “Rephaim” when the reference is to the valley.

There is a term that has the same form (*rēpā îm* H8327, possibly “shades”) but that probably should be regarded as a distinct word (these terms may be related, though the etymology is disputed). This second word denotes the inhabitants of the netherworld in the OT (esp. in poetic and wisdom literature) and in some extrabiblical texts. The most

that can be said with certainty about this use of *Rephaim* is that the Israelites applied the term to people who were dead and gone (cf. Ps. 88:10; Prov. 2:18; Isa. 26:14; et al.).

Whatever the connection between these terms, the people group known as Rephaites were inhabitants of TRANSJORDAN in pre-Israelite times. The Moabites called them EMITES, while the Ammonites referred to them as ZAMZUMMITES (Deut. 2:11, 20). They were subdued by KEDORLAOMER c. 2000 B.C. in ASHTEROTH KARNAIM (Gen. 14:5). The Rephaites were one of ten ethnic groups whose lands God promised to ABRAHAM (Gen. 15:20). This promise, apparently, was later qualified to exclude that portion of their land that had been taken over by MOAB and AMMON (Deut. 2:9-12, 19-21), and thus it came to designate specifically the Rephaite holdings in GILEAD and the whole of Bashan (Deut. 3:13), but also the forest of Ephraim (Josh. 17:15). OG, king of Bashan, who reigned in Ashtaroth and Edrei and who was defeated by MOSES, was the last survivor of the remnant of the Rephaites (Josh. 12:4; 13:12).

According to Deut. 2:10-11, the Rephaites were “strong and numerous, and as tall as the Anakites” (see ANAK). The name is also applied to GIANTS among the PHILISTINES who fought against DAVID and his mighty warriors along their disputed border at both GEZER (1 Chr. 20:4) and GATH (vv. 6, 8). In the latter two verses (as in 2 Sam. 21:16-22), they are described as descendants of “the Raphah” (so NJPS; the NIV has “Rapha”; KJV, “the giant”; NRSV, “the giants”). The relationship between the ethnic Rephaites and these Philistine warriors is debated; perhaps the latter were not precisely “descendants” but rather “devotees” of a deity named Rapha.

Rephan. ref’uhn (Gk. *Rhaiphan* G4818, variants *Rhemphan*, *Rhompham*, etc., meaning uncertain). KJV Remphan; NASB Rompha. The name of an astral deity mentioned in Acts 7:43, which cites the SEPTUAGINT translation of Amos 5:26. In the latter, the MT has *kiyyûn* H3962, which may represent the Akkadian word *kayamānu*, a term applied to Saturn (see KAIWAN). Some have speculated that the Hebrew scribes substituted the vowels of *šiqqûš* H9199 (“a detested thing”) for those of the Akkadian

word to reflect the detestability of the pagan god. How the LXX came to have the unexpected *Rhaiphan* is uncertain. It may be the result of a mistaken transliteration of the Hebrew or it may be a form of Repa, a late Egyptian name for the god of the planet Saturn.

Rephidim. ref'i-dim (Heb. *rēpîdîm* H8340, prob. “camping [places]”). A stop in the wilderness wanderings of the Israelites (Exod. 17:1, 8; 19:2; Num. 33:14-15). On the basis of the traditional Mount SINAI, near the S end of the peninsula formed by the gulfs of Suez and Aqabah, Rephidim might be the Wadi Feiran (cf. PARAN) or the Wadi Rufaid. At Rephidim the Israelites rebelled against MOSES because there was no water to drink. God instructed Moses to strike the rock. He did, and water came forth (v. 6). Because of the attitude of the people, Moses named the place MASSAH and MERIBAH, meaning “testing” and “contention” (17:7). It was also at Rephidim that AMALEK fought with Israel (Exod. 17:8-15).

reprobate. This adjective, meaning “corrupt” or “depraved,” is seldom if ever used in modern Bible versions. The KJV uses it once in the OT (but in the archaic sense “rejected,” with reference to silver, Jer. 6:30), and three times in the NT (Rom. 1:28; 2 Tim. 3:8; Tit. 1:16); the noun “reprobates” occurs three times in one passage (2 Cor. 13:5-7). In all the NT passages, the Greek word is *adokimos* G99 (which also appears in 1 Cor. 9:27 and Heb. 6:8, the latter passage referring to “worthless” land). Its basic meaning seems to be “not standing the test, and so rejected.”

reptile. See ANIMALS.

Resen. ree'suhn (Heb. *resen* H8271, possibly from Assyrian *rēš ēni*, “head of spring”). A city in ASSYRIA said to have been “between Nineveh and Calah” and to have been built by NIMROD (Gen. 10:11-12; the Hebrew text can be understood to mean that the builder was ASSHUR [cf. KJV and NJPS]). It is unclear whether the description “that is the great city” (v.

12b) refers to Resen, or to NINEVEH, or (most likely) to CALAH. No city of suitable prominence has been identified in this area, and some scholars have thought Resen corresponds to one of several Assyrian places referred to as Resh-eni (“fountain head”). Others have identified Resen with modern Selamiyeh, less than 3 mi. (5 km.) NW of Nimrud, which seems more plausible. Still others consider Resen not a place name as such, but rather a parenthetical description of some impressive water installation or military construction.

reservoir. A place for the storage of WATER. This English term is used occasionally by modern versions (e.g., Isa. 22:11). The general climate of PALESTINE made it necessary to devise ways of preserving the water supply through the dry months from May through September. The rocky terrain provided convenient opportunity for water storage with minimal effort. The rain or spring water was channeled into these storage facilities (see CISTERN), and with care it could be kept palatable for a considerable time. An adequate supply of water was vital at all times, especially during siege (cf. 2 Chr. 32:3, 4). See also POOL.

resh. reysh (from late Heb. *rêš*, “head”). The twentieth letter of the Hebrew alphabet (ר), with a numerical value of 200. It is named for the shape of the letter, which in its older form resembled a human head. Its sound corresponds roughly to that of English *r*, although in some traditions it has a uvular pronunciation.

Resheph (deity). ree’shif. Also Rashaph, Rasaph. A deity worshipped through most of the ANE and associated with pestilence, death, and the underworld. The very ancient documents discovered in EBLA show that Resheph was a prominent deity as early as the third millennium B.C., for one of the city gates was given his name. Much pertinent information comes from EGYPT, where Rephesh was a minor deity related to war and healing. In Ugarit (RAS SHAMRA), Resheph was more prominent and was represented both as a god of plague and as a benevolent deity. The

Hebrew word *rešep* H8404, meaning “flame” or the like (Job 5:7; Ps. 76:3; 78:48; Cant. 8:6), and possibly by extension “pestilence” (Deut. 32:24; Hab. 3:5), possibly derives from the name of this god.

Resheph (person). ree´shif (Heb. *rešep* H8405, possibly “flame”). Son of Rephah and descendant of EPHRAIM (1 Chr. 7:25). The MT (lit., “and Rephah his son and Resheph and Telah his son”) could be interpreted to mean that both Rephah and Resheph were sons of BERIAH, the son of Ephraim (vv. 23-24), but most modern versions insert “his son” after “Resheph” (following a few Heb. MSS and the Lucianic recension of the LXX). In any case, the specific connection of the names in v. 25 to the Ephraimite genealogy is unclear.

resin, gum resin. See PLANTS.

rest. A word of frequent occurrence in the Bible, in both Testaments. It is used of God, who “rested from all his work” (Gen. 2:2). God commanded that the seventh day, the SABBATH, was to be one of rest (Exod. 16:23; 31:15) and that the land was to have its rest every seventh year (Lev. 25:4). God promised rest to the Israelites in the land of Canaan (Deut. 12:9). The word is sometimes used in the sense of trust and reliance (2 Chr. 14:11). Christ offers rest of soul to those who come to him (Matt. 11:28). Hebrews 4 says that God offers to his people a rest not enjoyed by those who died in the wilderness.

restoration. The act of bringing back to a former state. This term is especially applied to the period of Hebrew history following the EXILE. The time covered by the restoration of the Israelites may be said to begin about 515 B.C. and end with the time of MALACHI, about 450 B.C. Once the edict of CYRUS, proclaimed in 538, had given official permission for expatriate groups in BABYLON to return to their homelands and renew the pattern of their former ways of life, those members of the captive Jewish

population who had caught the vision of a new existence in JUDEA along theocratic lines, as indicated by EZEKIEL, were not slow to begin the arduous journey back to the desolated homeland. As the prophecies of HAGGAI and ZECHARIAH make plain, the initial enthusiasm which the returned exiles had manifested for the rebuilding of the ruined TEMPLE became dissipated at a comparatively early period. The most that the inhabitants of Jerusalem were apparently willing or able to do was the reconstruction of their own houses in the city. However, the situation was remedied by the timely intervention of Haggai and Zechariah in the year 520, and five years later the successor to the temple of Solomon was dedicated amid scenes of great rejoicing.

resurrection. The divine miracle of restoring a deceased person to life in BODY and SOUL, either to temporal life, as was the case with LAZARUS (Jn. 11), or more properly to eternal, glorified life, to which CHRIST was raised and to which those who are his will be raised at his return. Scripture also teaches a resurrection to eternal punishment in body and soul of those who lived and died without Christ (Matt. 10:28; Jn. 5:28-29; Acts 24:15; see ESCHATOLOGY). When the word *resurrection* is qualified, as a rule the expression “the resurrection of [or from] the dead” is used (Matt. 22:31; Lk. 20:37; Acts 4:2; 17:32; 23:6; 24:21; 26:23; 1 Cor. 15:12-13). The resurrection of believers is sometimes called “the resurrection of the righteous” (Lk. 14:14; Acts 24:15) or “the resurrection of life” (Jn. 5:29 NRSV); that of the unbelievers, “the resurrection of condemnation” (Jn. 5:29 NRSV) or “of the unrighteous” (Acts 24:15 NRSV). The expression “resurrection of the body,” frequently used in the church creeds, is based on Scripture (cf. Matt. 27:52; Rom. 8:11; 1 Cor. 15:35, 42-44; Phil. 3:21). The Bible does not speak of an abstract “immortality of the soul,” but rather of the REDEMPTION of human beings in their whole complex personality, both body and soul.

In the OT the most explicit passage on the resurrection is Dan. 12:2, which clearly predicts the resurrection and eternal judgment of those who have died. Almost equally explicit is Isa. 26:19. In its context, this verse is parallel to vv. 11-15. In them the voice of God’s people is heard, repeating his promises and looking forward to their fulfillment; in v. 19

the voice of the Lord responds, affirming the hope that lies before his distressed people, confirming the conviction that they will rise again. The reference to “dew” is added by way of explanation: dew had a wide metaphorical use, picturing the heavenly contribution to earthly well-being. The dead wait in the dust until God’s life-giving, reviving dew falls on them and brings them to life. Again, Isa. 25:8 is explicit in its affirmation that in the DAY OF THE LORD, even DEATH itself will disappear to be seen no more. The meaning of Job 19:23-27 is much disputed and the Hebrew text is not at all easy to translate, yet a case can undoubtedly be made out for an interpretative translation along the following lines: “Though, after my skin (i.e., my present life, wasting away with disease), they destroy this (body), yet from (the vantage point of) my flesh I shall see God.”

In the PROVIDENCE of God, revelation is a matter of progress rather than full clarity all at once. The Lord educated his people from truth to truth, as any careful teacher does. Each age was given sufficient light for its own needs so as to enjoy spiritual life and fellowship with God. The full revelation of immortality awaited the advent of our Lord and Savior who “brought life and immortality to light through the gospel” (2 Tim. 1:10).

In the NT the word for “resurrection,” *anastasis* G414, signifies the arising to life of a dead body. In secular Greek the word may refer to any act of rising up or sitting up; but the theological interpretation of the word in the NT does not depend only on its literal meaning but also on the contexts in which it is found. The doctrine of resurrection is stated clearly in its simplest form in PAUL’s words before the Roman law court presided over by FELIX: “There will be a resurrection of both the righteous and the wicked” (Acts 24:15). The most detailed statement of the doctrine of twofold resurrection is found in Rev. 20:4-15.

In the words of Jesus, the only clear allusion to a twofold resurrection is found in Jn. 5:25, 28-29. It must be remembered that John shares the cosmic perspective according to which the eschatological complex began with the INCARNATION (see 1 Jn. 2:18). In Jn. 5:25 Jesus refers to the fact that he “now” exercises his power to raise the dead selectively, “those who hear will live.” (Compare the resurrection of LAZARUS, Jn. 11, and of the son of the widow of NAIN, Lk. 7:11-17, as well as Matt. 27:50-53.)

John 5:28-29 refers to the future and alludes to the distinction made in Dan. 12:2, which John develops in Rev. 20:4-15.

Some see in 1 Thess. 4:16-17 an implication that the dead who are not “in Christ” will not be raised at the same time as the redeemed. This is possibly also the implication of 1 Cor. 15:20-28. John 5:28-29 bases the resurrection of the dead firmly on the power of Christ as exhibited in his own resurrection (see RESURRECTION OF JESUS CHRIST), and states the substance of the later pronouncement before Felix (Acts 24:15). By the power of Christ all the dead will be raised.

With 1 Cor. 15:23-24 Paul gives an enumeration of three “orders” of resurrection, one of which, the resurrection of Christ, is past. (1) Christ the firstfruits. (2) “Those who belong to him.” This second “order” of resurrection is said to take place “when he comes.” (3) “Then the end will come.” The “end” in this context follows the resurrection of those who are Christ’s. It includes the time when Christ “reigns” and subdues all his enemies. The last enemy, death itself, is to be subdued. This must be regarded as taking place when all the rest of the dead without exception stand before the Great White Throne (Rev. 20:12-15). This final subduing of death is Paul’s third “order” of resurrection. Since Paul’s first “order” is the resurrection of Christ, it is obvious that Paul’s second and third “orders” of resurrection coincide with John’s future “first resurrection” and his resurrection of “the rest of the dead” (Rev. 20:4-15).

resurrection of Jesus Christ. Although no one was present at the moment of the resurrection of Jesus of Nazareth, the disciples witnessed the appearance of the resurrected Jesus, and they also saw the empty tomb. In the NT there are six accounts of these events. Each of the four Gospels contains an account (Matt. 28; Mk. 16; Lk. 24; Jn. 20-21), and there are two others (Acts 1:1-11; 1 Cor. 15:1-11).

I. The narratives. The brief accounts of the resurrection appearances contrast with the lengthy narratives of the passion and death of Jesus. The reason for this is as follows. Concerning the death of Jesus, Jews asked, “How could Jesus be the true Messiah and die on a cross when the law of Moses teaches that to die such a death is to be

under God's curse?" And Gentiles asked, "If Jesus was the true King of the Jews, why was he rejected by his own people?" Thus long accounts were necessary to provide answers. But the questions concerning the resurrection were basically concerning proof. So the six accounts provide the testimony of eyewitnesses who claimed to have seen not only the empty tomb but also the resurrected Jesus. There was no need for lengthy descriptions.

II. Within and beyond history. On the basis of the NT, Christians usually make two parallel claims concerning the resurrection of Jesus. First, it was a definite historical event and as such is open to historical investigation. Second, it was more than a historical event, for it involved a major dimension that is not open to historical investigation. The evidence for the Resurrection as an event within history may be listed as follows:



© Dr. James C. Martin Tombs (*kokhim*) at the Church of the Holy Sepulchre in Jerusalem. The resurrection of Jesus occurred in the newly hewn tomb of Joseph of Arimathea.

(1) *The tomb of Jesus found empty some thirty-six hours after his burial.* Despite efforts by Jews to prove that the body was stolen and buried elsewhere, the body was never located or produced by those who allegedly stole it or by anyone else. Further, the suggestion that Jesus only swooned on the cross and then revived in the cool tomb is impossible to substantiate.

(2) *The disciples claiming that Jesus actually appeared.* They saw Jesus when they were fully awake and when they doubted that he was alive.

What they saw was neither a subjective vision (in their imagination, a kind of hallucination) nor an objective vision (provided by God to show that the true and essential *spirit* of Jesus was alive). They actually saw Jesus on earth; they were witnesses of resurrection.

(3) *The sober nature of the narratives describing the resurrection appearances.* There is no attempt to describe the resurrection itself, and there is no obvious collusion between the various writers to doctor or adorn their material. The most amazing event in human history is described with reverential reserve.

(4) *The transformation of the disciples and the existence of the church.* Men who were cowards became fearless preachers and founded the church for one reason and one alone—they believed with all their hearts that Jesus had risen from the dead and was alive forevermore. And when they preached the GOSPEL that Jesus who was crucified now lives as Lord and Savior, they saw lives changed by that living Lord.

In modern times there has been a readiness within the church to discount or hold loosely to the fact of the resurrection of Jesus as an event within history. This tendency must be resisted, for if his resurrection is not an event within history (within the same physical universe and space and time in which we live), then what the NT claims that God accomplished in Jesus Christ on the cross for SALVATION is not applicable to us in history. The bodily resurrection of Jesus (as Paul insists in 1 Cor. 15) is of fundamental importance and cannot be ignored or set aside.

As a real event in history, the resurrection cannot, however, be wholly explained in terms of historical causation. There is both continuity and discontinuity with history. The continuity is seen in the kind of information listed above as evidence. The discontinuity is in terms of what the believing church receives and accepts concerning that resurrection: that it is the disclosure of the KINGDOM OF GOD; that it is the incursion of the new creation into the old creation; and that it is the foundation of a new humanity in Jesus, the second and last ADAM. These “theological truths” are beyond historical investigation, for they are claims that can be verified only at the end of the age.

III. What kind of body? There were both differences and

similarities in the pre- and postresurrection body of Jesus. Yet there was a basic identity so that one may speak of “identity-in-transformation.” For Jesus, bodily resurrection meant resuscitation with transformation—that is, not only resuscitation (as with Lazarus in Jn. 11), but also the metamorphosis of the body so that what was a mortal body became a spiritual and immortal body, transformed by the power of God, Creator of life and bodies. Apart from isolated incidents (e.g., walking on the water), the pre-Easter Jesus was subject to material, physical, and spatial limitations. He walked from one place to another, passed through doors to enter rooms, and climbed steps to get onto the roofs of houses. Yet after his resurrection he was no longer bound by these limitations. He passed through a sealed tomb, through locked doors, and appeared and disappeared without notice. He became visible here and there and from time to time. This suggests that his true or essential state as a transformed person was that of invisibility and immateriality, with the ability to be localized at will.

IV. A theology of resurrection. There are various ways of stating a theology of resurrection, but perhaps that which best reflects the NT evidence is the theme of vindication.

(1) *God raised Jesus from the dead and thereby vindicated him as the true Messiah.* The manner of Jesus’ death gave the impression that God had rejected him, for to hang on a tree was to be under the divine curse (Deut. 21:23; Gal. 3:13). In resurrection, Jesus was vindicated. He was no longer implicitly claiming to be the MESSIAH by his teaching and deeds: he was now demonstrated to be Messiah in fact and in truth. PETER, over a year before the crucifixion, had asserted, “You are the Christ” (Matt. 16:16), and fifty days after the resurrection he told the crowd in Jerusalem: “Therefore, let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ” (Acts 2:36). Later, by means of a quotation from Ps. 118, Peter explained to the Jewish leaders the vindication of Jesus; he claimed that Jesus is “the stone you builders rejected, which has become the capstone” (Acts 4:11). Then PAUL wrote that Jesus “as to his human nature was a descendant of David, and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead” (Rom. 1:3-4); Jesus was always SON OF GOD, but the resurrection was the actual vindication of this Sonship

(however, see the TNIV rendering).

(2) *God raised Jesus from the dead and thereby vindicated his teaching and work of atonement.* The resurrection is God's "Amen" to the cry of Jesus, "It is finished." The resurrection is God's "Yes" to the ministry and teaching of Jesus. Jesus was "delivered over to death for our sins and was raised to life for our justification" (Rom. 4:25). In the light of the resurrection Paul could "boast...in the cross of our Lord Jesus Christ" (Gal. 6:14) because it revealed the eternal love of God for human sinners.

(3) *God caused the new age to dawn in the resurrection.* With the raising of Jesus from death and the transformation of his body, there began a new order of existence. What belongs to the future kingdom of God, the glorious age to come, has made its appearance in this present evil age. Paul deliberately spoke of the resurrected Jesus as the FIRSTFRUITS of the harvest of the age to come (1 Cor. 15:20, 23).

In the NT the theology of the resurrection cannot be separated from the theology of the ASCENSION or the theology of EXALTATION. Often in the NT the word *resurrection* includes the idea of ascension, while the word *exaltation* takes in both resurrection and ascension.

retribution. The act of paying back to someone according to that person's just deserts. Retribution is usually, although not exclusively, considered in terms of punishment for wrongdoing. In systematic theology, the distinction is sometimes made between God's *remunerative justice*, in which he distributes REWARDS, and his *retributive justice*, in which he expresses his hatred of sin by inflicting penalties. The word *retribution* is not found in Scripture, but the idea is expressed in reference to the divine WRATH, vengeance, punishment, and judgment when God "will give to each person according to what he has done" (Rom. 2:6). The concept reminds us not to misinterpret the GRACE of the GOSPEL in such a way that we overlook God's judgment on the impenitent sinner (1:18). Retribution is the natural outcome of SIN (Gal. 6:7-8), the thought of which was reflected in JOHN THE BAPTIST's warning to "flee from the coming wrath" (Matt. 3:7; Lk. 3:7; cf. 1 Thess. 1:10). One of the NT's most

terrible references is to “the wrath of the Lamb” (Rev. 6:16).

return of Christ. See ESCHATOLOGY.

Reu. ree´yoo (Heb. *rē û* H8293, possibly short form of REUEL, “friend of God”; Gk. *Rhagau* G4814). Son of PELEG and descendant of SHEM (Gen. 11:18-21; 1 Chr. 1:25); included in Luke’s GENEALOGY OF JESUS CHRIST (Lk. 3:35; KJV, “Ragau”).

Reuben. roo´bin (Heb. *rē ûbēn* H8017, “See! A son!”; gentilic *rē ûbēnî* H8018, “Reubenite”; Gk. *Rhoubēn* G4857). Firstborn son of JACOB and LEAH; the name is also applied to the Israelite tribe that descended from him. According to the biblical text, Jacob loved RACHEL more than Leah, but “the LORD saw that Leah was not loved,” and thus “he opened her womb” (Gen. 29:30-31). When her son was born, she named him Reuben “because the LORD has seen [*rā â*] my misery [*bē onyî*” (v. 32; thus her explanation involves a wordplay). Nothing is known about Reuben’s early life, except that on one occasion he brought his mother mandrakes, which she used in getting Jacob to give her another son (30:14-15). As an adult, Reuben committed incest at Eder (35:22), and because of this sin Jacob later predicted, “Turbulent as the waters, you will no longer excel” (49:4). He delivered JOSEPH from death by warning his brothers (37:19-22; 42:22) and later offered his sons as surety for BENJAMIN (42:37). He took four sons into Egypt (46:9).



The tribal territory of Reuben.

Some centuries later, when ISRAEL went out from Egypt, his tribe numbered 46,500 men of military age (Num. 1:21; 2:10); near the end of the wilderness wanderings, the number was 43,730 (26:7). The Reubenites made a covenant with MOSES in order to occupy the rich grazing lands of GILEAD (32:1-33). That they kept the covenant is attested by the monument to BOHAN, a descendant of Reuben (Josh. 15:6). When the other tribes were settled in Canaan, Reuben, along with GAD and half of MANASSEH, returned to Gilead and set up a great monument as a reminder of the unity of the Israelites (Josh. 22). In protecting their flocks against marauding nomads they became a bold and skilled warlike people (1 Chr. 5:1-19). Along with Gad and the half-tribe of Manasseh, they sent 120,000 men to support King DAVID (12:37). During JEHU's reign, these tribes were oppressed by HAZAEL (2 Ki. 10:32-33). Because of their unfaithfulness, they were eventually taken into captivity by TIGLATH-PILESER of ASSYRIA (1 Chr. 5:25-26).

Reuel. roo'uhl (Heb. *rē'û ēl* H8294, "friend of God"). KJV also Raguel (only Num. 10:29). (1) Son of ESAU by BASEMATH daughter of ISHMAEL (Gen. 36:3-4, 10; 1 Chr. 1:35). His four sons became clan chiefs in EDOM (Gen.

36:13, 17; 1 Chr. 1:37).

(2) Priest of MIDIAN and father-in-law of MOSES (Exod. 2:18; Num. 10:29), usually referred to as JETHRO (see separate article). Some scholars connect the use of the name Reuel with the Edomite tribe (above, #1).

(3) Father of ELIASAPH; at the time of the census in SINAI, Eliasaph was appointed leader of the tribe of GAD (Num. 2:14 KJV and most versions, following MT). Instead of Reuel, the NIV reads DEUEL because that is the form used in every other reference to this individual (Heb. *dē û ēl* H1979, Num. 1:14; 7:42, 47; 10:20). The difference no doubt resulted from the common scribal error of confusing the consonants *d* and *r*, which look very similar in Hebrew. The SEPTUAGINT reads *Ragouēl* in all five passages, and on that basis some scholars argue that Reuel is the original form.

(4) Son of Ibnijah, descendant of BENJAMIN, and ancestor of Meshullam; the latter is listed among the Benjamites who resettled in JERUSALEM (1 Chr. 9:8).

Reumah. roo'muh (Heb. *rē ûmâ* H8020, derivation uncertain). The concubine of NAHOR, brother of ABRAHAM (Gen. 22:24). Her four sons probably became ancestors of ARAMEAN tribes who lived in the environs of DAMASCUS.

revelation. In Christian theology, this term refers to God's disclosure of himself in nature (general revelation) and in Scripture (special revelation). The phrase *general revelation*, which includes CREATION, CONSCIENCE, and HISTORY, focuses on the fact that God exists and must be honored as sovereign—a truth that is known, and has always been known, by all human beings everywhere, rendering them without excuse when they ignore him and do what is evil (Ps. 19:1-6 [cf. 14:1]; Rom. 1:18-20). *Special revelation* focuses on SALVATION—truths about SIN, GRACE, ATONEMENT, FAITH, and so on; these were disclosed in both word (verbal communication) and deed (redemptive history) to the chosen line of

ABRAHAM and then more extensively through the GOSPEL. To call the BIBLE the Word of God is to claim that it is the unique and faithful statement of God's self-revelation to human beings. When used in this way, it usually is coordinated with the concept of INSPIRATION (the work of the HOLY SPIRIT in guiding the writers of the Bible to put down what God wanted them to write). The equation of the Bible with revelation derives from such texts as Jn. 10:34-35; 2 Tim. 3:15-16; Heb. 3:7-11; 2 Pet. 1:19-21. Revelation may also be studied, however, as an actual theme within the Bible by noticing how the cluster of words that convey the idea of God's self-disclosure in word and deed are used. This article will deal with the latter theme.

The common Hebrew verb *gālâ* H1655 ("to uncover") is frequently used of God's self-disclosure (Gen. 35:7 et al.). In the Greek NT such words as the noun *apokalypsis* G637 ("unveiling, disclosure") and the verbs *apokalyptō* G636 ("to disclose, bring to light") and *phaneroō* G5746 ("to show, make known") are often employed in a strong theological sense. These and other terms convey the whole spectrum of ways and means through which God discloses himself, his will, and his purposes to his people. And God reveals himself in order that his people might know, love, trust, serve, and obey him as Lord.

At the center of God's self-unveiling or revelation is Jesus, the MESSIAH and Incarnate Son. In the past God spoke to the patriarchs and prophets in many and varied ways, but his complete and final word is given in and through Jesus, the LOGOS (Jn. 1:1; Heb. 1:1). The presence, words, deeds, and exaltation of Jesus constitute revelation. He is the Light for revelation to the Gentiles (Lk. 2:32), and it is he who reveals the Father to the disciples (Matt. 11:27). The incarnate Son is the embodiment of revelation: "The grace of God that brings salvation has appeared to all men" (Tit. 2:11); and with the incarnation "the kindness and love of God our Savior appeared" for men to see (3:4; in these two passages the Gk. verb meaning "to appear" is *epiphainō* G2210).

Before the ASCENSION of Jesus the apostles were the recipients of revelation, even though their hearts and minds were not always open or able to receive it. After the sending of the Holy Spirit—who came from the Father through the exalted, incarnate Son, and who came to

represent the Son within the apostolic group and within the church they created—the apostles were very conscious of having witnessed revelation in and by Jesus before his ascension, and of receiving revelation from the exalted Jesus through the Spirit since PENTECOST. In fact, the Spirit shared with them the mind of the exalted Christ so that they were able to see his ministry, death, resurrection, and exaltation in the way in which he, as Messiah, saw them (Jn. 14:26; 15:26; 16:13). Thus to hear them preach the Good News was the same as hearing Jesus himself proclaim the KINGDOM OF GOD (Matt. 10:40; Lk. 10:16; Jn. 12:44). PAUL was conscious that Christ was working and speaking through him (Rom. 15:18; 2 Cor. 13:3). Therefore what the apostles preached and taught, and what eventually they wrote in the books of the NT, constitutes God's revelation given to and through them. In fact they refer to the receiving of revelation not only in terms of the central realities of the faith, but also in the form of personal instructions and guidance for their own lives and ministry (e.g., 2 Cor. 12:1-10; Gal. 2:2).

Christ revealed God in ancient Galilee and Judea, and Christ will reveal God when he returns to earth to judge the living and the dead. The last book of the Bible, which tells of the last days, is called Revelation (see REVELATION, BOOK OF). Paul taught that Christians should look for the glorious appearing of their Savior (2 Thess. 2:8; 1 Tim. 6:14; 2 Tim. 4:1).

Revelation, Book of the. The last book of the NT, frequently called *The Apocalypse of John* from the use of the Greek word *apokalypsis* G637 (“unveiling”) in Rev. 1:1. This is the only book of the NT that is exclusively prophetic in character. It belongs to the class of APOCALYPTIC LITERATURE in which the divine message is conveyed by visions and dreams. According to the initial statement in the book, it consists of the REVELATION that God gave to Jesus Christ so that he might “show his servants what must soon take place.”

I. The Author. Unlike many apocalyptic books that are either anonymous or published under a false name, Revelation is ascribed to a man named John, evidently a well-known person among the churches of

ASIA MINOR. He described himself as a brother of those who were suffering persecution (Rev. 1:9), and traditionally he has been identified as JOHN THE APOSTLE, son of ZEBEDEE.

The earliest definite historical reference to this Apocalypse appears in the works of Justin Martyr (c. A.D. 135), who, in alluding to the twentieth chapter, said that John, one of the apostles of Christ, prophesied that those who believed in Christ would dwell in Jerusalem a thousand years. Irenaeus (180) quoted Revelation five times and named John as the author. Clement of Alexandria (c. 200) received the book as authentic Scripture, and the Muratorian Fragment (c. 170) lists it as a part of the accepted canon by the end of the second century.

Its relation to John son of Zebedee was questioned by Dionysius of Alexandria (A.D. 231-265) on the grounds that the writer unhesitatingly declared his name, whereas the author of the fourth gospel did not do so, and that the vocabulary and style were utterly different from John's gospel and letters. He admitted that the Apocalypse was undoubtedly written by a man called John, but not by the beloved disciple. Eusebius, who quotes Dionysius at length, mentions both in the quotation and in a discussion of his own that there were hints of two Johns in EPHESUS, and intimates that one wrote the Gospel of John and the other wrote Revelation. This view is not generally supported by the church fathers, nor does the internal evidence make it necessary. The second "John" is a shadowy figure and cannot be identified with any of the known disciples of Jesus mentioned in the Gospels.



© Dr. James C. Martin The island of Patmos as it looks today. It was here that John received his visions and wrote the book of Revelation

The so-called grammatical mistakes in Revelation are chiefly unidiomatic translations of Hebrew or Aramaic expressions, which would be impossible to render literally into Greek. The very nature of the visions made smooth writing difficult, for the seer was attempting to describe the indescribable. There are some positive likenesses to the accepted writings of John, such as the application of the term “Word of God” to Christ (Rev. 19:13), the reference to the “water of life” (22:17), and the concept of the “Lamb” (5:6). It is possible that John had the aid of a secretary in writing the gospel and his letters, but that he was forced to transcribe immediately the visions without the opportunity to reflect on them or to polish his expression.

II. Date and place. There are two prevailing views regarding the date of the Apocalypse. The earlier date in the reign of NERO is favored by some because of the allusion to the temple in Rev. 11:1-2, which obviously refers to an early structure. Had the Apocalypse been written after A.D. 70, the temple in Jerusalem would not have been standing. The number 666 in Rev. 13:18 has also been applied to Nero, for that is the total numerical value of the consonants of his name as spelled in Hebrew. In ch. 18 the allusion to the five kings that are fallen, one existing, and one yet to come, could refer to the fact that five emperors—AUGUSTUS, TIBERIUS, CALIGULA, CLAUDIUS, and Nero—had already passed away; another, perhaps Galba, was reigning, and would be followed shortly by

still another (17:9-11). By this reasoning the Revelation would have been written at the end of Nero's reign, when his mysterious suicide had given rise to the belief that he had merely quit the empire to join the PARTHIANS, with whom he would come to resume his throne later.

A second view, better substantiated by the early interpreters of the book, places it in the reign of DOMITIAN (A.D. 81-96), almost at the close of the first century. Irenaeus (c. 180), Victorinus (c. 270), Eusebius (c. 328), and Jerome (c. 370) all agree on this date. It allows time for the decline that is presupposed by the letters to the churches, and it fits better with the historical conditions of the ROMAN EMPIRE depicted in the symbolism.

The place of writing was the island of PATMOS, where John had been exiled for his faith. Patmos was the site of a penal colony, where political prisoners were condemned to hard labor in the mines.



The seven churches of Revelation 2 and 3.

Overview of REVELATION

Author: An early Christian named John, probably to be

identified with JOHN THE APOSTLE.

Historical setting: Written from prison on the island of PATMOS. The earliest Christian traditions date the book to the time of PERSECUTION under Emperor DOMITIAN c. A.D. 95, but some scholars prefer a date during the reign of NERO c. A.D. 65.

Purpose: To encourage Christians in the midst of opposition and suffering by assuring them that CHRIST will be victorious over the forces of evil.

Contents: After an introduction that includes a vision of Christ (Rev. 1), the book conveys messages to seven specific churches in ASIA MINOR (chs. 2-3), followed by a series of visions: the heavenly court, the scroll, and its seven seals of judgment (4:1—8:1); seven angels with seven trumpets (8:2—11:19); a woman and a dragon, two beasts, and other figures (chs. 12-14); seven bowls of wrath (chs. 15-16); the fall of Babylon and the final battle (chs. 17-19); the reign of Christ and the new Jerusalem (chs. 20-22)

III. Destination. Revelation was addressed to seven churches of the Roman province of ASIA, which occupied roughly the western third of what is now Turkey. The cities where these churches were located were on the main roads running N and S, so that a messenger carrying these letters could move in a direct circuit from one to the other. There were other churches in Asia at the time when Revelation was written, but these seven seem to have been selected because they were representative of various types of need and of Christian experience. They have been interpreted (1) as representing successive periods in the life of the church or (2) as seven aspects of the total character of the church. Undoubtedly they were actual historical groups known to the author.

IV. Occasion. Revelation was written for the express purpose of declaring “what must soon take place” (Rev. 1:1), in order that the evils in the churches might be corrected and that they might be prepared for

the events that were about to confront them. The moral and social conditions of the empire were deteriorating, and Christians had already begun to feel the increasing pressure of paganism and the threat of persecution. The book of Revelation provided a new perspective on history by showing that the kingdom of Christ was eternal and that it would ultimately be victorious over the kingdoms of the world.

V. Methods of interpretation. There are four main schools of interpretation. The *preterist* holds that Revelation is simply a picture of the conditions prevalent in the Roman empire in the late first century, cast in the form of vision and prophecy to conceal its meaning from hostile pagans. The *historical* view contends that the book represents in symbolic form the entire course of church history from the time of its writing to the final consummation, and that the mystical figures and actions described in it can be identified with human events in history. The *futurist*, on the basis of the threefold division given in Rev. 1:19, suggests that “what you have seen” refers to the immediate environment of the seer and the vision of Christ (1:9-19), “what is now” denotes the churches of Asia or the church age they symbolize (2:1—3:22), and “what will take place later” (most of the book) relates to those events that will attend the return of Christ and the establishment of the city of God. The *idealist* or *symbolic* school treats Revelation as purely a dramatic picture of the conflict of good and evil, which persists in every age but which cannot be applied exclusively to any particular historical period.

VI. Structure and content. Revelation contains four great visions, each of which is introduced by the phrase “in the Spirit” (Rev. 1:10; 4:2; 17:3; 21:10). Each of these visions locates the seer in a different place, each contains a distinctive picture of Christ, and each advances the action significantly toward its goal. The first vision (1:9—3:22) pictures Christ as the critic of the churches, who commends their virtues and condemns their vices in the light of his virtues. The second vision (4:1—16:21) deals with the progressive series of seals, trumpets, and bowls, which mark the judgment of God on a world dominated by evil. The third vision (17:21—21:8) depicts the overthrow of evil society, religion, and government in the destruction of Babylon and the defeat of the beast and his armies by this victorious Christ. The last vision (21:9—

22:5) is the establishment of the city of God, the eternal destiny of his people. The book closes with an exhortation to readiness for the return of Christ. Thus the document may be outlined as follows:

I. Introduction: the return of Christ (1:1-8) II. Christ, the critic of the churches (1:9—3:22) III. Christ, the controller of destiny (4:1—16:21) IV. Christ, the conqueror of evil (17:1—21:8) V. Christ, the consummator of hope (21:9—22:5) VI. Epilogue: appeal and invitation (22:6-21)

revenge. See AVENGER OF BLOOD; VENGEANCE.

reverence. Profound respect felt and shown to someone, especially God. The English term is used a number of times in Bible versions to render several Hebrew and Greek terms. Reverence consists of fear, awe, and deference in worshipful tribute paid to God (or some other deity) and to things sacred. Various OT references are related to contrasts between the WORSHIP of Yahweh and that of other gods (e.g., Lev. 19:30; 26:2). PAUL said to the Ephesian Christians, “Submit to one another out of reverence for Christ” (Eph. 5:21). See FEAR.

revellings. This English term, referring to extreme intemperance and lustful indulgence, is used by the KJV in two passages. PAUL lists it with murder as barring the way into the kingdom of God (Gal. 5:21), and PETER denounces it (1 Pet. 4:3). The NIV renders “orgies” in both instances.

revile. To address with abusive or insulting language, to reproach. Israelites were forbidden to revile their parents on pain of death (Exod. 21:17 KJV; NIV, “curses”). Israel was reviled by MOAB and AMMON (Zeph. 2:8 KJV; NIV, “taunts”). Jesus endured reviling on the cross (Mk. 15:32

KJV). Revilers will have no part in the kingdom of God (1 Cor. 6:10 KJV). The NIV uses the word when speaking of those who insult or blaspheme God (Ps. 10:13; 44:16; 74:10, 18).

revised versions. See BIBLE VERSIONS, ENGLISH.

reward. Something given in return for an action, whether good or evil; recompense, requital. In the preponderance of biblical citations, it is the reward of good for good deeds that is in evidence. In the OT the OBEDIENCE of the people of God to their COVENANT obligations resulted in both spiritual and physical benefits. The OT threefold blessing of (1) the continuance of the descendants of ABRAHAM, (2) the settlement in Canaan, and (3) the final culmination of the covenant in the MESSIAH—all were included as aspects of the reward for the faithfulness of Israel. Spiritual blessings were uppermost, while, as in all God's providential dealings with his people, obedience to the law and its structure of the spheres of life brought about material well-being. Similarly, the NT presents two separate levels of reward: the spiritual, which results only from faith in Christ, and the physical, which accrues to all who follow God's creation ordinances.

The fundamental principle, however, is made clear by PAUL: "It does not, therefore, depend on human desire or effort, but on God's mercy" (Rom. 9:16 TNIV). The Scripture does teach degrees of rewards dependent upon the individual's faithfulness to God's commands (e.g., Matt. 25:14-30; 1 Cor. 3:12-15). Such rewards are like all others in Scripture, promised both for the present life and for the glorification of the believer in the world to come. "As the outcome of your faith you obtain the salvation of your souls" (1 Pet. 1:9 RSV). The rich meaning of the reward of faith as it is promised throughout Scripture can be seen in the beginning of the covenant of grace when God said to Abram: "I am your...very great reward" (Gen. 15:1), and in the final chapter of Revelation, when Jesus says, "Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done" (Rev. 22:12).

Rezeph. ree'zif (Heb. *rešep* H8364, meaning uncertain). A city in MESOPOTAMIA conquered by the Assyrians (2 Ki. 19:12 = Isa. 37:12). When SENNACHERIB was threatening to crush Jerusalem, he sent a message to HEZEKIAH in which he asked, "Did the gods of the nations that were destroyed by my forefathers deliver them: the gods of Gozan, Haran, Rezeph and the people of Eden who were in Tel Assar?" The identification of Rezeph is uncertain because several places in the general area bear a similar name. One likely candidate is the Rašappa of Assyrian records, identified with modern Rešafeh (several variant spellings), some 80 mi. (130 km.) NNE of Palmyra (TADMOR) and 15 mi. (24 km.) S of the EUPHRATES.

Rezia. See RIZIA.

Rezin. ree'zin (Heb. *rēšîn* H8360, possibly "delight" or "[God] is pleased"). (1) King of ARAM (SYRIA) who supported PEKAH king of ISRAEL in his fight against JUDAH (2 Ki. 5:37; 16:5; Isa. 7:1). Rezin is also credited with recovering ELATH (2 Ki. 16:6). He was the last Aramean king to rule DAMASCUS, for in 732 B.C. TIGLATH-PILESER III conquered the city and put him to death (16:9). The first clear knowledge of his position is that he, along with MENAHEM, paid tribute to Tiglath-Pileser in 740. Some years later, Rezin and Pekah—the latter having usurped the throne of Israel—made an alliance, seeking to organize a coalition against ASSYRIA. When AHAZ of Judah refused to be drawn in, these "two smoldering stubs of firewood" (Isa. 7:4) tried to bring Judah into line by military pressure and to set up a puppet king identified as "the son of Tabeel." Rezin drove S to the RED SEA, always a direction of Syrian interest, and captured the port Elath, which he handed over to the Edomites (2 Ki. 16:6, emending MT *rm* to *dm*). The northern allies had to be content with the knowledge that Judah, beaten into her defenses and beset by Edomites and Philistines (2 Chr. 28:18), was powerless to interfere. In 734 the Assyrian answered his vassal's call for help. He struck through GALILEE at PHILISTIA, returned to mop up N Israel, and extracted tribute from TYRE. Rezin was thus isolated

in Damascus and was killed when the city fell after a two-year siege; so the Aramean empire of Damascus came to an end.

(2) Ancestor of a family of temple servants (NETHINIM) who returned from the EXILE (Ezra 2:48; Neh. 7:50).

Rezon. ree'zuhn (Heb. *rēzôn* H8139, "dignitary, ruler"). Son of Eliadah and king of ARAM (1 Ki. 11:23-25). Rezon began his career in the service of HADADEZER, Aramean king of ZOBAB. Probably at the time when DAVID defeated Hadadezer (2 Sam. 8:3), Rezon forsook his master, gathered men about him, and became a captain of freebooters. It was possibly years later, during the reign of SOLOMON, that he occupied DAMASCUS and founded there the dynasty which created the most powerful of the Aramean kingdoms. This ordering of events is necessary to allow time for David's establishment of garrisons among the Arameans from Damascus and his putting them under tribute after his victory over Hadadezer c. 984 B.C. (2 Sam. 8:5-6). After Rezon's seizure of Damascus he became an adversary against Solomon (1 Ki. 11:23). Many scholars identify him with HEZION, grandfather of BEN-HADAD I (1 Ki. 15:18), and suggest that "Rezon" was a title.

Rhegium. ree'jee-uhm (Gk. *Rhēgion* G4836). A town on the toe of the Italian peninsula; modern Reggio di Calabria. Opposite Messina in Sicily, where the strait is only 6 mi. (10 km.) wide, Rhegium was an important strategic point. As such it was the special object of ROME's care, and in consequence a loyal ally. The port was also a haven in extremely difficult water. The captain of the ship PAUL was on, having tacked widely to make Rhegium, waited in the protection of the port for a favorable southerly wind to drive his ship through the currents of the strait on the course to PUTEOLI (Acts 28:13).

Rheims Version. See BIBLE VERSIONS, ENGLISH.

Rhesa. ree'suh (Gk. *Rhēsa* G4840). Son of ZERUBBABEL, included in Luke's GENEALOGY OF JESUS CHRIST (Lk. 3:27). Because this person is otherwise unknown, some have proposed that the name reflects the ARAMAIC word for "the prince" (*rē šā* or *rêšā*) and that in an earlier form of the genealogy it was intended as the title of Zerubbabel.

Rhoda. roh'duh (Gk. *Rhodē* G4851, "rose"). The name of a slave girl in the house of MARY, the mother of John Mark (see MARK, JOHN), who came to answer the door when PETER arrived there after his miraculous deliverance from prison (Acts 12:13). She recognized Peter's voice and joyfully announced to the company gathered there for prayer that Peter was at the door; she was accused of being mad but persisted in her claim (vv. 14-15). Nothing more is known of her. The name was common, especially among slave girls.



© Dr. James C. Martin Aerial view of the harbor in Rhodes.

Rhodes. rohdz' (Gk. *Rhodos* G4852, "rose"). Modern Rodhos, a large island of the Dodecanese group, about 540 sq. mi. (1400 sq. km.) area, 12 mi. (19 km.) off the coast of ancient CARIA in SW ASIA MINOR (modern Turkey). Rhodes is hilly, but cut by fertile and productive valleys. Three city-states originally shared the island, but after internal tension and

conflict with **ATHENS**, which lasted from 411 to 407 B.C., a federal capital with the same name as the island was founded. Rhodes controlled a rich carrying trade, and after the opening of the E by **ALEXANDER THE GREAT**, became the richest of all Greek communities. It was able to maintain its independence under the Diadochi, or “Successors,” of Alexander. Rhodes, over this period, became a center of exchange and capital and successfully policed the seas. Coming to terms with the rising power of **ROME**, Rhodes cooperated with the republic against Philip V of Macedon and **ANTIOCHUS** of Syria (201-197). In the third Macedonian war Rhodes adopted a less helpful attitude and was punished by economic reprisals. Rome in fact was seeking an excuse to cripple a rival to her growing eastern trade. The amputation of Rhodes’s Carian and Lycian dependents, and the declaration of Delos as a free port ruined the community (166 B.C.). Loyalty to Rome in the war with Mithridates won back some of the mainland possessions, but Rhodes’s glory was past.

It is generally thought that the inhabitants of Rhodes are meant by the term **RODANIM** (Gen. 10:4; 1 Chr. 1:7). The island is probably mentioned by **EZEKIEL** as one of the places that had commercial dealings with **TYRE** (Ezek. 27:15; here the MT has **DEDAN**, but LXX reads *Rhodiōn*). When **PAUL** passed that way, traveling from **TROAS** to **CAESAREA** (Acts 21:1), Rhodes was little more than a port of call with a degree of prosperity and distinction as a beautiful city, but no more than that. It is still a beautiful city, full of ancient and Crusader remains, on a lovely island.

Ribai. *riʿbi* (Heb. *rîbay* **H8192**, possibly short form of **JERIBAI**, “[Yahweh] contends [for me]”). Father of **ITHAI**, one of **DAVID’S** mighty warriors (2 Sam. 23:29 [MT “Ittai”]; 1 Chr. 11:31).

Riblah. *ribʿluh* (Heb. *riblâ* **H8058**, meaning uncertain). (1) A town some 50 mi. (80 km.) SSW of **HAMATH** and less than 7 mi. (11 km.) S of **KADESH ON THE ORONTES**; its ruins are just ENE of the modern village of Ribleh (near the border between Syria and Lebanon). Topographically and geographically, it is well situated, and one can understand why military

monarchs like Pharaoh NECO (2 Ki. 23:33) and the Babylonian NEBUCHADNEZZAR would have chosen it for a base of operations (25:1-7, 18-21; cf. Jer. 39:1-7; 52:1-11, 24-27). The town is probably mentioned also in a prophetic oracle where God says he will make the land desolate “from the wilderness to Riblah” (Ezek. 6:14 NRSV; the NIV, following the MT, has DIBLAH).

(2) An unidentified place somewhere E or NE of the Sea of Galilee, included in a description of the boundaries of the Promised Land (Num. 34:11, here used with the definite article, “the Riblah”). The view that this Riblah is the same as #1 above creates confusion in the text. The town was evidently a short distance E of AİN, which also is unidentified, though some think it is the modern Khirbet ‘Ayyun, c. 3 mi. (5 km.) E of the S tip of the Sea of Galilee.

riches. See WEALTH.

riddle. A question or problem intended to puzzle the hearer. The relevant Hebrew word is *îdâ* H2648, which occurs seventeen times in the OT (eight of these in one passage, Jdg. 14:12-19). Although it is usually translated “riddle,” occasionally one finds such renderings as “dark sayings” (Ps. 78:2 KJV, NRSV; “hidden things,” NIV) and “hard questions” (1 Ki. 10:1 = 2 Chr. 9:1). MOSES is stated to have communed with God “face to face,” and this is contrasted with “dark speech” (Num. 12:8 KJV). SAMSON’s riddle (Jdg. 14:12-19) is the most notable example in the OT. In alluding to experiences of killing a lion and later finding honey in its carcass, Samson said, “Out of the eater, something to eat; / out of the strong, something sweet” (Jdg. 14:14). The QUEEN OF SHEBA came to SOLOMON “to test him with hard questions” (1 Ki. 10:1). A true riddle is found in Rev. 13:18, where the number 666 is apparently an obscure reference to some individual. Some of Jesus’ sayings qualify as enigmas, statements difficult to understand (Lk. 22:36; Jn. 3:1-3; 4:10-15; 6:53-59).

rie. KJV spelling of “rye”; see PLANTS (under *spelt*).

righteousness. Morally right behavior or character. In the Bible and theology, this term has broad and profound significance. The Hebrew word translated “righteousness” is *ṣēdāqâ* H7407 (Gen. 15:6 et al.), which can also be rendered “justice, honesty, loyalty.” The NT uses Greek *dikaïosynē* G1466 (Matt. 3:15 et al.), sometimes rendered “justification.” In its general use, *righteousness* represents any conformity to a standard, whether that standard has to do with the inner character of a person or the objective standard of accepted law. The Lord God always acts in righteousness (Ps. 89:4; Jer. 9:24). That is, he always has a right relationship with people, and his action is to maintain that relationship. As regards ISRAEL, God’s righteousness involved treating the people according to the terms of the COVENANT that he had graciously made with them. This involved acting both in judgment (chastisement) and in deliverance (Ps. 68; 103:6; Lam. 1:18). The latter activity is often therefore equated with SALVATION (see Isa. 46:12-13; 51:5). The picture behind the word “righteousness” is from the law court (forensic). This comes to the surface in passages from the Prophets (e.g., Isa. 1:2-9; Jer. 2:4-13; Mic. 6:1-8); there the Lord is presented as the Judge, and Israel as the accused party, with the covenant supplying the terms of reference.

As God acts in righteousness (because he is righteous), so he called Israel to be righteous as his chosen people. They were placed in his covenant, in right relationship with him through faith (Gen. 15:6; Hab. 2:4), and were expected to live in right relationship with others. The king as the head and representative of the people was called by God to be righteous—to be in a right relationship with God, his people, and the surrounding nations (Ps. 72:1-4; 146:7-9). So we see that righteousness begins as a forensic term but easily becomes an ethical term in the OT.

In the teaching of CHRIST, similarly, righteousness means a right relationship with God (see the parable of the Pharisee and tax collector, Lk. 18:14), as well as the quality of life that involved a right relationship both with God and one’s fellow human beings (Matt. 5:6, 17-20). But it is PAUL who uses the word to the greatest effect in the NT with his

formulation of the doctrine of JUSTIFICATION by FAITH (that is, being placed by God in a right relationship with himself in and through Christ by faith). His great statement is found in Rom. 1:16-17. The gospel is the power of God for salvation because “a righteousness from God is revealed, a righteousness that is by faith from first to last.” That is, the gospel is effective because, along with the proclamation, a righteousness goes forth—a righteousness that God delights to see and accept. This righteousness is the provision of a right relationship with himself through the saving work of Jesus, substitute and representative Man. To receive this gift of righteousness is to be justified by faith. And those who receive the gift then are to live as righteous people, devoted to the service of what God declares to be right.

Rimmon (deity). rim´uhn (Heb. *rimmôn* H8235, “pomegranate,” possibly an alteration of Akk. *Rammānu*, “the thunderer”). An ARAMEAN representation of HADAD, the god of storm, rain, and thunder. In SYRIA (ARAM) this god is called BAAL that is, the lord par excellence, and to the Assyrians he was known as Rammanu, “the thunderer.” NAAMAN, the commander of the Aramean army, worshiped in the temple of this deity at DAMASCUS (2 Ki. 5:17-19). See also HADAD RIMMON.

Rimmon (person). rim´uhn (Heb. *rimmôn* H8233, “pomegranate”). A Benjamite of BEEROTH whose two sons, BAANAH and RECAB, guerrilla captains, assassinated SAUL’s son, ISH-BOSHETH (2 Sam. 4:2-9).

Rimmon (place). rim´uhn (Heb. *rimmôn* H8234, “pomegranate”). A common place name that presumably reflects the existence of pomegranate trees in the respective locations. The name is also used as a compound (see EN RIMMON; GATH RIMMON; RIMMON PEREZ).



© Dr. James C. Martin The area around “the rock of Rimmon,” usually identified with the modern-day village of Rammun.

(1) A town in the NEGEV by the border of EDOM at first assigned to the tribe of JUDAH (Josh. 15:32) and later given to SIMEON (Josh. 19:7 [KJV, “Remmon”]; 1 Chr. 4:32). In these texts Rimmon is preceded by AIN, and some believe these two names should be read as one; the reference is probably to EN RIMMON, a village resettled after the EXILE (Neh. 11:29). According to Zech. 14:10, Rimmon marked the S extremity of the land, to be turned into a plain with JERUSALEM towering over it when Yahweh comes. Its location is uncertain, but some scholars identify it with modern Tell Khuweilifeh (Tel Halif), some 9.5 mi. (15 km.) NNE of BEERSHEBA.

(2) A town on the NE border of the tribe of ZEBULUN (Josh. 19:13; KJV, “Remmon-methoar,” understanding the difficult word *hammētō ār* [“which curved”?] as part of the name). This city was assigned to the LEVITES descended from MERARI (1 Chr. 6:77, where it is called “Rimono”; see also DIMNAH). This Rimmon is located on the S edge of the Valley of Bet Netofa, at modern Rummaneh, a village 6 mi. (10 km.) NNE of NAZARETH.

(3) Six hundred survivors of the Benjamites took refuge for four months at “the rock of Rimmon” when pursued after the slaughter at GIBEAH (Jdg. 20:45, 47; 21:13); this Gibeah is thought by some to be the

same as GEB^a (modern Jeba^c, which is c. 3 mi./5 km. NE of the site usually thought to be Gibeah of Benjamin/Saul, namely, Tell el-Ful). Most scholars have identified the rock of Rimmon with modern Rammun, which is located on a lofty, conical chalk hill c. 6 mi. (10 km.) NNE of Jeba^c and 3 mi. (5 km.) E of BETH^{el}. This hill is visible in all directions, protected by ravines on most sides, and contains many caves. Some have argued, however, that the narrative suggests a location in a wilderness area closer to Gibeah and that the hill where Rammun sits would probably not be described as a “rock.” (A few scholars have thought that the word for “pomegranate tree” in 1 Sam. 14:2 is in fact a reference to the rock of Rimmon. In addition, the NRSV, following an old conjecture, reads “He has gone up from Rimmon” in Isa. 10:27.)

Rimmon, rock of. See RIMMON (PLACE) #3.

Rimmono. ri-moh´nuh (Heb. *rimmônô* H8237, “pomegranate”). A city within the tribal territory of ZEBULUN that was assigned to the LEVITES descended from MERARI (1 Chr. 6:77). See RIMMON (PLACE) #2.

Rimmon Perez. rim´uhn-pee´riz (Heb. *rimmôn pereš* H8236, “pomegranate breach”). KJV Rimmon-parez. One of the stopping places of the Israelites in their wilderness journey (Num. 33:19-20). It was located between Rithmah and Libnah, but the precise location of all these places (prob. somewhere in the general area of PARAN) is unknown.

ring. A circular ornament worn mainly on the finger. Rings were used in great antiquity, as archaeologists have discovered among Assyrian, Babylonian, and Egyptian artifacts. The PATRIARCHS probably wore them. Rings for costume were usually of silver or gold, but BRONZE rings were added to these in furniture. The signet ring, probably the earliest form, may have been used first to replace the neck cord in bearing the SEAL (Gen. 38:18). PHARAOH gave his signet ring to JOSEPH as a symbol of authority (Gen. 41:42). Ahasuerus (XERXES) gave his to HAMAN to seal a royal decree (Esth. 3:10, 12; later it was taken from him and given to

MORDECAI, 8:2, 8, 10). A costly ring was of special importance to royalty, nobility, and social station (Jas. 2:2). The returning prodigal received a ring from his father as a symbol of dignity (Lk. 15:22). Besides finger rings, EARRINGS also were worn by women and children (Gen. 35:4; Exod. 32:2), as discovered at GEZER, MEGIDDO, and TAANACH. Nose rings were also quite popular among feminine paraphernalia (Gen. 24:22, 30, 47; Isa. 3:21).

ringleader. An accusatory term that occurs once in the NT; the lawyer TERTULLUS argued that PAUL was “a ringleader of the Nazarene sect” (Acts 24:5).

ringstraked. An archaic English term meaning “marked with circular stripes.” It is used by the KJV to describe the marks on the livestock that became JACOB’s while working for his uncle LABAN (Gen. 30:35, 39, 40; 31:8, 10, 12). Modern versions have “streaked” or “striped.”

Rinnah. rin’uh (Heb. *rinnāh* H8263, prob. “jubilation”). Son of Shimon and descendant of JUDAH (1 Chr. 4:20).

Riphath. ri’fath (Heb. *rîpat* H8196, meaning unknown). Son of GOMER and grandson of JAPHETH (Gen. 10:3; in 1 Chr. 1:6 the MT has “Diphath,” evidently a scribal error due to the similarity between the Heb. consonants *d* and *r*). His name, like those of his brothers ASHKENAZ and TOGARMAH, appears to be non-Semitic and probably Anatolian (see ASIA MINOR). Some have attempted to identify Riphath with various place names in the area.

Rissah. ris’uh (Heb. *rissâ* H8267, derivation uncertain). A stopping place in the wilderness wanderings of the Israelites (Num. 33:21-22). It was between Libnah and Kehelathah, but the location of these places is

unknown.

Rithmah. rith'muh (Heb. *ritmâ* H8414, possibly “[place of the] broom trees”). A stopping place in the wilderness wanderings of the Israelites (Num. 33:18-19). It was located between HAZEROTH (possibly ʿAin Khadra, c. 30 mi./50 km. NE of Jebel Musa) and RIMMON PEREZ (unknown). Proposals for the identification of Rithmah include a valley E of AQABAH named er-Retame and a wadi S of KADESH BARNEA named Abu Retemat.

ritual. See LAW; PURIFICATION; SACRIFICE AND OFFERINGS; WORSHIP.

river. The lands of the Bible include the two great areas of riverine civilization of the ancient world—those of the NILE and the EUPHRATES. In these regions, where the river was the life-giver and was worshiped as such, it formed the main geographical feature in the consciousness of the people. It is not surprising that the Bible sometimes refers to the Euphrates simply as “the River” (Josh. 24:3; Ps. 72:8; et al.). Hence the basic image of the river as a source of LIFE, and consequently of comfort and PEACE, which is so frequently encountered in Scripture (e.g., Isa. 48:18; 66:12).

PALESTINE never possessed a riverine civilization comparable to those of the great valleys to the N and S of it. The JORDAN is too small in volume, and too entrenched in its deep valley, to provide the kind of irrigation AGRICULTURE that supported EGYPT or MESOPOTAMIA. Indeed, in biblical times the valley of the Jordan was sparsely inhabited, filled with dense vegetation, and the home of wild animals. Only in Ezekiel’s vision does there appear a river large enough to flow down into the Jordan rift and support widespread cultivation (Ezek. 47): a river of life entering the DEAD SEA at the precise point where the Jordan—so often the Bible’s symbolic river of death—enters it in reality, at a point due E of the temple in Jerusalem. The same visionary image reappears in the NT (Rev. 22). See also BROOK; VALLEY.

river of Egypt. See EGYPT, RIVER OF.

Rizia. ri-zi'uh (Heb. *riṣyā* H8359, possibly “pleasing”). Son of Ulla and descendant of ASHER, included among the “heads of families, choice men, brave warriors and outstanding leaders” (1 Chr. 7:39-40).

Rizpah. riz'puh (Heb. *riṣpāh* H8366, “glowing coal”). Daughter of Aiah and a concubine of SAUL (2 Sam. 3:7). After the death of Saul, his son ISH-BOSHETH, now king in name only, accused ABNER of sleeping with Rizpah. If true, this act would have amounted to a claim to the throne (cf. 2 Sam. 16:20-22; 1 Ki. 2:22). In response to this probably false accusation, Abner promptly proffered the northern kingdom to DAVID (c. 997 B.C.). Some years later, when the Gibeonites demanded, in compensation for Saul's slaughter of their people, the execution of seven of Saul's sons, the king gave them two of Rizpah's sons and five of MERAB's (2 Sam. 21:7-8; the MT has MICHAL instead of Merab). Then Rizpah began her heroic vigil by the bodies, keeping off the birds and beasts of prey (cf. Ps. 79:2) from the beginning of barley harvest (c. April) until the anger of Yahweh relented and “the rain poured down from the heavens” (2 Sam. 21:10; cf. v. 1). For her devotion David had their bones buried with the bones of Saul and JONATHAN in the tomb of Saul's father, Kish (vv. 11-14).

roads. In PALESTINE the chief S-to-N traverse is the road via Pelusium, Rafia, and GAZA, up the Maritime Plain, the ancient invasion route used by THUTMOSE, RAMSES, SENNACHERIB, Cambyses, ALEXANDER THE GREAT, POMPEY, TITUS, Saladin, Napoleon, and Allenby. Mount CARMEL closes the northern end. Passage was possible by a rough and exposed route on the seaward side, a path known as *Les Detroits* by the Crusaders. On the landward side ESDRAELON and PHOENICIA were reached by several low passes, chiefly those that run through MEGIDDO, and the route through the Valley of DOTHAN (Gen. 37:35). The latter route was used by those traveling to the JORDAN and DAMASCUS.

A more easterly route from Damascus to the S lay through the arid deserts and mountains east of the Jordan Valley, through the tribal territories of MANASSEH, REUBEN, and GAD, into MOAB, and down the desert valley of the ARABAH (Deut. 8:15). This was the so-called KING'S HIGHWAY.

Lateral roads from the high country joined the N-S communications of the Maritime Plain and provided alternative routes across Palestine to Syria and Damascus. One road ran from Gaza to HEBRON. Another from JERUSALEM ran through Lydda (LOD) to JOPPA, with a loop to EMMAUS, if that town may be properly located W of Jerusalem (Lk. 24). This road was probably PAUL's route to CAESAREA (Acts 23), branching N at Lydda and passing through ANTIPATRIS.



Three key roadways in the Promised Land.

The N-S routes inland were naturally not so numerous as those on the easy Maritime Plain. However, a road ran up to Jerusalem from Hebron through Bethlehem and continued north from Jerusalem to SAMARIA, forking at SYCHAR (Jn. 4).



© Dr. James C. Martin A key international road in ancient times, often referred to as the Via Maris (Way of the Sea), came along the NW shore of the Sea of Galilee through the plain N of Magdala. (View to the N, with Mt. Hermon at the top left; Magdala is off to the bottom right.)

The roads from the E into JUDEA crossed miles of arid and difficult wilderness. There were roads from JERICO NW to AI and BETHEL, SW to Jerusalem, and SSW to the lower KIDRON and Bethlehem. The first was Israel's invasion route, the second the road of Jesus' last journey to Jerusalem, the third probably the route of NAOMI and RUTH. There were numerous minor roads W from EN GEDI and MASADA.

The NEGEV desert lies across the southern approaches to Palestine and thrusts the highways, as indicated above, either W toward the level seacoast or E into the Wadi ARABAH. SOLOMON's cargoes from OPHIR came, no doubt, by the Arabah route from EZION GEBER on the Gulf of AQABAH, cutting the corner of the Negev S and W of the DEAD SEA and reaching Jerusalem by way of Hebron.

robbery. Illegal seizure of another's property (see also COMMANDMENTS, TEN; THIEF). Early in Israel's history such a crime was forbidden by law (Lev. 19:13). In the days of the judges it was unsafe to travel the highways because of robberies by highwaymen (Jdg. 5:6; 9:25). Houses were built to resist robbers, who were often base enough to seize the money of

orphans and widows (Isa. 10:2). Honor did not exist among thieves (Ezek. 39:10). So depraved had Israel become by HOSEA's day that companies of priests had turned to pillage (Hos. 6:9).

DAVID warned against the lust for riches that resulted in robbery (Ps. 62:10). ISAIAH wrote of God's hatred for this means of getting a burnt offering (Isa. 61:8). Among the vices of God's people listed by EZEKIEL is robbery (Ezek. 22:29). NAHUM accused NINEVEH of being a center of numerous robberies (Nah. 3:1). Withholding TITHES and offerings from God's storehouse was a kind of robbery (Mal. 3:8).

The prevalence of theft during NT times is attested by the account of the Good Samaritan (Lk. 10:30-37). Jesus warned against robbers who will enter the Christian fold (Jn. 10:1). Heaven is the secure depository for those who wish to store treasures for the future (Matt. 6:19-20). PAUL, who knew his world as few men of his day knew it, was familiar with violent seizure by thieves (2 Cor. 11:26). (The KJV use of the term *robbery* in Phil. 2:6 is misleading; cf. TNIV, "something to be used to his own advantage.") **robe**. See DRESS.

Roboam. See REHOBOAM.

rock. The two Hebrew terms for "rock" are not easy to distinguish, but *sela* ^c H6152 often refers to a high, cliff-like feature, while *šûr* H7446 seems to indicate a crag or slab of rock. Both types of features abound in the Bible lands, where centuries of forest destruction and soil erosion have removed the vegetation cover even from those areas that originally possessed any. As a result, the rocks of Palestine repeatedly play a part in the Bible story, which is also rich in metaphors that follow from references to God as "the Rock" (e.g., Deut. 32:4). In the unsettled state of this region in OT times, it was a sensible precaution to use the natural defensive quality of rocky sites to build fortress cities. Rocks also offered shelter from storms, and they could even serve as a source of water (Exod. 17:6; Num. 20:11). It is a well-known feature of limestone terrain that water seeps down through crevices to break out at unexpected

points in the form of springs; God evidently guided MOSES to points where this could take place.

The NT transfers the symbolic image of the OT to make Christ “the spiritual rock” from which his people drank (1 Cor. 10:4). Various rabbinic sources refer to a movable well in the form of a rock that followed the Israelites in the wilderness, although interpreters are divided regarding the relevance of this tradition for PAUL. Some commentators have also suggested that when John reports the piercing of “Jesus’ side with a spear, bringing a sudden flow of blood and water” (Jn. 19:34), he is alluding to Moses’ act of striking the rock on which God stood (Exod. 17:6). Just as in the wilderness that act caused physical water to flow and thus met the needs of God’s people, so at the crucifixion the striking of God who had come in the flesh made possible the granting of living water—that is, the HOLY SPIRIT—to believers (cf. Jn. 1:1, 14; 4:10-14; 7:38-39).

rock badger. See ANIMALS (under *badger*).

Rock of Escape (of Separation). See SELA HAMMAHLEKOTH.

rod, staff. Originally a piece of tree limb used as a support or as a weapon. The rod had varying uses in ancient times. JACOB used rods to change, as he supposed, the color of LABAN’s goats and sheep (Gen. 30:37-41; cf. 31:10-12). Staffs became symbols of authority (Jer. 48:17). MOSES carried one when he returned to EGYPT (Exod. 4:2, 17, 20; 7:9-20). AARON’S STAFF was used to bring gnats on Egypt (8:16-17). Moses’ rod, upheld, brought hail and lightning (9:23) and locusts (10:13). It caused the sea to divide (14:16). He struck the rock at Horeb (SINAI) with a rod (17:5-7), and also at KADESH (Num. 20). It was held aloft in REPHIDIM (17:9-13). The rod, used at first as a weapon, came to be a sign of authority, hence a scepter. To kill a servant with the rod was illegal (21:20). The shepherd’s rod was used in counting sheep (Lev. 27:32). God’s anger was for Job a rod (Job 9:34). Chastisement was symbolized by the rod (Ps. 89:32;

125:3; Prov. 13:24; 22:15; 29:15). The coming of Christ was to be preceded by the rod (Mic. 5:1). PAUL would use a rod of judgment if forced to do so (1 Cor. 4:21). Aaron's budding rod was symbolic of Christ's eternal reign (Heb. 9:1-28). The victorious believer will rule with a scepter or rod (Rev. 2:27).

Rodanim. roh'duh-nim (Heb. *rôdānîm*, pl. of the unattested form *rôdan* H8102). TNIV "the Rodanites." Son of JAVAN and grandson of JAPHETH (Gen. 10:4 [KJV, "Dodanim," following most Heb. MSS]; 1 Chr. 1:7). However, since the name is in the plural form, the reference is evidently to a people group descended from Javan (who is associated with GREECE and surrounding areas). The SEPTUAGINT reads *Rhodioi* ("Rhodians"), and most scholars believe that indeed the Rodanim were thought to be inhabitants of the island of RHODES. On the other hand, some have argued that the spelling "Dodanim" is original.

Rodanites. roh'duh-nits. TNIV form of RODANIM.

rodent. See ANIMALS.

roe, roebuck. See ANIMALS.

Rogelim. roh'guh-lim, (*rōgēlîm* H8082, prob. "[place of] those who tread," referring to fullers who cleaned textiles). A town in TRANSJORDAN identified as the home of BARZILLAI (2 Sam. 17:27; 19:31), who along with others befriended DAVID when the latter arrived in MAHANAIM in his flight from ABSALOM; he later escorted David back over the Jordan. The location of Rogelim is unknown. The description of Barzillai as "the Gileadite from Rogelim" may suggest a place in GILEAD, but even this is uncertain.

Rohgah. roh'guh (Heb. *rohgâ* H8108, meaning unknown). Son of Shomer (KJV, "Shamer"; NRSV, "Shemer") and descendant of ASHER (1 Chr. 7:34).

roll. See SCROLL.

rolling thing. See PLANTS (under *tumbleweed*).

Romamti-Ezer. roh-mam'ti-ee'zühr (Heb. *rōmamtî ʿezer* H8251, "I have lifted help" or "I have exalted [my] helper"). Son of HEMAN, the king's seer (1 Chr. 25:4). The fourteen sons of Heman, along with the sons of ASAPH and JEDUTHUN, were set apart "for the ministry of prophesying, accompanied by harps, lyres and cymbals" (v. 1). The assignment of duty was done by lot, and the twenty-fourth lot fell to Romamti-Ezer, his sons, and his relatives (25:29).

Roman empire. The word *empire* requires definition, for it is used in two distinct senses, geographical and political, and both are applicable to the Roman empire. Geographically, an empire is an aggregation of territories under a single absolute command. The term *empire* is used most commonly, however, in a political sense to distinguish between the republic and the principate, between the rule of the senate and the rule of the constitutional autocrats who were called, in view of their exercise of supreme military command, by the term *imperator* (whence *emperor*). The Roman empire, in this sense of the word, is that period of Roman history that begins with the final victory of Octavian in the republic's last civil war and ends with the collapse of all Roman authority.

I. Geographical. Considered as a territorial phenomenon, the Roman empire was the result of a process of expansion that began in the sixth and seventh centuries before Christ. The process was initiated by the pressure of a rapidly filling and not overfertile peninsula on a Latin-speaking community that occupied a strategically advantageous position

on some low hills by the major ford over the river Tiber. The main fortress and federation of this group of associated settlements was called ROME, probably an Etruscan name. The origin of the population was an amalgam of tribal elements welded into a dynamic unity by the pressure of the Etruscans to the N and the Italic hill-tribes of the hinterland. Casting off the domination of Etruria in 509 B.C., Rome early began the search for a stable frontier that was to form the guiding motive of her history. That quest took her step by step to the subjugation of the Italian peninsula and the domination of its peoples: (a) the Etruscans, whose culture and empire, Asiatic in origin, opportunely decayed in the fourth century before Christ; (b) the Italic tribes who occupied the highland spine of the peninsula with its associated plains; (c) the Greeks, whose colonies, since the eighth century, had dotted the coastline from Cumae to Tarentum; and finally (d) the Celtic Gauls of N Italy and the Po Plain.



© Dr. James C. Martin Aerial view of the remains of ancient Rome. (View to the NNE.)

Italy was Roman as far as the Alps by the middle of the third century before Christ. This metropolitan empire was no sooner achieved than Rome clashed with Carthage, the great Phoenician commercial empire of the N African coast. The island of Sicily, half Greek, half Carthaginian, lay between the continents and became the scene of the first collision between two powers, for whom the W Mediterranean was proving too

small a common sphere. Sixty years of intermittent war followed, from which Rome emerged victorious with her first provinces, Sicily, Sardinia, and Spain. An overseas empire thus visibly began, but defense and security were still the motives as Rome moved into the sister peninsulas, first Spain and then Greece. Despite such later leaders as CAESAR and POMPEY, originally and generally Roman imperialism owed no inspiration to an ALEXANDER THE GREAT seeking conquest for motives of personal glory and mysticism, no SENNACHERIB or NEBUCHADNEZZAR systematically building empires and concentrating the world's wealth in mighty capitals, no Cortés or Pizarro in frank search of loot. Even in the second and first centuries before Christ, when the material advantages of the empire were corrupting the republic's ruling class, expansion and conquest were still associated with the search for a defensible frontier and military security.

The eastward movement through Greece, Asia Minor, and the ANE began because of Macedon's support of Carthage in the Second Punic War. It continued in the clash with imperial Syria and found uneasy pause with Pompey's pacification and organization of the E Mediterranean, completed in 63 B.C. The historic process of expansion was associated with the emergence of successive perils, and Rome's attempts to meet them. The northward expansion through Gaul, which paused finally on the Rhine and the fortification lines of N Britain, was a process similarly motivated. If Pompey was the architect of the eastern empire, Julius Caesar was the builder of the western. Although the personal ambitions of army commanders is an element the historian cannot discount, it remains a fact that it was the uneasy memory in Italy of barbarian inroads from the unpacified northern hinterlands that provided the stimulus for the conquest of Gaul and the associated islands across the English Channel.

By the beginning of the Christian era the Roman empire was reaching the limits of its expansion. It was the policy of AUGUSTUS to consolidate, but that policy was based on a shrewd realization that the physical limit of Roman expansion was in sight. It is true that the stable frontier long sought for was still elusive. A major military disaster in A.D. 9 caused Augustus to choose the Rhine as a northern frontier. The Danube formed its logical eastward continuation. The Rhine-Danube line in general

remained the limit of the empire. Extensions beyond it were never completely integrated, and safer and more defensible alternatives were beyond physical reach. History was to demonstrate how difficult the Rhine-Danube line was to defend. Spain, Gaul, and Britain formed stable enough buttresses in the W, while the southern marches rested on the Sahara, a desert frontier, and strategically the most stable of all. The E was never totally secured, and some of the imagery of the Apocalypse reflects the fear felt in the ANE of the archer cavalry from over the EUPHRATES.

The NT came into being and the early church was established in an empire that had organized and pacified a deep belt of territory around the Mediterranean basin and W Europe. That area owed its security to Rome, a security achieved against notable dangers and grave disadvantages and destined to endure for a vital three centuries. The same complex of territories owed to Rome a more stable government than much of it had ever known, and a community of life that went far to produce the fusion of Greece, Rome, and Palestine that formed the background and climate for the NT and subsequent Christendom.

II. Political. In a political sense, the term *Roman empire* must be distinguished from the *Roman republic*. The empire describes the system of rule and government known as the principate. The year 31 B.C., the date of the Battle of Actium, is arbitrarily chosen as the dividing line when republic became empire. The observer of that day was conscious of no change or transition. Such an observer saw the passing of danger and the prospect of peace after another violent bout of civil strife and constitutional crises. Octavian, Julius Caesar's adoptive nephew, had defeated Antony. When the victor drew into his hands the powers of the republican magistrates and the ancient constitutional executives, adding the marks of prestige that accompanied the titles of *princeps*, *imperator*, and AUGUSTUS, no one at the time who observed merely the surface of events saw anything but a continuation and an intensification of a policy that for fifty years had made a mockery of constitutional government. Extraordinary commands and special powers had long since prepared the way for the autocracy that emerged full-fledged with Octavian/Augustus.

The constitutional breakdown from which the principate arose can be

traced back for over a century. The senate had ruled Rome, more by prestige than by a clearly defined legal right to do so, in the great days of Rome's struggle with Carthage. A tight oligarchy, the great families whose members gave Rome her generals and administrators ruled with a strength and a decisiveness the times demanded, and the land had no reason to regret their leadership. Rome emerged from the wars with Carthage, shaken but victorious, at the beginning of the second century before Christ. At the end of that century the ills that broke the republic and led to the principate were in full view.

The senate, whose leadership had sufficed for a compact city-state and for Italy, proved unequal to the task of governing an empire. Three problems were beyond their solution: (a) the city mob, tool and instrument of a new breed of demagogues; (b) the corruption arising from the temptations of rule in conquered lands; and (c) the power of the generals. All three were problems of empire. The urban working class had been built out of a decayed farming class ruined by changes in Italian land utilization when vast amounts of capital from subjugated territories began to come in. The generals owed their power to the needs of distant defense and the military forces that new frontiers demanded. Commander and soldier alike had a vested interest in these new frontiers. Rome, throughout the next four centuries, was never to hear the last of it. The only answer would have been the creation of a strong, free middle class, which the early acceptance of Christianity would have provided.

Julius Caesar was the most notable of the military dynasts, and he died under the daggers of a frustrated senate because he drove too ruthlessly toward the autocratic solution of the senate's corruption and the republic's breakdown. His adoptive nephew, Octavius, was a more suitable person. By a mixture of good fortune, astute diplomacy, and a flair for picking colleagues, Octavius won power; but it was always power with a flavor of constitutional legality. Octavius, later called by the honorary title Augustus, was emperor only in the sense that, as supreme commander, he alone had the right to the title *imperator*, with which victorious generals had ever been saluted by their troops. To most men he was simply *princeps*, or "prince," which meant simply "first citizen." His varied powers, functions, and privileges nevertheless added

up to autocracy. The system gave peace, and the world, especially the provinces, was prepared to barter a pretense of liberty for peace.

The Roman empire, using the word in the political sense of the term, was the governmental framework of the *Pax Romana*, that era of centralized government that kept comparative peace in the Mediterranean world for significant centuries. No wonder the eastern provinces, accustomed since ancient days to the deification of rulers, early established the custom of worshiping the emperor (see EMPEROR WORSHIP). The notion gained currency through the writings of poets such as Horace and Vergil, who genuinely believed in the divine call of Augustus and who, without a higher view of deity, saw no incongruity in ascribing divine attributes to a mere man of destiny. Such were the sinister beginnings of a cult that Rome chose as a cement of empire, and which led to the clash with the church, the early acceptance of which might have provided a more noble and effective bond.

Romans, Letter to the. The longest of the thirteen NT epistles bearing the name of PAUL, and the first letter in the long-established canonical order. The genuineness of the letter has never been seriously questioned by competent critics familiar with first-century history. Although other NT letters have been wrongly attacked as forgeries not written by the alleged authors, this letter stands with Galatians and 1 and 2 Corinthians as one of the unassailable documents of early church history.

There can be no doubt that the author, Paul, formerly Saul of TARSUS (Acts 13:9), was a highly intellectual, rabbinically educated Jew (Acts 22:3; Gal. 1:14) who had been intensely hostile to the Christian movement and had sought to destroy it (Acts 8:1-3; 9:1-2; 1 Cor. 15:9; Gal. 1:13). Even the critics who reject the supernatural cannot deny the extraordinary nature of the fact that this able enemy became the greatest exponent of the Christian faith and wrote the most powerful statements of Christian doctrine. The accounts of his conversion are given in LUKE's historical work (Acts 9:3-19; 22:1-16; 26:9-18), and the event is alluded to in his writings (1 Cor. 15:8-10; Gal. 1:15).

Overview of ROMANS

Author: The apostle PAUL.

Historical setting: Written from CORINTH during the third missionary journey (prob. the winter of A.D. 56-57) to the Christian church in ROME, which was facing challenges related to Jewish-Gentile issues. The apostle was about to travel to JERUSALEM to deliver a contribution from the GENTILES for the poor Jewish churches in JUDEA, after which he planned to visit Rome on his way to SPAIN (Rom. 15:23-33).

Purpose: In preparation for his visit, Paul needed to clarify the nature of his message of grace to the GENTILES over against the objections of the JUDAIZERS; he also wanted to deal with doctrinal and practical problems faced by the Roman church.

Contents: After an introduction that summarizes his GOSPEL and ministry (Rom. 1:1-17), the apostle demonstrates the universal need for God's RIGHTEOUSNESS in view of the SIN of both Gentiles and Jews (1:18—3:20), expounds and defends his message of JUSTIFICATION by FAITH (3:21—5:21), develops the doctrine of Christian SANCTIFICATION (chs. 6-8), and deals with the difficult problem of Israel's unbelief (chs. 9-11); he then addresses specific issues involving the Christian life (12:1—15:13) and concludes with a summary of his plans, greetings, and final exhortations (15:14—16:27).

I. Literary unity. The literary unity of Romans has been questioned with regard to the last two chapters of the letter. There are manuscripts that have the doxology of Rom. 16:25-27 at the end of ch. 14; some have it in both places. Yet none of the manuscripts lacks chs. 15-16, and there

is no evidence that the letter was ever circulated without that material. It is not difficult for anyone who is familiar with letters of a theological and missionary nature to imagine how this inspiring doxology might occur out of its intended place in some copies.

This is a letter, not a treatise. It was not intended to be a formal literary product. In the midst of greetings from friends who were with the author as he wrote (Rom. 16:21-23), TERTIUS, the scribe to whom the letter was dictated, puts in his own personal greeting (16:22). One can speculate that Paul was interrupted at v. 21. As he stepped away, he may have said, “Tertius, put in your greeting while I attend to so and so.” He returned in a moment and resumed his dictating. The people of the Bible were human beings under human circumstances, and the letter means more to us because this is so. Perhaps Paul composed vv. 25-27 at the end of his discussion of “judging and scandalizing” (ch. 14). This little doxology is a compact paragraph, a unit in itself. It would fit appropriately in a number of places. The opening verses of ch. 15, on “the strong and the weak,” are obviously related to the material in ch. 14. One can picture Paul resuming his work at 15:1 after an interruption. Tertius takes up his pen, and Paul says, “I must say more about the treatment of the weaker brother. The little paragraph of praise to God that we did last, is to go at the very end, after we have finished everything else.” Tertius draws a line through it, and later faithfully copies it at the end.



© Dr. James C. Martin Opening of Paul's letter to the Romans in a parallel Greek/Latin edition published in

1835.

The prayer at the end of Rom. 15 is not to be taken as the conclusion of a letter. It is only the appropriate conclusion of a particular topic. Paul had been telling of his itinerary. He was deeply moved as he contemplated the perils of his impending visit to JERUSALEM, and he strongly implored the prayers of the saints in ROME in respect to this matter (15:30-32). Quite naturally and spontaneously at this point he broke into a prayer for them. The conclusions of Paul's letters always contain some striking use of the word *grace* (see 2 Thess. 3:17-18), a term not found here. Therefore the prayer of 15:33 should not be construed as a conclusion of a letter. The main body of the letter ends at 16:20 with the words, "The grace of our Lord Jesus be with you." Verses 21-24 are intentionally a postscript. He has finished the personal greetings to people in Rome. PHOEBE, who is to take the letter to Rome, is nearly ready to begin her journey. Greetings from friends in CORINTH, who may have assembled for a farewell, belong by themselves in a postscript, followed by another benediction (16:24). Then finally comes the exalted doxology (16:25-27).

The peculiarities that have caused some to question the literary unity of the last two chapters with the main body of the letter give no ground whatever for questioning the letter's genuineness. No forger or redactor would have left such matters open to question. The only reasonable explanation of the data is that the letter is exactly what it purports to be, a personal letter from the apostle Paul to the church at Rome, which he was planning to visit.

II. The time and place of writing. The personal information included in Rom. 15:23-29 clearly places the letter in the three-month period that Paul spent in GREECE, undoubtedly at CORINTH, just before going to Jerusalem (Acts 20:3). The reference is probably to the winter of A.D. 56-57.

III. The reason for writing. It is not difficult to know why this epistle was written. In the first place Paul was emphatic in his claim to be "the apostle of the Gentiles" (Rom. 11:13; 15:16; see also Acts 9:15; 22:15-21; 26:17-20, 23; Gal. 2:7-9; Eph. 3:2-8), and Rome was the capital of the GENTILE world. Paul was a Roman citizen, and a visit to Rome was consistent with his regular mode of operation, namely, the

establishing of churches in strategic centers and major cities. There was this difference, however. A church already existed in Rome, probably founded by local people who had heard the gospel in their travels. It was Paul's distinctive policy to preach in hitherto unevangelized areas (Rom. 15:17-24; cf. also 2 Cor. 10:14-16). His proposed visit to Rome was not inconsistent, however, for (1) he had a contribution to make to their spiritual welfare (Rom. 1:11-13) and (2) he planned to visit Rome on his way to evangelize SPAIN (15:24). He was asking the church in Rome to help him in this project. The structure of the letter is built around Paul's travel plans.

There was also a great theological reason for composing this letter—a problem that had demanded the writing of a letter to the GALATIANS at an earlier juncture in Paul's ministry. It concerned the relation among (1) the OT Scriptures, (2) contemporaneous JUDAISM, and (3) the GOSPEL implemented by the earthly work of Christ. The problem in the Galatian churches focused on whether Gentile Christians were obligated to fulfill the Mosaic LAW, and in particular whether they should submit to CIRCUMCISION (Gal. 2:1-11). It has been said that if Galatians is the “Magna Charta” of the gospel, Romans is the “Constitution.” The theological substance of this letter had to be presented to the NT church, whether addressed to Rome or not, but there were circumstances in Rome that made it appropriate for Paul—in a relatively calm frame of mind, with time for fuller elaboration, and without having become personally involved in local affairs, as he had in Galatia—to expand the central doctrine of the letter to the Galatians. Thus he explained his purpose in coming to Rome and the main purpose of his life ministry and message. There was friction and misunderstanding between Jewish and Gentile Christians in the Roman church. We know from the personal greetings at the end that it was a mixed church. The problem is reflected in almost every section of the document, but especially in Rom. 3-4 and 9-11. Both sides were stubborn. A clarification of the gospel and its implications was needed.

IV. The content and outline. These must be understood from the point of view of Paul's total ministry and his particular travel plans. True, the greatest theme in the work is JUSTIFICATION by FAITH. But this is not

an essay on that subject. Much of the material simply does not fall under any subheading of that theme. This is a letter from the apostle to the Gentiles of the church in Rome, and the subject is, “Why I am coming to visit you.” Outlines that fail to see this viewpoint and seek to force the material into formal divisions as though this were an essay are very likely to assign subtopics and secondary subheadings that do not fit. Some outlines are almost like “zoning” laws, forbidding the reader to find in certain sections material that certainly is there. The following very simple outline is suggested.

- A. Introduction (Rom. 1:1-17)
- B. The world is lost (1:18—3:20)
 - 1. The Gentile world is wretchedly lost (1:18-32) in spite of God’s justice for attempted morality (2:1-16).
 - 2. The Jewish world is equally lost, in spite of all their privileges (2:17—3:20).
- C. Justification by faith (3:21—5:21).
- D. Holy living in principle (6:1—8:39).
- E. God has not forgotten the Jews (9:1—11:36).
- F. Details of Christian conduct (12:1—15:13).
- G. Miscellaneous notes (15:14—16:27)
 - 1. Travel plans (15:14-33).
 - 2. Personal messages to people in Rome (16:1-20).
 - 3. Personal messages from people in Corinth (16:21-23).
 - 4. Doxology (16:24-27).

Rome. (Gk. *Rhōmē* G4873; *Rhōmaios* G4871, “Roman”; cf. *Rhōmaisti* G4872, “Roman [i.e., Latin] language” [Jn. 19:20]). A city-state in the Italian peninsula (see ITALY); located on the Tiber River some 15 mi. (24 km.) from the W MEDITERRANEAN, Rome eventually became the capital of the ROMAN EMPIRE. Of the Indo-European tribes who entered Italy, the Latins formed a separate branch, occupying an enclave round the mouth of the

Tiber and the Latium Plain. They were surrounded, and indeed constricted, by the Etruscan empire in the N, by the Greek maritime colonies in the S, and by related but hostile Italic tribes who held the rest of the peninsula and the arc of hill-country that fenced off the plain. Therefore, a sense of unity arose in the Latin-speaking communities, and their scattered groups were linked into leagues and confederacies. The lowlanders built defendable stockaded retreats to which the plainsmen could retire with flocks and families, and located such forts on hills and outcrops of higher land. In this way Rome came into being. Virgil's idyllic picture of primitive Rome in the eighth book of his *Aeneid* is not far from the truth. The most ancient acropolis could have been the Palatine hill, where the stockade of one shepherd community was built.

But the Palatine was not the only hill of Rome. The Tiber River cut into the soft limestone of the area, and the valley thus formed was further eroded by tributary streams, forming the famous group of hills with which the future city of Rome was always associated. They were the Capitol, the Palatine, and the Aventine, with the Caelian, Oppian, Esquiline, Viminal, and Quirinal as flat-topped spurs. Through the area the river forms an S-shaped curve. In the course of this curve the river grows shallow and forms an island. This point is the one practicable ford on the river between the sea and a very distant locality upstream. The Tiber tends to run narrow and deep. Geography thus played a dominant role in history. The group of hills and spurs were ultimately occupied by separate communities such as those whose ninth-century B.C. traces have been discovered on the Esquiline and the Quirinal. The old habit of Latin federation gave them a sense of unity, which was finally translated into common institutions and defense. Traffic across the Tiber ford necessarily concentrated at this point. Indeed all the trade between the Etruscan north and the Greek and Italian south had to cross the river here. The river valley was also a highway of commerce between the sea and the hills. Salt may have been the principal commodity carried on that route. The group of hill settlements thus straddled central Italy's main communications, and those who have held such positions of advantage have always grown rich and powerful. Perhaps a faint memory of the significance of the Tiber ford is embedded in the Latin name *pontifex*, which appears to mean etymologically "bridgemaker."



© Dr. James C. Martin Aerial view of the city of Rome (looking W), with St. Peter's Basilica (background, center top) and the Forum (left foreground).

Archaeological evidence suggests that the settlements had joined to form the original city of Rome by the sixth century B.C., for burials from the Palatine and Capitoline cemeteries on the edge of the marshy bottom (which was to be the Forum) cease at that time. The Cloaca Maxima, which drained these hollows, may have been built about this date. Synoecism (the amalgamation of small settlements into one powerful city-state) took place under the kings whose rule in early Rome, encrusted though it is with legend, is established fact. The Wall of Servius made Rome into a considerable fortress. Over the period of the kings, and especially the Etruscan kings, whose rule closes the regal period of early Roman history, the city built the Pons Sublicius to replace the Tiber ford, developed the Campus Martius as a training-ground, concentrated business activities in the Forum, and began to crowd the hills and hollows with houses and temples. Rome was probably a large populous city by the fourth century B.C. Valleys formed an irregular pattern for roads—a pattern that remained a feature through all history, and by the third century there is evidence of the great *insulae* or tenement houses that were to become another characteristic feature of Rome and that suggest the overcrowding, squalor, and slums of the early capital.

It is difficult to obtain a clear picture of a city that has always been occupied, and whose accumulated buildings have limited archaeological investigation. Aqueducts, bridges, quays, temples, porticoes, the monuments of civic and of family pride, followed over the centuries. It is possible to trace great bursts of building activity at certain periods. At the end of the second century B.C., the influx of capital from the beginnings of provincial exploitation promoted expansion. Sulla endeavored to bring order to some of the central urban tangle, POMPEY did much to adorn the city, and AUGUSTUS boasted that he had “found the city built of brick and left it built of marble.” Augustus set the fashion for two imperial centuries, and it is from the first and second centuries after Christ that most of the surviving ruins date: the great baths of Caracalla, Diocletian, and Constantine, for example, and, most famous of all, the Flavian Amphitheater, called still by the medieval name of Colosseum.

A vivid picture of the perils and inconveniences of life in the great city at the turn of the first century of our era is found in the *Third Satire of Juvenal*, a rhetorical poem. In population the city of Rome probably passed the million mark at the beginning of the Christian era, and during the first century may have risen somewhat above this figure. It was a motley and cosmopolitan population. Early in the second century Juvenal numbers the foreign rabble as one of the chief annoyances of urban life, to be ranked with traffic dangers, fire, and falling houses. In the third and fourth centuries, a time of urban decay all over the empire, the city declined, and the population probably fell to something near half a million by the last days of the western empire.

It is possible roughly to estimate the proportion of Christians over the imperial centuries. In the catacombs, ten generations of Christians are buried. It is difficult to reach an accurate estimate of the extent of these galleries in the limestone rock or of the number of graves they contain. The lowest estimate of the length is c. 350 mi. (560 km.), the highest 600 mi. (960 km.). The lowest estimate of the burials is 1,175,000, the highest 4,000,000. Given a population averaging one million over the ten generations of the church's witness, and this is rather high in view of the third- and fourth-century decline, we have on the first figure a Christian population averaging 175,000 per generation, and on the higher figure one averaging 400,000 per generation. Such averaging is

obviously inaccurate, for the number of the Christian population would be smaller in the earlier and larger in the later centuries. But if the figure of 175,000 is taken to represent a middle point in the period, say about the middle of the third century after Christ, it becomes clear that Gibbon's well-known estimate is hopelessly awry. Gibbon suggested that, at this time, probably one-twentieth of the population of the city consisted of Christians. The most conservative estimate from the evidence of the Catacomb burials is that at least one-fifth were Christians, and that probably the proportion was much larger.

The catacombs also provide evidence of the vertical spread of Christianity in the imperial society of the capital, and Gibbon is incorrect also in saying that the church was "almost entirely composed of the dregs of the populace." The case of Pomponia Graecina, for example, reported by Tacitus (*Ann.* 13.32), may be traced to the catacombs. Some evidence suggests that she faced a domestic tribunal because of a Christian faith. If Pomponia was, in fact, a Christian, since she lived on into the principate of DOMITIAN, she may have had part in two aristocratic conversions of which there is evidence—those of Flavius Clemens the consul and of Domitilla, his wife. The former was the cousin and the latter was the niece of Domitian himself. Dio Cassius (*Rom. Hist.* 67.44) informs us that these two were accused of "atheism," a common allegation against Christians, and of "going astray after the custom of the Jews." Flavius Clemens was put to death and his wife banished. Next to Domitian, this illustrious and evidently Christian pair held the highest rank in the empire.

Rome, like BABYLON, became a symbol of organized paganism and opposition to Christianity in the Bible. In the lurid imagery of the Apocalypse, John mingles empire and city in his symbolism of sin. Revelation 17-18 envisages the fall of Rome. Passionate, indeed shocking in its imagery, the first of these chapters shows Rome like a woman of sin astride the seven hills, polluting the world with her vice. The second reads like a Hebrew "taunt-song." It pictures, in imagery reminiscent of EZEKIEL on TYRE, the galleys loading for Rome in some eastern port. There were "cargoes of gold, silver, precious stones, and pearls; fine linen, purple, silk and scarlet cloth,...ivory, costly wood, bronze, iron and marble,...cinnamon and spice,...cattle and sheep; horses and carriages;

and bodies and souls of men.” The climax is bitter, as John pictures Rome under the smoke of her burning, the voice of gladness stilled.

The city appears several times in a historical context, the most notable being PAUL’s enforced stay there. The apostle landed at PUTEOLI; and alerted by the little church there (Acts 28:14-15), members of Rome’s Christian community met Paul at two stopping-places. A group of believers had been established in Rome possibly as early as the principate of CLAUDIUS in the late forties of the first century. Paul probably entered Rome by the Capena Gate. His “rented house” (28:30) would be in some block of flats, an *insula*.

Rompha. See REPHAN.

roof. The top of a HOUSE or other building, accessible by outside stairs. Occasionally pitched roofs were used, but most were flat, usually formed of clay packed with stone rollers, supported by mats of rushes or branches across wood beams or palm tree trunks. The roof was commonly occupied (Deut. 22:8), used for storage (Josh. 2:6), for rest in the evening (2 Sam. 11:2), and was even used in idolatrous worship (Jer. 19:13). An uncommon Hebrew word for “beam” or the like (*qôrâ* H7771) is used in Gen. 19:8 with reference to a roof structure, describing the latter in terms of one supporting member. In this passage the term is idiomatic for “house” or “home,” a use reflected also in the phrase “under my roof” (Gk. *stegē* G5094, Matt. 8:8). The roof was not a hindrance to securing healing for the paralytic (Mk. 2:4).

room. See ARCHITECTURE; HOUSE; UPPER ROOM.

rooster. See BIRDS.

root. That part of the plant which penetrates the soil and draws up sap and nourishment for the plant. The numerous references to roots in the

Bible are mostly figurative, drawn from the important relation which the root bears to the plant. Roots near water symbolize prosperity (Job 29:19; Ezek. 31:7); the opposite is a “withered” root (Hos. 9:16). A root growing old in the ground (Job 14:8) signifies loss of vitality, while “to take root” or “be rooted” denotes becoming or being firmly established (2 Ki. 19:30; Eph. 3:17). Judgment upon sinners is pictured as rottenness of root (Isa. 5:24), roots drying up (Job 18:16; Isa. 14:30), or being uprooted in destruction (Ezek. 17:9; Lk. 17:6; Jude 12). The ax lying at the root of the tree indicates impending judgment (Matt. 3:10). The root is the source of a moral or spiritual condition. Thus the love of money is pictured as “a root of all kinds of evil” (1 Tim. 6:10), while a “bitter root” causes the defilement of apostasy (Heb. 12:15; cf. Deut. 29:18). The root of a family or nation is its progenitor (Rom. 11:16). MESSIAH as “the Root of Jesse” (Isa. 11:10) is not a mere shoot from the root but himself the origin and strength of the messianic line; “the Root and the Offspring of David” (Rev. 22:16; cf. 5:5) denotes Christ’s divine-human nature as the source and descendant of DAVID. The messianic Servant’s appearance as a “root out of dry ground” (Isa. 53:2) depicts his lowly surroundings in contrast to his inner vigor.

rope. See CORD.

rose. See PLANTS.

Rosetta stone. A bilingual stela of basalt inscribed in Egyptian and Greek, with Egyptian written in both the hieroglyphic and demotic scripts (see WRITING). The text is a decree promulgated by the Egyptian priesthoods in honor of P^{TOLEMY} V Epiphanes in his ninth year, 196 B.C. The monument was unearthed in 1799 by Lieutenant Bouchard of Napoleon’s army, but terms of the French surrender to the British gave the French finds to the victors, and the stone reached the British Museum in 1802. The stone’s bilingual text played a vital role in the decipherment of the ancient Egyptian writing systems, accomplished primarily by Jean François Champollion in 1822. The way was thus

opened into the entire written patrimony of ancient EGYPT, covering 3000 years of history and civilization of the utmost value for the humanities in general, and for biblical backgrounds in particular.

Rosh. rosh (Heb. *rō š* H8033, “head, chief”). Son of BENJAMIN and grandson of JACOB (Gen. 46:21). The name does not appear in the parallel lists (Num. 26:38-39; 1 Chr. 8:1-5; see BEKER #1), and the SEPTUAGINT of Genesis lists Rosh as son of BELA and grandson of Benjamin. It has also been conjectured that the names “Ehi and Rosh, Muppim and Huppim” in the Genesis passage are a textual corruption of “Ahiram and Shupham and Hupham” (cf. Num. 26:38-39).

(2) According to some scholars, the Hebrew words describing GOG as “chief prince [*nēšy rō š*] of Meshech and Tubal” (Ezek. 38:2-3; 39:1) should rather be translated “prince of Rosh, Meshech, and Tubal” (cf. ASV; also NIV mg.). A people or country named *Rosh* is impossible to identify, although Russia and Rasu (in ASSYRIA) have been suggested. Russians are mentioned for the first time in the tenth century A.D. by Byzantine writers; it is therefore unlikely that the prophet could be referring to them.

row, rowers. See SHIPS.

ruby. See MINERALS.

rudder. See SHIPS.

ruddy. See RED.

rude. This English term, in the sense “untrained, unskilled,” is used by the KJV in 2 Cor. 11:6, where PAUL concedes that he was inexperienced and

lacking in technical training. The NIV and other versions use the same term, but in the sense “discourteous,” in 1 Cor. 13:5, where the apostle states that LOVE “is not rude” (KJV, “doth not behave itself unseemly”).

rudiments. The KJV rendering of Greek *stoicheia* in a controversial passage, Col. 2:8, 20. See discussion under ELEMENTS, ELEMENTAL SPIRITS.

rue. See PLANTS.

Rufus. roo’fuhs (Gk. *Rhouphos* G4859, hellenized form of the common Latin name *Rufus*, “red”). (1) Son of SIMON of Cyrene (who was forced to carry Jesus’ cross) and brother of ALEXANDER (Mk. 15:21). Mark’s mention of Alexander and Rufus suggests that these brothers may have been known to his readers; and since his gospel is usually thought to have a Roman origin, it is possible that this Rufus is the same as #2 below.

(2) A Christian in ROME to whom PAUL sent greetings (Rom. 16:13). The apostle refers to him as “chosen in the Lord” (prob. suggesting, “a genuine believer” or the like) and states that his mother “has been a mother to me, too.” We may infer that this family was originally from the eastern part of the empire and had there hosted or otherwise helped Paul.

rug. See CARPET.

Ruhamah. roo-hay’muh (Heb. *ru āmā* [from *rā am* H8163], “pitied, loved”). A symbolic name given to Israel to indicate the return of God’s mercy (Hos. 2:1; NIV, “My loved one”). There is a play on words involved, for the second child of GOMER, Hosea’s wife, was called LO-RUHAMA, “not pitied” (Hos. 1:6, 8), to indicate that God had turned his back on Israel because of her apostasy. See also AMMI; LO-AMMI.

ruler. See OCCUPATIONS AND PROFESSIONS.

ruler of the synagogue. This phrase, or the simpler “synagogue ruler,” is used to render Greek *archisynagōgos* G801, referring to the person chosen to care for the physical arrangements of the SYNAGOGUE services (“president of the synagogue” would be the equivalent designation today). Several serving in this capacity are mentioned in the NT: JAIRUS (Mk. 5:22-43; cf. Matt. 9:18-26; Lk. 8:40-56); some who are unnamed (Lk. 13:10-17; Acts 13:15); and two men from CORINTH named SOSTHENES and CRISPUS (Acts 18:7-8; cf. 1 Cor. 1:1). See also ELDER.

Rumah. roo’muh (Heb. *rûmâ* H8126, “height”). The hometown of a certain Pedaiah and/or his daughter Zebidah, who was the wife of JOSIAH and the mother of JEHOIAKIM (2 Ki. 23:36). The site has been variously located. Some suggest that it is identical with DUMAH (#1), one of the towns in the mountains of JUDAH, near HEBRON (Josh. 15:52). Others suggest that it is to be identified with ARUMAH, a place mentioned in the vicinity of SHECHEM (Jdg. 9:41). A more likely proposal is modern Khirbet er-Rameh in the Valley of Bet Netofa, near RIMMON in Galilee.

run. See RACE.

rush. See PLANTS.

rust. A brittle coating that tarnishes the surface of metals, especially iron, due to oxidation or corrosion. The few biblical references to rust are all figurative. In one of EZEKIEL’s parables, the thick rust or deposit in a cooking pot of bronze became symbolic of the unpurged wickedness of the inhabitants of Jerusalem (Ezek. 24:6-13). In two NT passages a similar type of indictment, using the symbolism of the rusting of silver and gold, is pronounced against those who accumulate WEALTH (Matt.

6:19-20; Jas. 5:3 [NIV, “corroded” and “corrosion”]). In both cases the question arises whether the rust testifies to the impermanence of the wealth or whether it witnesses against the rich who prefer to hoard the wealth and let it rot rather than use it for benefiting others. The latter may better suit the context, for in the apocalyptic imagery rust is almost a living avenging force.



© Dr. James C. Martin The fields E of Bethlehem to which Naomi returned with her daughter-in-law, Ruth. (View to the N.)

Overview of RUTH

Author: Unknown (the rabbinic view that SAMUEL wrote the book is discounted by most modern scholars).

Historical setting: The story takes place in the time of the judges (Ruth 1:1; see JUDGES, THE sect. II), probably c. 1100 B.C. The book may have been written during the reign of DAVID or shortly after (though some scholars date it centuries later).

Purpose: To demonstrate God’s PROVIDENCE in the lives of ordinary people; to show that the Moabite ancestry of DAVID

was divinely overseen and thus does not invalidate his kingship; to inculcate filial devotion.

Contents: NAOMI's bitterness and Ruth's devotion (Ruth 1); Ruth gleanes grain in BOAZ's fields (ch. 2); Ruth requests kinsman-redemption from Boaz (ch. 3); Boaz becomes Ruth's kinsman-redeemer (ch. 4).

Ruth, Book of. (*rûṭ* H8134, possibly “refreshment”). One of the historical books of the OT in the English Bible. In the Hebrew Bible, it is found among the Writings (HAGIOGRAPHIA or KETUBIM) and grouped with the Five MEGILLOTH (Scrolls). Each of the Megilloth was associated with one of Israel's principal feasts, and Ruth was read at the Feast of Weeks (PENTECOST). The author of this book is unknown. The historical setting is the period of the judges (Ruth 1:1; see JUDGES, THE), but there are certain indications that it was composed, or at least worked into its final form, at a much later time. For example, the opening words, “In the days when the judges ruled,” appear to look back to that period; the explanatory comment in 4:7 refers to the period as “in earlier times”; and 4:22 mentions DAVID. Thus the final editorial process could not have ended before the Davidic era. It is best to place its final shaping in, or immediately following, David's reign.

The book records the circumstances that led to the marriage of Ruth, a Moabitess, to BOAZ, an Israelite. A famine forced NAOMI and her husband to move to MOAB, where her sons married Moabite women, one of whom was Ruth. Naomi and her daughters-in-law became widows, and when Naomi returned to BETHLEHEM, Ruth accompanied her. In the course of providing food for herself and her mother-in-law, Ruth met Boaz, a prosperous farmer and a relative of Naomi. With Naomi's encouragement, Ruth tenderly reminded Boaz of the LEVIRATE obligation (Ruth 3:1-9), a Deuteronomic law that required a man to marry his brother's widow if she was childless, the purpose being that the dead man have an heir (Deut. 25:5-10). However, Boaz was not the nearest of kin. When the closest relative learned that there was a levirate

obligation attached to the redemption of Naomi's land, he rejected it (Ruth 4:1-6), and Boaz was free to marry Ruth.

The book of Ruth demonstrates the providence of God at work in the life of an individual, and it exalts family loyalty. It shows how a GENTILE became part of the Davidic ancestry (4:17-21); thus Ruth is cited in Matthew's GENEALOGY OF JESUS CHRIST (Matt. 1:5).

rye. See PLANTS (under *spelt*).

S

S. In SEPTUAGINT studies, a symbol used to designate Codex Sinaiticus. See also TEXT AND VERSIONS (NT).

Saba, Sabaean, Sabaite. See SABEAN; SHEBA.

sabachthani. See ELI, ELI, LAMA SABACHTHANI.

Sabaoth. sab'ay-oth. See LORD OF HOSTS.

Sabbath. sab'uhth (Heb. *šabbāt* H8701, possibly “cessation, rest”; Gk. *sabbaton* G4879). The Hebrew weekly day of REST and WORSHIP, which was observed on the seventh day of the week, beginning at sundown on Friday and ending at sundown on Saturday. The Sabbath was instituted at CREATION: “By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done” (Gen. 2:2-3). There is no distinct mention of the word *Sabbath* in Genesis, but a seven-day period is mentioned several times in connection with the FLOOD (7:4, 10; 8:10, 12) and once in connection with JACOB’s years at HARAN (29:27-28), showing that the division of time into sevens must have been known then.

There is in fact no express mention of the Sabbath before Exod. 16:21-30. In the Desert of Sin (see SIN, DESERT OF), before the Israelites reached Mount SINAI, God gave them MANNA, a double supply being given on the

sixth day of the week, in order that the seventh day might be kept as a day of rest from labor. MOSES said to the people, "This is what the LORD commanded: 'Tomorrow is to be a day of rest, a holy Sabbath to the LORD. So bake what you want to bake....Save whatever is left and keep it until morning'" (Exod. 16:23). Shortly afterward the Ten Commandments were given by the Lord at Sinai (20:1-17; see COMMANDMENTS, TEN). The fourth commandment enjoined ISRAEL to observe the seventh day as a holy day on which no work should be done. Everyone, including even the stranger within the gates and the animals, was to desist from all work and to keep the day holy. The reason given is that the Lord rested on the seventh day and blessed and hallowed it. It is clear that God intended the day to be a blessing to the people, both physically and spiritually. The Sabbath is frequently mentioned in the Levitical legislation. It was to be kept holy for the worship of the Lord (Lev. 23:3) and was to remind the Israelites that God had sanctified them (Exod. 31:13). Forty years later, Moses rehearsed the Decalogue and reminded the Israelites of God's command to observe the Sabbath, specifying that they were under special obligation to keep it because God had delivered them from bondage in Egypt (Deut. 5:15).

Various attempts have been made by OT critics to find a Babylonian origin for the Jewish Sabbath. There is evidence that among the Babylonians certain things were to be avoided on the seventh, fourteenth, nineteenth, twenty-first, and twenty-eighth days of the month; but the nineteenth day breaks the sequence of sevens; and there is no question that the Hebrew Sabbath has much older historical attestation than this Babylonian observance. Among the Hebrews, moreover, the Sabbath was associated with the idea of rest, worship, and divine favor, not certain taboos.

After the time of Moses the Sabbath is mentioned sometimes in connection with the festival of the new moon (2 Ki. 4:23; Isa. 1:13; Ezek. 46:3; Hos. 2:11; Amos 8:5). See FEASTS. The prophets always exalted the Sabbath and found fault with the Israelites for the perfunctory observance of it. They made confession of Israel's sin in profaning the Sabbath (Isa. 56:2, 4; 58:13; Jer. 17:21-27; Ezek. 20:12-24).

The sanctity of the Sabbath is shown by the offering on it of two

lambs, in addition to the regular burnt offering (Num. 28:9-10). The twelve loaves of showbread were also presented on that day (Lev. 24:5-9; 1 Chr. 9:32). A willful Sabbath-breaker was put to death (Num. 15:32-36). The Israelite was not permitted even to light a fire in his home on the Sabbath. Psalm 92, expressing delight in the worship and works of the Lord, was composed for the Sabbath day. In the Persian period NEHEMIAH rebuked and took strong measures against those who disregarded the law of the Sabbath by doing business on it (Neh. 10:31; 13:15-22).



© Dr. James C. Martin.

Reconstruction of a first-century synagogue in Capernaum. This may have been the site where Jesus was criticized for healing on the Sabbath (Mk. 3:1-6).

With the development of the SYNAGOGUE during the EXILE, the Sabbath became a day for worship and the study of the LAW, as well as a day of rest. There are not many references to the Sabbath in the apocryphal books. ANTIOCHUS Epiphanes tried to abolish it, along with other distinctively Jewish institutions (168 B.C.). At the beginning of the Maccabean war (see MACCABEE), Jewish soldiers allowed themselves to be massacred rather than profane the Sabbath by fighting, even in self-defense. After 1,000 Jews were slaughtered in this way, they decided that in the future it would be permissible to defend themselves if attacked on the sacred day, but not to engage in offensive operations (1

Macc. 2:31-41). It was not, however, considered allowable to destroy siege-works on the Sabbath; and so POMPEY was permitted to raise his mound and mount his battering rams against JERUSALEM without interference from the Jews (Josephus, *Ant.* 14.4.2-3).

During the period between EZRA and the Christian era the SCRIBES formulated innumerable legal restrictions for the conduct of life under the law. Two whole tractates of the Mishnah (see TALMUD) are devoted to the details of Sabbath observance. One of these enumerates the following thirty-nine principal classes of prohibited actions: sowing, plowing, reaping, gathering into sheaves, threshing, winnowing, cleansing, grinding, sifting, kneading, baking; shearing wool, washing it, beating it, dyeing it, spinning it, making a warp of it; making two cords, weaving two threads, separating two threads, making a knot, untying a knot, sewing two stitches, tearing to sew two stitches; catching a deer, killing, skinning, salting it, preparing its hide, scraping off its hair, cutting it up; writing two letters, blotting out for the purpose of writing two letters, building, pulling down, extinguishing, lighting a fire, beating with a hammer, and carrying from one property to another (*Shabbat* 7:2).

Each of these chief enactments was further discussed and elaborated, so that actually there were several hundred things a conscientious, law-abiding Jew could not do on the Sabbath. For example, the prohibition regarding writing on the Sabbath was further defined as follows: "He who writes two letters with his right or his left hand, whether of one kind or of two kinds, as also if they are written with different ink or are of different languages, is guilty. He even who should from forgetfulness write two letters is guilty, whether he has written them with ink or with paint, red chalk, India rubber, vitriol, or anything which makes permanent marks. Also he who writes on two walls which form an angle, or on the two tablets of his account book, so that they can be read together, is guilty. He who writes upon his body is guilty. If any one writes with dark fluid, with fruit juice, or in the dust on the road, in sand, or in anything in which writing does not remain, he is free. If any one writes with the wrong hand, with the foot, with the mouth, with the elbow; also if any one writes upon a letter of another piece of writing, or covers other writing" (*Shabbat* 12:3-5). Although it is uncertain how

many of these details go back to the NT period, Jesus must have had such things in mind when he said that the experts of the law were loading “people down with burdens they can hardly carry” (Lk. 11:46).

Jesus came into conflict with the religious leaders of the Jews especially on two points: his claim to be the MESSIAH, and on the matter of Sabbath observance. The rabbis regarded the Sabbath as an end in itself, whereas Jesus taught that the Sabbath was made for the benefit of human beings and that human needs must take precedence over the law of the Sabbath (Matt. 12:1-14; Mk. 2:23-3:6; Lk. 6:1-11; Jn. 5:1-18). He himself regularly attended worship in the synagogue on the Sabbath (Lk. 4:16).

The early Christians, most of whom were Jews, kept the seventh day as a Sabbath, but since the RESURRECTION of their Lord was the most blessed day in their lives, they soon began to meet for worship also on the first day of the week (Acts 2:1) and designated it as the Lord’s Day (Rev. 1:10). PAUL directed the Corinthians to bring their weekly offering to the charities of the church on the first day of the week (1 Cor. 16:1-2), and eventually Sunday came to be viewed as the proper day of Christian worship. There is considerable difference among Christians, however, whether Sunday worship should be viewed as fulfilling the Sabbath commandment or as a different observance altogether.

Sabbath canopy. According to 2 Ki. 16:17-18, King AHAZ removed certain items from the TEMPLE, apparently in fear of, or to be sent as tribute to, TIGLATH-PILESER III. One of these items is described as *mûsak haššabbāt*, an architectural term of uncertain meaning usually rendered with such phrases as “covert for the sabbath” (KJV), “covered portal for use on the sabbath” (NRSV), and “Sabbath canopy” (NIV). Since Ezek. 46:1 speaks of a gate in the temple that was to be kept closed except on the Sabbath and on the day of the New Moon, some think the item in question may have been a barrier or grille (cf. NJPS, “sabbath passage”). Other proposals have been made.

Sabbath day’s walk (journey). This expression occurs in the NT

only once referring to the distance from the MOUNT OF OLIVES to JERUSALEM (Acts 1:12). This unit of measure (somewhat similar to the Egyptian unit of 1000 double steps) evidently served to indicate the limit of travel on the SABBATH, but the phrase became a common expression for a relatively short distance. From the Eastern Gate of Jerusalem to the present site of the Church of the Ascension on Mount Olivet, the distance is slightly over half a mile (almost 1 km.), and indeed a Sabbath day's journey was reckoned by the rabbis as 2000 cubits (c. 3000 ft./900 m.). It is assumed that the regulation had its origin in the Mosaic period in the injunction to the Israelite not to leave camp to collect MANNA on the Sabbath (Exod. 16:29). There are other regulations to which appeal is made in an effort to locate the origin of this practice or precept. One is the provision that the area belonging to the Levitical cities included land that extended from the wall 2000 cubits on every side (Num. 35:5). Another is the supposed distance that separated the ARK OF THE COVENANT and the people both on the march and at camp (Josh. 3:4). The original intent of the provision was to insure a quiet, leisurely Sabbath and to keep it from becoming a harried and busy day (Exod. 16:29). It was also designed to keep the Israelite worshiper in the area of the center of his worship. The motive was noble but, unfortunately, it often led to a barren legalism and to casuistic schemes to circumvent it. One such method was to go out on Friday and establish a residence somewhere by depositing at least two meals there; from that site, the person was allowed to travel an additional 2000 cubits on the Sabbath.

sabbatical year. See FEASTS.

Sabean. suh-bee'uhn. Also Sabaeen. This name occurs three (possibly four) times in the Bible as the rendering of three Hebrew forms. In Isa. 45:14, the term *sēbā* *î* H6014 is used with reference to a tall people in a context that also speaks of EGYPT and CUSH, suggesting that these Sabaeans were from SE AFRICA. It is possible that the same form occurs in Ezek. 23:42 with reference to certain people "from the desert," but the meaning of this text is very uncertain. In Job 1:15, we read that JOB's

oxen and donkeys were carried off by the Sabeans; here the name *šēbā* H8644 is used, and the context of the story appears to be N ARABIA. Finally, in Joel 3:8 the Phoenicians (see PHOENICIA) and PHILISTINES are told: “I will sell your sons and daughters to the people of Judah, and they will sell them to the Sabeans, a nation far away”; in this ambiguous reference, the form used is *šēbā ḥm* H8645 (a gentilic from *šēbā*).

The matter is further complicated by the fact that the Bible distinguishes between a son of Cush named SEBA and a grandson of Cush named SHEBA (Gen. 10:7; 1 Chr. 1:9; the names Cush and Seba occur together in Isa. 43:3, while Seba and Sheba are associated in Ps. 72:10). Moreover, there were two additional people by the name of Sheba who were descended not from HAM (father of Cush) but from SHEM, namely, Sheba son of JOKTAN (Gen. 10:28) and Sheba son of JOKSHAN (25:3); the latter was a grandson of ABRAHAM and brother of DEDAN. According to some scholars, a genetic distinction should be made between northern Sabeans (descended from a Semitic Sheba) and southern Sabeans (descended from a Hamitic Sheba or Seba). Others argue for a common progenitor. The possibility must be left open either (a) that at some point the southern Sabeans colonized some regions of N Arabia or (b) that the Sabeian state began in N Arabia, with a movement toward, and settlement of, the southern part of the country during the middle of the second millennium B.C.

Be that as it may, the name Sabeans normally refers to the people of Saba (Sheba), a kingdom in S Arabia in the area presently known as Yemen and Ḥadramaut; its capital was Marib. Their position at the end of the Arabian peninsula was of twofold advantage: (1) they were remote from the powers to the N, and so relatively secure; and (2) they were centrally located with respect to merchandising goods from nearby Africa and India. These included gold, incense, gem stones, probably ivory, etc. (Ps. 72:15; Isa. 60:6; Jer. 6:20; Ezek. 27:22; 38:13), giving rise to a great caravan industry (cf. Job 6:19). Evidently trading in slaves was also carried on (Joel 3:8; cf. Job 1:15). Fertile land and an extensive irrigation system, illustrated by the dam and sluices seen at Marib, made the country fairly self-sustaining. The history of Saba is extensive, including a strong pre-Islamic tradition. The biblical narrative suggests

that the Sabeans were established prior to the tenth century, for their queen journeyed to Jerusalem to visit SOLOMON (1 Ki. 10:1-13; 2 Chr. 9:1-12). From the third century B.C. there appear references to these people in the works of historians and geographers, and in some Syriac and Ethiopic religious texts.

Sabta, Sabtah. sab'tuh (Heb. *sabtā* H6029 and *sabtâ* H6030, derivation unknown). Son of CUSH and grandson of HAM, included in the Table of Nations (Gen. 10:7; 1 Chr. 1:9). The view that the text should be emended so that the name corresponds with that of Shabako, an Egyptian PHARAOH who ruled in the eighth century B.C. has not been widely accepted (see also SABTECA). Presumably, Sabta(h) is also a place name. If the Cushites settled in the area occupied by ETHIOPIA, the name may correspond to one of several places mentioned by Greek authors. It is possible, however, that the Cushites extended across the RED SEA from Nubia northeastward over the Arabian peninsula, and some scholars prefer a location in S ARABIA, in particular Hadramaut (HAZARMAVETH), which Strabo refers to as *Sabata* (Geogr. 16.4.2).

Sabteca. sab'tuh-kuh (Heb. *sabtēkā* H6031, derivation unknown). KJV Sabtecha; TNIV Sabteka. Son of CUSH and grandson of HAM, included in the Table of Nations (Gen. 10:7; 1 Chr. 1:9). Sabteca is also very likely the name of a place in ARABIA, although its identification is uncertain. Some scholars identify Sabteca with Shabataka, an Egyptian PHARAOH from ETHIOPIA at the beginning of the seventh century B.C. (see SABTA).

Sabtecha. sab'tuh-kuh. KJV form of SABTECA.

Sabteka. sab'tuh-kuh. TNIV form of SABTECA.

Sacar. say'kahr (Heb. *śākār* H8511, "reward"). NRSV Sachar; TNIV

Sakar. (1) A HARARITE who was the father of Ahiam, one of DAVID's mighty warriors (1 Chr. 11:35; called SHARAR in the parallel, 2 Sam. 23:33).

(2) Fourth son of OBED-EDOM, included in the list of divisions of the Korahite doorkeepers (see KORAH) in the reign of David (1 Chr. 26:4).

Sachar. See SACAR.

Sachia. See SAKIA.

sackbut. See MUSIC, MUSICAL INSTRUMENTS.

sackcloth. Strong, rough cloth woven from the long, dark hair of the oriental goat or the camel. The Hebrew word *śaq* H8566 (as well as the loanword in Greek, *sakkos* G4884) can refer both to the cloth itself and to a bag (sack) made from it. When large, such a bag was used at times as a container for grain (Gen. 42:25). On some occasions it was utilized for saddlebags (Josh. 9:4) and provided a common bedding material (2 Sam. 21:10). Its main use, however, was as an article of clothing: made of cheap and durable material, it served the purpose of an ordinary item of garb. At times it seems to have served as the distinctive garb of the prophets (Isa. 20:2; Zech. 13:4), but gradually it came to bear a primarily symbolical meaning. The wearing of sackcloth was regarded as proper garb for serious and sober occasions. Since it was dark in texture, it was deemed fitting in times of grief and sadness. JACOB clothed himself in it at the report of the death of his favorite son JOSEPH (Gen. 37:34), and DAVID commanded JOAB and the other mourners to wear it upon the death of ABNER (2 Sam. 3:31). Sackcloth was also a mark of abject penitence (Neh. 9:1; Jer. 6:26; Matt. 11:21; et al.).

sacrament. The Latin noun *sacramentum* (from the verb *sacrō*, “to set apart as sacred”) was originally used in a variety of secular contexts with

such meanings as “guarantee” and “oath.” In a religious context, however, the term would refer to something sacred or consecrated, and in the VULGATE it translates the Greek word *mystērion* G3696, “mystery” (cf. Eph. 1:9; 3:2-3, 9; 5:32; Col. 1:26-27; 1 Tim. 3:16; Rev. 1:20; 17:7). In a wide sense it came to designate any sign which possessed a hidden meaning. Religious rites and ceremonies such as the sign of the cross, anointing with oil, preaching, confirmation, prayer, aid to the sick, etc., were equally called sacraments.

Because of the absence of any defined sacramental concept in the early history of the church, the number of sacraments was not regarded as fixed. BAPTISM and the LORD’S SUPPER were the chief. In the twelfth century Hugo of St. Victor listed thirty sacraments that had been recognized by the church, while Gregory of Bergamo and Peter Lombard listed only seven: baptism, confirmation, the Eucharist, penance, extreme unction, orders, and matrimony—a list adopted by Thomas Aquinas and later by the Council of Trent. The number seven, viewed as sacred, was supported by many fanciful arguments. There is no NT authority for it, and it is a purely arbitrary figure. It is hard to see on what principle baptism and the Lord’s Supper, which were instituted by Christ, can be put in the same category with marriage, which is as old as the human race.

The Reformers saw in baptism and the Lord’s Supper three distinguishing marks: (1) they were instituted by Christ; (2) Christ commanded that they be observed by his followers; and (3) they are visible symbols of divine acts. Since there are no other rites for which such marks can be claimed, only two sacraments exist. There is justification for classifying them under a common name because they are associated together in the NT (Acts 2:41-42; 1 Cor. 10:1-4).

Some modern critics challenge the claim that baptism and the Lord’s Supper owe their origin to Christ, but a fair reading of the NT shows that these sacramental rites were universal in the apostolic church and that the apostles observed them because they were convinced that Christ had instituted them. They taught the church to observe the things that Christ commanded (Matt. 28:20). Circumstances of great solemnity surrounded the institution of the sacraments by Christ. He appointed the Lord’s Supper on the eve of his redemptive sacrifice and commanded baptism

in the Great Commission at the time of his ascension.

These rites were regarded as ritual acts of faith and obedience toward God (Matt. 28:19-20; Acts 2:38; Rom. 6:3-5; 1 Cor. 11:23-27; Col. 2:11-12). They are symbolic rites setting forth the central truths of the Christian faith: death and resurrection with Christ and participation in the redemptive benefits of Christ's mediatorial death. They are visible enactments of the gospel message that Christ lived, died, was raised from the dead, ascended to heaven, and will some day return, and that all this is for our salvation. In the NT the idea of baptism is intimately connected with the following: the FORGIVENESS of sin (Acts 2:38; 22:16; Eph. 5:26; Tit. 3:5), the gift of the HOLY SPIRIT (Acts 2:38; 1 Cor. 12:13), UNION WITH CHRIST in his death and resurrection (Rom. 6:3-6; Col. 2:12), REGENERATION (Jn. 3:5; Tit. 3:5), entering into the relationship of sonship with God (Gal. 3:26-27), belonging to the CHURCH (Acts 2:41), and the gift of SALVATION (Mk. 16:16). The Lord's Supper symbolizes Christ's death for the remission of sins (Matt. 26:28). It is a seal of the new covenant in Christ's blood, an assurance of eternal life now, a promise of the second coming, and a pledge of the eventual messianic triumph.

sacrifice and offerings. A religious act belonging to WORSHIP in which offering is made to God of some material object belonging to the offerer—this offering being consumed in the ceremony, in order to attain, restore, maintain, or celebrate friendly relations with the deity. The motives actuating the offerer may vary, worthy or unworthy, and may express faith, repentance, adoration, or all of these together; but the main purpose of the sacrifice is to please the deity and to secure his favor.

I. Origin of sacrifice. Did sacrifice arise from the natural religious instinct of human beings, whether guided by the Spirit of God or not, or did it originate in a distinct divine appointment? Genesis records the first instances of sacrifice, by CAIN and ABEL, but gives no account of the origin of the idea. The custom is clearly approved by God, and in the Mosaic law it is adopted and elaborately developed. The view that the rite was initiated by an express command of God is based mainly on

Gen. 4:4-5, which states that Abel offered to God an acceptable sacrifice, and on Heb. 11:4, where it is said that Abel's sacrifice was acceptable to God because of his FAITH. It is argued that Abel's faith was based on a specific command of God in the past and that without such a divine command his sacrifice would have been mere superstition. Many who hold this view also say that the garments provided by God to hide the nakedness of Adam and Eve must have come from an animal that had been sacrificed and that in this sacrifice we have a type of the sacrifice of Christ to cover the sinner's spiritual nakedness before God. While all this possibly may be deduced from Scripture, it is not a necessary deduction.

Those who hold that sacrifice was devised by human beings, with or without direction by God's Spirit, as a means of satisfying the wants of their spiritual nature, have advanced several theories. (1) The *gift* theory holds that sacrifices were originally presents to God that the offerer hoped would be received with pleasure and gratitude by the deity, who would then grant him favors. (2) The *table-bond* theory suggests that sacrifices were originally meals shared by the worshipers and the deity, with the purpose of knitting them together in a firmer bond of fellowship. (3) The *sacramental-communion* theory is a modification of the table-bond theory. The basis of it is the belief among some primitive peoples that animals share along with humans in the divine nature. The worshiper actually eats the god, thus acquiring the physical, intellectual, and moral qualities that characterized the animal. (4) The *homage* theory holds that sacrifice originates not in a sense of guilt, but in the desire to express homage to and dependence on the deity. (5) The *expiatory* theory says that sacrifices are fundamentally piacular or atoning for sin. Conscious of their sin and of the punishment that it deserves, people substitute an animal to endure the penalty due to themselves and so make their peace with the deity. See ATONEMENT.



© Dr. James C. Martin. The Israel Museum, Jerusalem. Photographed by permission.

Altar found in Megiddo, most likely used for burning incense or as a stand for a grain or meal offerings.

II. Classification of sacrifices. Sacrifices have been classified in a variety of ways, chiefly the following: (1) Those on behalf of the whole congregation and those on behalf of the individual. (2) Animal or bleeding sacrifices and bloodless offerings. (3) Sacrifices assuming an undisturbed covenant relationship and those intended to restore a relationship that has been disturbed. (4) Animal sacrifices, vegetable sacrifices, liquid and incense offerings. (5) Sacrifices made without the help of a priest, those made by a priest alone, and those made by a layman with the help of a priest. (6) Sacrifices that express homage to the deity; those designed to make atonement for sin; and peace offerings, to express or promote peaceful relations with the deity. (7) Self-dedicatory sacrifices, eucharistic sacrifices, and expiatory sacrifices. (8) Sacrifices in which the offering was wholly devoted to God, and sacrifices in which God received a portion and the worshiper feasted on the remainder.

III. History of sacrifice in OT times. The sacrifices of Cain and Abel (Gen. 4:4-5) show that the rite goes back almost to the beginnings of the human race. No PRIEST was needed in their sacrifices, which were

eucharistic and possibly expiatory. The sacrifice of NOAH after the FLOOD (8:20-21) is called a burnt offering and is closely connected with the COVENANT of God described in Gen. 9:8-17. In the sacrifices of ABRAHAM, several of which are mentioned (12:7-8; 13:4, 18; 15:9-10), he acted as his own priest and made offerings to express his adoration of God and probably to atone for sin. In Gen. 22 God reveals to him that he does not desire human sacrifices, a common practice in those days. The patriarchs ISAAC and JACOB regularly offered sacrifices (26:25; 28:18; 31:54; 33:20; 35:7; 46:1). JOB and his friends offered sacrifices (Job 1:5; 42:7-9), probably to atone for sin. The Israelites during their sojourn in EGYPT no doubt were accustomed to animal sacrifices. It was to some such feast that MOSES asked the PHARAOH for permission to go into the wilderness (Exod. 3:18; 5:3; 7:16); and he requested herds and flocks for the feast to offer burnt offerings and sacrifices (10:24-25). The sacrifice of the Passover (12:3-11) brings out forcibly the idea of salvation from death. JETHRO, Moses' father-in-law, a priest, offered sacrifices on meeting Moses and the people (18:12).

The establishment of the covenant between Israel and the Lord was accompanied by solemn sacrifices. The foundation principle of this covenant was *obedience*, not sacrifices (Exod. 19:4-8). Sacrifices were incidental—aids to obedience, but valueless without it. The common altars were not abolished with the giving of the covenant code but continued to be used for centuries by Joshua, Gideon, Jephthah, Samuel, Saul, David, Elijah, and many others. They were perfectly legitimate and even necessary at least until the building of the TEMPLE in JERUSALEM.

At the division of the kingdom in 931 B.C. CALF WORSHIP was established at DAN and BETHEL, with priests, altars, and ritual (1 Ki. 12:27-28). HIGH PLACES, most of them very corrupt, were in use in both kingdoms until the time of the EXILE, although occasionally attempts were made in the southern kingdom to remove them. With the destruction of the temple in Jerusalem in 586 B.C. the entire cultus was suspended, but on the return from the captivity an altar was built and sacrifices resumed. At the time of NEHEMIAH there existed a temple at Elephantine in Egypt, built by Jews, where a system of sacrifices was observed. Sacrifices were made in the temple in Jerusalem until its destruction by the Romans in A.D. 70. The

Jews have offered none since then.

IV. The Mosaic sacrifices. Every offering had to be the honestly acquired property of the offerer (2 Sam. 24:24). Sacrifices had value in the eyes of the Lord only when they were made in acknowledgment of his sovereign majesty, expressed in obedience to him, and with a sincere desire to enjoy his favor. The only animals allowed for sacrifice were oxen, sheep, goats, and pigeons. Wild animals and fish could not be offered. The produce of the field allowed for offerings was wine, oil, grain, either in the ear or in the form of meal, dough, or cakes. Sacrifices were of two kinds: animal (with the shedding of blood) and vegetable or bloodless.

A. Animal sacrifices. Both male and female animals were accepted for sacrifice, although for some sacrifices the male was prescribed. With one exception (Lev. 22:23), no animal with any sort of wound or defect could be offered (22:21-24). The law commanded that animals be at least eight days old (22:27); and in some cases the age of the animal is specified (9:3; 12:6; Num. 28:3, 9, 11). According to the later rabbis, animals more than three years old could not be sacrificed. There was no prescription of age or sex with regard to pigeons or turtle doves, but they were offered only by the poor as substitutes for other animals.

1. The sin offering (Lev. 4:1-35; 6:24-30). This was for sins unconsciously or unintentionally committed; sins committed intentionally, but with mitigating circumstances (5:2-3; 12:6-8); certain kinds of ceremonial defilements (5:2-3; 12:6-8); and sins deliberately committed but afterwards voluntarily confessed. For conscious and deliberate violations of the law no atonement was possible, with some exceptions, for which provision was made in the guilt offerings. Capital crimes: the breaking of the law of the Sabbath (Num. 15:32), adultery (Deut. 22:22-23), murder (Exod. 21:12), and sacrilege (Josh. 7:15) were punished with death. Sin offerings were made for the whole congregation on all the feast days and especially on the Day of Atonement. They were also offered on the occasion of the consecration of priests and Levites (Exod. 29:10-14, 36). Every year, on the great Day of Atonement, sin offerings were brought for the high priest. With the exception of these important national occasions, the sin offerings were

presented only when special circumstances demanded expiation of sin.

The costliness of the offering and the procedure to be followed depended on the theocratic importance of the offender. For the high priest a young bullock was the appointed offering (Lev. 4:3); for a prince it was a male goat (4:23); in ordinary cases a female goat or a sheep was sufficient. The poor could offer two pigeons, and where even these were too much, a small portion of fine flour was substituted (5:7, 11).

In all other blood sacrifices the blood was simply poured around the altar; in this one the blood was sprinkled. If a member of the congregation made the offering, the blood was smeared on the horns of the altar in the forecourt (Lev. 4:7, 18, 25, 30). When a sin offering was for a priest or the whole congregation, the officiating priest took some of the blood of the sacrifice into the Holy Place and sprinkled it seven times before the veil of the sanctuary and then smeared it on the horns of the altar of incense. The blood that was left had to be poured out at the base of the altar. After the blood was sprinkled, the fat portions of the animal were burned on the altar. The remainder of the flesh was disposed of in two ways: in the case of sin offerings of any of the congregation the flesh was eaten in the forecourt by the officiating priest and his sons; in the case of sin offerings for a priest or for the whole congregation, the whole animal was burned outside the camp in a clean place.

2. The guilt offering (Lev. 5:14-6:7; KJV, “trespass offering”). This was a special kind of sin offering for transgressions where restitution or other legal satisfaction could be made or was made. When the rights of God or neighbor were violated, the wrong had to be righted, the broken law honored, and the sin expiated by a guilt offering. The offering, which was always a lamb, with one exception (14:12), was given after the required satisfaction had been made. The ritual was the same as in the sin offering, except that the blood was not sprinkled but poured over the surface of the altar. Its main purpose was to make expiation for dues withheld from God, like neglect to pay at the proper time what was due to the sanctuary; and from man, like robbery, failure to return a deposit, swearing falsely regarding anything lost, and seduction of a betrothed slave girl. The sin offering of a lamb made atonement to God. Restitution, with an additional one-fifth, made reparation to man.

3. The burnt offering (Lev. 1). The distinguishing mark of this offering was that it was wholly consumed on the altar, while in other animal sacrifices only the fat portions were burned. The purpose of the offering was PROPITIATION; but with this idea was united another, the entire consecration of the worshiper to the Lord. Because of the regularity and frequency with which it was offered, it was called the “continual” burnt offering (Exod. 29:42); and because no part was left for human consumption, it was also called the “whole burnt offering” (Ps. 51:19). This was the normal sacrifice of the Israelite in proper covenant relationship with God and was the only sacrifice regularly appointed for the sanctuary service. It was offered every day, in the morning and in the evening. On ordinary days a yearling lamb was sacrificed; on the Sabbath day two lambs were offered at morning and evening sacrifice (Num. 28:9-10). On other special feast days a larger number of animals was offered. There were also private burnt offerings when a NAZIRITE fulfilled his vow or defiled himself (Num. 6), at the consecration of priests (Exod. 29:15), at the cleansing of lepers (Lev. 14:9), at the purification of women (12:6), and for other ceremonial uncleanness (15:15, 30). This was the only sacrifice that a non-Israelite was permitted to offer (17:8; 22:18, 25).

4. The fellowship offering (Lev. 3; KJV, “peace offering”). These were called fellowship offerings because they were offered by those who were at peace with God, to express gratitude and obligation to God, and fellowship with him. They were not commanded to be offered at any set time except PENTECOST (23:20); they were presented spontaneously as the feelings of the worshiper prompted (19:5).

The ritual was the same as for the sin offering, except that the blood was wholly poured on the altar, as in the guilt offering and burnt offering. The fat was burned; the breast and thigh were kept by the priests; and the rest of the flesh was eaten at the sanctuary by the sacrificer and his friends (Lev. 7:15-16, 30-34; Deut. 12:1, 17-18). A meat and drink offering always accompanied this sacrifice. This meal denoted the fellowship that existed between the worshiper and God and was a symbol and pledge of friendship and peace with him. There were three kinds of fellowship offerings: praise offerings, votive offerings, and

freewill offerings. For all three classes oxen, sheep, and goats of either sex could be offered (Lev. 3:1, 6, 12). The animals had to be without blemish, except for the freewill offerings, where animals with too short or too long a limb were allowed (22:23). Fellowship offerings were also offered on occasions of great public solemnity or rejoicing.

B. Vegetable or bloodless sacrifices. These were of two kinds, the grain offerings (called “meat offerings” in the KJV) and the drink offerings. They were offered on the altar of the forecourt.

1. The grain offerings (Lev. 2:1-16; 6:14-18) were not animal offerings as the name in the KJV suggests, but offerings of fine flour or of unleavened bread, cakes, wafers, or of ears of grain toasted, always with salt and, except in the sin offering, with olive oil (2:1, 4, 13-14; 5:11). They were sometimes accompanied by frankincense. Only a portion was consumed by fire on the altar; the rest was kept by the priests, who ate it in a holy place (6:16; 10:12-13). The grain offering accompanied the other offerings, except the sin offering, on all important occasions (7:11-14; Num. 15). It always followed the morning and evening burnt offerings. The idea behind the grain offering seems to have been that since people would not ordinarily eat meals consisting only of flesh, it would be wrong to offer only flesh to God.

2. The drink offerings were not independent offerings under the law but were made only in connection with the grain offering that accompanied all burnt offerings and all fellowship offerings that were Nazirite, votive, or freewill (Num. 6:17; 15:1-2). They did not accompany sin and guilt offerings. The drink offering consisted of wine, which was poured out on the altar, probably on the flesh of the sacrifice.

Besides the above, three offerings were regularly made in the Holy Place: the twelve loaves of SHOWBREAD, renewed every SABBATH; the oil for the seven-branched LAMPSTAND, which was filled every morning; and the incense for the altar of INCENSE, which was renewed every morning and evening.

sacrifice, human. See CHEMOSH; JEPHTHAH; MOLECH.

sacrilege. The KJV uses the expression “commit sacrilege” once to render the Greek verb *hierosyleō* G2644, which more probably means “to rob temples” (Rom. 2:22). In Roman law the term *sacrilegium* was applied to the removal of a sacred object from a sacred place, and carried severe penalties. The NRSV uses “sacrilege” to render *bdelygma* G1007 (“detestable thing”), but only in the expression “desolating sacrilege” (Matt. 24:15; Mk. 13:14); see ABOMINATION OF DESOLATION.

saddle. A seat for riding an animal. Perhaps an early invention of the Persians, the saddle served both as a carriage for riders and as a covering to prevent the animal’s back from chafing. Ordinarily, as is indicated in the record of ABRAHAM’S going up to Mount MORIAH with ISAAC (Gen. 22:3) and of BALAAM’S setting out to curse Israel (Num. 22:21), it was the donkey that was saddled. In one instance (Gen. 31:34), reference is made to the saddle of a camel, probably a basket-like seat.

Sadducee. sad’joo-see (Gk. *Saddoukaios* G4881, derivation uncertain). A member of an important Jewish sect, more political than religious, which arose among the priestly aristocracy of the Hasmonean period (see MACCABEE), but which ceased to exist with the demise of the aristocracy after the destruction of JERUSALEM (A.D. 70). The Sadducees are perhaps today best known for their opposition to the popular party of the PHARISEES, with whom they differed on various doctrinal and political questions.



© Dr. James C. Martin Stone weight inscribed in Aramaic, found in the so-called Burnt House of Jerusalem, and bearing the name Bar Kathros. The Babylonian Talmud refers to “the house of Kathros” as a priestly family who probably belonged to the Sadducean party (b. Pesa im 57a).

The derivation of the name *Sadducee* has been the subject of considerable discussion but has not been established with any certainty. The more significant possibilities are the following: (1) Since in Hebrew the name consists of the same three radicals (שדק) as the word for “righteousness,” it has been argued that *Sadducees* means “righteous ones.” This account, however, leaves unexplained the presence of the vowel *u* in the name; moreover, it is not at all clear in what sense “righteousness” could be attributed to, or even claimed by, the Sadducees as their distinguishing characteristic. (2) An explanation that has gained popularity in modern times and is held by the majority of contemporary scholars, traces the word back to the proper noun שַׁדְדֻק *H7401* (Gk. *Sadōk* *G4882*, sometimes spelled *Saddouk* in the LXX). *Sadducee* thereby becomes the equivalent of *Zadokite* (“descendant of Zadok”), the *ZADOK* in question being the descendant of *AARON* who became a leading priest under *DAVID* (2 Sam. 8:17; 15:24-29), and chief priest under *SOLOMON* (1 Ki. 1:32; 2:35). However, although the priestly line begun by Zadok continued through NT times, the Jerusalem priesthood of the Hasmonean period was manifestly not of Zadokite lineage. Some have therefore argued that a different Zadok is in view.

(3) Another suggestion is that the Aramaic/Hebrew word is a transliteration of Greek *syndikoi*, meaning “syndics, judges, fiscal controllers,” and that *Sadducee* was used also to refer to members of the Jewish senate, the *SANHEDRIN*. Even if this third proposal is sound, however, there is no evidence that such a derivation played a role in people’s understanding of who the Sadducees were. It would seem safe to say that soon after the word achieved currency and its referent (a particular sect) was established, its real etymology became unimportant (and may even have been forgotten), and that alternative etymological possibilities sprang readily to mind.

The chief authorities for our knowledge of this sect are the Jewish historian *JOSEPHUS*, the NT, and the *TALMUD*. Josephus lays great stress on the aristocratic nature of the Sadducees. He says, “They only gain the well-to-do; they have not the people on their side.” They were the political party of the Jewish aristocratic priesthood from the time of the Maccabees to the final fall of the Jewish state. The Sadducees were *PRIESTS*, but not all priests were Sadducees. Josephus himself, for example, was a priest and a *PHARISEE*. The likelihood is that the priestly party only gradually crystallized into the sect of the Sadducees. From the time of the *EXILE*, the priesthood in general constituted the nobility of the Jewish people, and the high priest became an increasingly powerful figure. The priestly aristocracy became leaders in the hellenizing movement that began with *ALEXANDER THE GREAT*. Because of their sympathy with the policy of *ANTIOCHUS* Epiphanes, they took no part in the Maccabean struggle, which was supported mainly by the Pharisees, a group of religious enthusiasts who opposed what they regarded as the religious deterioration of the Jewish nation.

In the Hasmonean dynasty, high priesthood and civic rule were united in a single person. This centralization of power led to various reactions, especially from the Pharisees. Probably not a theological party at first, the Sadducees had to address theological issues in order to defend their policies against the attacks of the Pharisees. Under the Romans they became the party favorable to the government. As aristocrats they were naturally very conservative and were more interested in maintaining the political status quo than in the religious purity of the nation. Since they

were satisfied with the present, they did not look forward to a future messianic age. Not popular with the people, they sometimes found it necessary to adopt the pharisaic policy in order to win the popular support.

The Sadducees had a number of distinctive beliefs, contrasting strongly with those of the Pharisees. (1) They held only to the written law and rejected the “traditions of the elders” (cf. Mk. 7:3-5; Gal. 1:14). Josephus says, “The Pharisees have delivered to the people a great many observances by succession from their fathers, which are not written in the law of Moses; and for that reason it is that Sadducees reject them, and say that we are to esteem those observances to be obligatory which are in the written Word, but are not to observe what are derived from the tradition of our forefathers. And concerning these things it is that great disputes and differences have risen among them” (*Ant.* 13.10.6). Some have thought that the Sadducees viewed the PENTATEUCH as alone canonical, but that inference seems unnecessary. The primary point of contention was rather the *oral law*, which the Pharisees traced to Moses himself and regarded as on a par with the written law.

(2) A second distinctive belief of the Sadducees was their denial of the RESURRECTION of the body. “The doctrine of the Sadducees,” says Josephus, “is this, that souls die with the bodies” (*Ant.* 18.1.4); and again, “They also take away the belief of the immortal duration of the soul, and the punishments and rewards in Hades” (*War* 2.1.14). According to the NT, the Sadducees denied the resurrection of the body (Matt. 22:23; Mk. 12:18; Lk. 20:27; Acts 23:8; cf. Acts 4:1-2), but the NT says nothing about their denial of personal immortality and future retribution.

According to Acts 23:8, the Sadducees denied the existence of ANGELS and spirits. Seeing that they accepted the OT, in which spirits often appear, it is hard to understand their position on this subject. Perhaps they were reacting to developments in the intertestamental period: the idea of a spiritual world containing elaborate hierarchies of angels and demons flourished particularly in the intertestamental period.

(4) The Sadducees differed from both the Pharisees and the ESSENES on the matter of divine predestination and the freedom of the human will. According to Josephus, the Essenes held that all things are fixed by

God's unalterable decree; the Pharisees tried to combine predestination and free will; and the Sadducees threw aside all ideas of divine interposition in the government of the world. "They take away fate," says Josephus, "and say there is no such thing, and that events of human affairs are not at its disposal, but they suppose that all our actions are in our own power, so that we are ourselves the causes of what is good, and receive what is evil from our own folly" (*Ant.* 13.5.9; cf. also *War* 2.8.14). If this description is accurate, they apparently felt no need of a divine PROVIDENCE to order their lives but rather thought human beings were entirely the master of their own destinies and that the doing of good or evil was entirely a matter of free choice.

The Sadducees are mentioned by name in the NT only about a dozen times (Matt. 3:7; 16:1, 6, 11-12; 22:23, 34; Mk. 12:18; Lk. 20:27; Acts 4:1; 5:17; 23:6-8); but it must be remembered that when mention is made of the chief priests, practically the same persons are referred to. They seem mostly to have ignored Jesus, at least in the early part of his ministry. Jesus directed his criticism against the Pharisees, although once he warned his disciples against the "yeast" of the Sadducees (Matt. 16:6, 11). With the Pharisees, the Sadducees asked Jesus to show them a sign from heaven (16:1). They resented his action in cleansing the temple (Matt. 21:12; Mk. 11:15-16; Lk. 19:45-46) and were filled with indignation at his claim of the messianic title "son of David" (Matt. 21:15-16). They tried to discredit him in the eyes of the people and get him into trouble with the Roman power by their questions about his authority (21:23), the resurrection (22:23), and the lawfulness of paying tribute to Caesar (Lk. 20:22). They joined the scribes and Pharisees in their attempt to destroy him (Mk. 11:18; Lk. 19:47). They sat in the Sanhedrin, which condemned him; and the chief priest who presided was a member of their party. In their opposition they were probably most influenced by their fear that a messianic movement led by him would bring political ruin (Jn. 11:49).

After the Day of PENTECOST the Sadducees were very active against the infant church. Along with the priests and the captain of the temple they arrested Peter and John and put them in prison. A little later they arrested all the apostles and made plans to kill them (Acts 5:17, 33). Their hostile attitude persisted throughout the apostolic times.

According to Josephus (*Ant.* 20.9.1), they were responsible for the death of JAMES, the brother of the Lord. With the destruction of Jerusalem in A.D. 70, the Sadducean party disappeared.

sadhe. sah´day. See TSADHE.

Sadoc. See ZADOK.

saffron. See PLANTS.

Sahidic version. See TEXT AND VERSIONS (NT).

sail. See SHIPS.

sailor. See OCCUPATIONS AND PROFESSIONS; SHIPS.

saint. A person sacred to God. In the OT, this English word is used primarily to render the Hebrew adjective *qādôš* H7705, which means “set apart, consecrated, holy.” When the plural is used substantively, it is translated “holy ones” or “saints” (Ps. 16:3 et al.). The focus of this term is on the CONSECRATION of the subject involved, but all people consecrated to God are ideally to be free from moral and ceremonial defilement. See HOLINESS. In the NT the adjective *hagios* G41, when used as a noun, usually refers to members of the Christian church. It is used once in the Gospels (Matt. 27:52) of the saints of the former age. The other references are in Acts, the Epistles, and Revelation. *All* believers are called “saints,” even when their character is dubiously holy. The term is applied usually to the group of Christians constituting a CHURCH, rather than to one individual Christian (e.g., Acts 9:13; Rom. 8:27; Rev. 5:8). The reference is to those who belong to God as his own. In some

instances, however, their saintly character becomes prominent (e.g., Rom. 16:2; Eph. 5:3).

It is easy to see how the term *saints* would inevitably take on an ethical and moral meaning. If a person belonged to Christ, showed Christian character by an exemplary life, and made notable progress in SANCTIFICATION, so that his or her reputation as a good, moral, and spiritual Christian became widely spread among the churches, people would begin to speak of that person's exceptional "saintly" character. In that way the term would gradually be used only of such persons who were outstanding in spirituality. That is probably the origin of the Roman Catholic custom of restricting the usage of the term to notable persons like the apostles and those whom the church selected and honored officially as "saints." Such a practice, however, does not correspond to the biblical usage of the term.

Sakar. say´kahr. TNIV form of SACAR.

Sakia. suh-ki´uh (Heb. *śokyâ* H8499, possibly "Yahweh has fenced in"). KJV Shachiah; NRSV Sachia; NJPS Sachiah. Son of SHAHARAIM and descendant of BENJAMIN; a family head (1 Chr. 8:10). He was one of seven children that were born to Shaharaim in MOAB by his wife HODESH after he had divorced Hushim and Baara (vv. 8-9).

Sakkuth. sak´uhth. Also Sikkuth. This name is used by some versions to represent the Hebrew word *sikkût* in Amos 5:26: "You shall take up Sakkuth your king, and Kaiwan your star-god" (NRSV). Such a rendering assumes that the Hebrew term is a loanword from Akkadian *sakkud*, and it is often thought that both this name and KAIWAN are references to the planet Saturn as a deity. The evidence for this interpretation, however, is not strong. Accordingly, the NIV understands the word as a form of *sukkâ* H6109, "tent, tabernacle" (cf. also *skēnē* G5008 in LXX, quoted in Acts 7:43), yielding the translation, "You have lifted up the shrine of your king, the pedestal of your idols." See also REPHAN.

Sala, Salah. See SALMA, SALMON; SHELAH.

Salamis. sal'uh-mis (Gk. *Salamis* G4887). A harbor on the W coast of the island of CYPRUS. The ancient site, N of modern Famagusta, has been completely silted in by the River Pedias. Salamis traded actively with PHOENICIA, EGYPT, and other countries of the ANE. The sources of commerce were grain, wine, olive oil, and salt. The Romans annexed the island in 58 B.C. in repayment for loans made to PTOLEMY Auletes. At first, Cyprus was part of the province of CILICIA, but in 31 B.C. it became a separate imperial province. In 22 B.C. it became a senatorial province; hence, Sergius PAULUS is correctly identified as PROCONSUL (Acts 13:7). PAUL and BARNABAS, assisted by John Mark (see MARK, JOHN), preached in the synagogues there on the first missionary journey (13:5). From Salamis they proceeded across the island to PAPHOS.

Salathiel, Salatiel. See SHEALTIEL.

Salcah, Salchah. See SALECAH.



© Courtesy of The British Museum. Photo: Sonia Halliday and Laura Lushington.

The civic center of the Roman city of Salamis. On the left is the wrestling ground of the gymnasium, with the theater on the right.

Salecah. sal'kuh (Heb. *salkâ* H6146, derivation unknown). KJV Salcah and Salchah; TNIV Salekah. A town that defined the eastward extent of BASHAN (Deut. 3:10; Josh. 12:5; 13:11; 1 Chr. 5:11). Taken from King OG, Salecah was apparently assigned to the eastern part of MANASSEH (Josh. 13:29-31), but was later inhabited by the tribe of GAD (1 Chr. 5:11). Its identification is not certain. A suitable site with a similar name is modern Salkhad, located on an extinct volcanic cone 8 mi. (13 km.) S of Jebel ed-Druze. Its strategic importance makes it the proper eastern extremity of Bashan.

Salem. say'luhm (Heb. *šālēm* H8970, “complete, safe”). An abbreviated form of JERUSALEM. Though occurring only four times in Scripture, Salem is the city’s first designation (Gen. 14:18) and, along with ZION, identifies the place of God’s dwelling (Ps. 76:2). The title given to MELCHIZEDEK, king of Salem (Heb. 7:1), is understood by the writer of Hebrews as “king of peace” (v. 2), in its sense of security, prosperity, and well-being (see PEACE). The name Salem/Shalem may also have connoted to Jerusalem’s original Jebusite inhabitants (see JEBUS) a “prospering” Canaanite deity of that name.

Salim. say'lim (Gk. *Salim* G4890, also *Saleim*, prob. from Heb. *šālēm* H8970 [see SALEM]). A place used to specify the location of AENEON, where JOHN THE BAPTIST was baptizing (Jn. 3:23). Salim must have been a well-known site, but it has not been identified with certainty. Suggestions include (1) Hellenistic Salumias, modern Tell er-Radghah, c. 7.5 mi. (12 km.) SSE of Scythopolis (BETH SHAN); (2) modern Salim, a few miles E of Nablus (ancient SHECHEM), the town nearest to the springs of Wadi Fari'a (Farah), though some have argued that John was unlikely to minister in SAMARIA; (3) Wadi Saleim, only about 6 mi. (10 km.) NE of JERUSALEM.

Sallai. sal'i (Heb. *sallay* H6144, meaning uncertain). (1) One of the leaders from BENJAMIN who volunteered to settle in JERUSALEM after the return from the EXILE (Neh. 11:8). Instead of the two names "Gabbai, Sallai," some scholars emend the Hebrew text to read "men of valor" (cf. ESV).

(2) See SALLU #2.

Sallu. sal'oo (Heb. *sallu* H6132, *sallû* H6139, possibly "[God] has returned [or restored]"). (1) Son of MESHULLAM; mentioned in a list of Benjamites who resettled in Jerusalem after the EXILE (1 Chr. 9:7; Neh. 11:7). It is possible that Sallu was a family name rather than the name of an individual.

(2) A priest who returned with ZERUBBABEL from the exile (Neh. 12:7). Later, in the days of the high priest JOIAKIM, the head of Sallu's family was Kallai (v. 20, where most versions, following the MT, read "Sallai," an alternate form or a textual corruption).

Salma, Salmon. sal'muh, sal'muhn (Heb. *śalmā* H8514 [1 Chr. 2:11, 51, 54], *śalmâ* [Ruth 4:20], *śalmôn* H8517 [Ruth 4:21], all of these alternate spellings possibly meaning "mantle" or "spark"; Gk. *Salmōn* G4891 [Matt. 1:4-5], *Sala* [Lk. 3:32]). (1) Son of HUR, grandson of CALEB, and descendant of JUDAH; he is described as the "father" (i.e., founder) of BETHLEHEM and as the ancestor of several important clans (1 Chr. 2:51, 54).

(2) Son of Nahshon and father of BOAZ (Ruth 4:20-21); included in the GENEALOGY OF JESUS CHRIST (Matt. 1:4-5; Lk. 3:32 [NRSV, "Sala"]).

Salmai. See SHALMAI.

Salmon. See SALMA, SALMON.

Salmone. sal-moh´nee (Gk. *Salmōnē* G4892). A promontory, now called Cape Sidero, constituting the most easterly portion of CRETE. When PAUL and his companions boarded ship at MYRA in LYCIA, they had to cope with strong northwesterly winds. Hugging the shore, they reached CNIDUS in SW ASIA MINOR with some difficulty. There the land protection ceased. It would have been possible to lie at anchor in that harbor awaiting a fair wind, but because of their urgent desire to reach ROME the only course was to tack to the S and sail “to the lee of Crete, opposite Salmone” (Acts 27:7).

Salome. suh-loh´mee (Gk. *Salōmē* G4897, possibly “peaceful”). (1) One of the women who followed and ministered to Jesus in GALILEE, were witnesses to the crucifixion, and afterwards went to the tomb to anoint his body (Mk. 15:40-41; 16:1). A comparison between these passages and Matt. 27:56 identifies her as the wife of ZEBEDEE, and therefore mother of James and John (see JAMES I; JOHN THE APOSTLE). Her request for prominence for her sons in the kingdom was rebuked by the Lord and drew the indignation of the other disciples (Matt. 20:20-24; Mk. 10:35-41). Many infer from Jn. 19:25 that she was the sister of MARY, MOTHER OF JESUS, but others take the phrase “his mother’s sister” as a reference to “Mary the wife of Clopas” which follows.

(2) The daughter of HERODIAS and HEROD Philip (Jos. *Ant.* 18.5.4 §§136-37); her name is not given in the Gospels. Because her dancing before Herod Antipas, her father’s half-brother, pleased him so much, he promised to grant her whatever request she might make. Prompted by her mother, she asked for the head of JOHN THE BAPTIST, who had rebuked the marriage of Herodias and Antipas (Matt. 14:3-11; Mk. 6:16-28). Salome became wife first to her uncle Philip, tetrarch of Traconitis (Lk. 3:1, not to be confused with Herod Philip), and then to her cousin Aristobulus, son of Herod king of Chalcis.

salt. See MINERALS.

Salt, City of. (*ṣîr-hammela* H6551 + H4875). One of six cities allotted to JUDAH in the desert (Josh. 15:62). Four of these—MIDDIN, SECACAH, NIBSHAN, and the City of Salt—are often identified with four Iron II settlements in el-Buqe^ʿah, a valley SW of JERICHO (see ACHOR), and many have thought that the City of Salt in particular is the same as Khirbet Qumran (see DEAD SEA SCROLLS). Alternate proposals include ṢAin el-Ghuweir (c. 9 mi./14 km. S of Qumran) and even Tell el-Milh (much farther away, c. 14 mi./23 km. SE of BEERSHEBA; but see MOLADAH).

salt, covenant of. An expression used in OT times for a perpetual covenant. The ceremonial law called for the use of salt in all cereal offerings and perhaps in other offerings as well, according to the Mosaic instruction (Lev. 2:13). Being a necessary part of human diet, it is not surprising that it should be included in the prescribed offerings to God. While some of these offerings were consumed on the altar, the greater part was for use by the priests, for they had no inheritance among their brethren by which to obtain food. Therefore, all the holy offerings the people presented to God were given to the priests and their families “as a perpetual due; it is a covenant of salt for ever before the LORD for you [the priests] and your descendants as well” (Num. 18:19 NRSV). From this Levitical concept there evidently arose the expression among the Hebrews that any perpetual covenant is a covenant of salt. Thus JEROBOAM son of Nebat, who split Israel from the Davidic line, is reminded by King ABIJAH that God gave the kingship to DAVID and his sons by a covenant of salt, that is, forever (2 Chr. 13:5).

Salt, Valley of. (*gê -mela* H1628 + H4875). The scene of two important victories of the Israelite armies over EDM (2 Sam. 8:3 = 1 Chr. 18:12; 2 Ki. 14:7 = 2 Chr. 25:11). The exact location of the Valley of Salt is disputed. Wadi el-Milh (salt), to the S of BEERSHEBA, which flows by the foot of Tell el-Milh, has been suggested because of the similarity of names. Because that area lay outside Edomite territory, others have proposed es-Sebkha, S of the DEAD SEA, a barren saline area. Still another proposal is GE HARASHIM, but the location of this valley is also uncertain.

Salt Sea. See DEAD SEA.

Salu. say¹loo (Heb. *sālû* H6140, possibly “[God] has returned [or restored]”). Father of ZIMRI; the latter was a leader in the tribe of SIMEON who took a Midianite woman and was killed by PHINEHAS (Num. 25:14).

salutation. This English term is used by the KJV seven times to render the Greek noun *aspasmos* G833, “greeting” (Mk. 12:38 et al.; in the three other passages where this Gk. word occurs [Matt. 23:7; Lk. 11:43; 20:46], the KJV has “greetings”). See GREET. In biblical studies, the English word is used primarily to designate the opening greeting in an EPISTLE.

salvation. What God in mercy does for his sinful, finite human creatures is presented in the Bible through a variety of metaphors, images, and models (e.g., REDEMPTION and JUSTIFICATION). Of these, none is more important or significant than salvation: thus God is called “Savior” (Hos. 13:4; Lk. 1:47) and portrayed as the “God of salvation” (Ps. 68:19-20; Lk. 3:6; Acts 28:28).

In the OT, salvation refers both to everyday, regular types of deliverance—as from enemies, disease, and danger (see 1 Sam. 10:24 KJV; Ps. 72:4)—and to those major deliverances that are specifically interpreted as being a definite part of God’s unique and special involvement in human history as well as special revelations of his character and will. The supreme example of the latter is the EXODUS (Exod. 14:13, 30-31; 15:1-2, 13; 18:8), which involved deliverance from the bondage of EGYPT, safe travel to the Land of Promise, and settlement there as a new people in a new relationship with God (Deut. 6:21-23; 26:2-10; 33:29).

There are two further aspects to salvation in the OT. First, salvation refers to the future action of God when he will deliver Israel from all her enemies and ills and create a new order of existence (“a new heaven and a new earth”) in which she and all people will worship the Lord and live

in peace and harmony (see Isa. 49:5-13; 65:17-25; 66:22-23; Hag. 2:4-9; Zech. 2:7-13). Second, intimately related to the future salvation of God is the hope of the MESSIAH, who will deliver his people from their sins, and will act for the Lord, who alone is Savior (Isa. 43:11; 52:13; 53:12).

Further, in the OT the theme of salvation is closely related to the themes of God's RIGHTEOUSNESS and God's CREATION. God is righteous when he acts to preserve his side of the COVENANT he made with the people of ISRAEL. Thus when he acts to deliver his people, he acts in righteousness, and his act is also one of salvation (Isa. 45:21; 46:12-13). God's future salvation involves a new creation, the remaking and renewing of the old created order (9:2-7; 11:1-9; 65:17-25).

In the NT, Jesus is portrayed as the Savior of sinners (Lk. 2:11; Jn. 4:42; Acts 5:31; 13:23; Phil. 3:20; 2 Pet. 1:1, 11; 1 Jn. 4:14). The title reserved for God in the OT is transferred to Jesus as Incarnate Son in the NT. He is the Savior or Deliverer from sin and its consequences as well as from SATAN and his power. Jesus preached the arrival of the KINGDOM OF GOD—the kingly, fatherly rule of God in human lives. When a person repented and believed, that person received salvation: “Today salvation has come to this house” (Lk. 19:9-10), said Jesus to ZACCHAEUS. To others who believed and received God's kingdom/salvation Jesus said, “Your sins are forgiven” or “Your faith has saved you” (Mk. 2:5; Lk. 7:50). And since healing of the body was not separated by Jesus from healing of the person, to be healed by Jesus was to receive God's salvation. In fact the Greek verb *sōzō* G5392 means both “to heal” and “to save” (Mk. 1:40-45; 5:33-34).

PETER preached that “salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” (Acts 4:12). PAUL wrote, “Now is the day of salvation” (2 Cor. 6:2). The writer of HEBREWS asked, “How shall we escape if we ignore such a great salvation?” (Heb. 2:3). Because of the life, death, and exaltation of Jesus, salvation is a present reality, and the GOSPEL is the declaration that salvation is now accomplished and available in and through Jesus. It is deliverance from the dominion of sin and Satan; it is freedom to love and serve God now. Salvation is also, however, a future HOPE, for we will “be saved from God's wrath through him” at the Last Judgment (Rom.

5:9), and Peter wrote of the salvation “that is ready to be revealed in the last time” (1 Pet. 1:5). Salvation, which belongs to our God (Rev. 19:1), includes everything that God will do for and to his people as he brings them to fullness of life in the new heaven and the new earth of the age to come.

salve. See EYESALVE.

Samaria (city). suh-mair´ee-uh (Heb. *šōmērôn* H9076, possibly “guarding [place], observation [point],” derived from the personal name *šemer* H9070, “guardian” [1 Ki. 6:24]; Aram. *šomrayin* H10726; Gk. *Samareia* G4899). The capital of the northern kingdom of Israel. See also SAMARIA (TERRITORY) and SAMARITAN. The city of Samaria had an excellent hilltop location c. 40 mi. (65 km.) N of JERUSALEM and c. 25 mi. (40 km.) from the MEDITERRANEAN. In the spring, when the wild flowers are in blossom, the setting is exquisite. The king could see the Mediterranean Sea from his palace windows as he looked W down the fertile “valley of barley,” leading to the Plain of SHARON and the sea. Samaria was located on the main N-S ridge ROAD of PALESTINE, and almost directly W across the mountain ridge from the preceding capital, TIRZAH. It was c. 6.5 mi. (10.5 km.) NW of SHECHEM, the kingdom’s first capital.

Although lower than some surrounding hills, Samaria was beyond artillery (catapult) range from them. The city withstood several sieges by the ARAMEANS, and one of three years’ duration by ASSYRIA, before it fell (2 Ki. 17:5). When HEROD the Great rebuilt the city, he named it Sebaste in honor of his patron AUGUSTUS (Gk. *sebastos* G4935, “revered,” corresponds to Lat. *augustus*; cf. Acts 25:25). The present Arab village at the E end of the site still carries the Herodian name, Sebastiyeh. The OT population of the city can only be conjectured, but SARGON deported 27,290 of its population. Its maximum population even in NT times was probably not more than 40,000. The size of the hilltop, of course, determined the city’s size, c. 20 acres (8 hectares).

The city of Samaria is referred to over a hundred times in the OT,

although it was not built until some fifty years after the death of SOLOMON. It was founded c. 875 B.C. by OMRI. “He bought the hill of Samaria from Shemer for two talents of silver and built a city on the hill, calling it Samaria, after Shemer, the name of the former owner of the hill” (1 Ki. 16:24; see SHEMER). Omri died before completing the new city and it was finished by his son, AHAB. The new capital was in every way an improvement on the former one, Tirzah.

Archaeological excavations have revealed occupation on the hilltop in the Early Bronze Age, and the evidence from a later period could be interpreted as the remains of Shemer’s estate. The city built by Omri and Ahab was largely replaced by later constructions; the portions of the original city found by the archaeologists show that it was well designed and excellently constructed. The palace was called an ivory house (1 Ki. 22:39; Amos 3:15). There are three theories of interpretation. One considers the polished white limestone of the buildings as “ivory colored.” Another thinks the reference is to wooden wall panels inlaid with ivory. The third, and most likely, is to apply it to the ivory inlay furniture used. Since the inlays are small, they fit the pattern of furniture better than large wall panels. Over 500 of the ivory plaques or fragments of them have been found. Other interesting palace finds were numerous clay sealings with imprints showing. These were the seals with which papyrus rolls were closed and made official by the seal imprint of a government official.

Samaria was well fortified with both an outer and an inner city wall. The former averaged c. 20 ft. (6 m.), with the greatest width 32 ft. (10 m.). It was the casemate type and was provided with towers and bastions. The casemates were narrow rectangular rooms with the length of the casemate being the width of the wall. They were filled with earth. The inner wall was solid stone c. 5 ft. (1.5 m.) in thickness. There also seems to have been a third defensive wall on the hillside just below the outer wall, but the evidence is not conclusive. The city’s main gate was naturally at the E end of the city, where the hill joined the main mountain mass. Near the gateway a fragment of a large stone stela was found, but only three letters remained and they gave no clue to the inscription. The script would date it about the time of JEROBOAM II, who was Samaria’s greatest king. Such memorial stelae were common at the

gates of capital cities. Limestone pilasters with proto-Ionic capitals were found nearby, showing that an important public building had stood there. These are similar to those used by Solomon's architects.

Samaria has been rebuilt so often in the areas excavated by archaeologists that only fragments of buildings are left. The first major reconstructions seem to have come about the time of JEHU. The reason for this work is unknown. Perhaps destruction by an earthquake made rebuilding necessary, as earthquakes were frequent in the history of Palestine. At any rate the new work was very inferior to that of Omri and Ahab. The next building phases came about the time of Joash (JEHOASH) and Jeroboam II, when wealth flowed into Samaria from all directions. Although there were several building phases, they were inferior to the earliest work. The excellent masonry has been replaced and the newer more crude work has its deficiencies concealed under heavy coats of plaster. The most important objects found in this period were sixty-five OSTRACA from the time of Jeroboam II. These were business documents written on pieces of broken pottery (one of the most common writing materials used in ordinary business). Scholars differ concerning their exact nature, but they seem to be receipts for produce (wine and oil) given to the government at Samaria as taxes. They list the name and city of the taxpayer and also the name of the tax collector. They seem to show that the federal departments set up by Solomon were still intact at this time in the northern kingdom. Twenty-two cities or towns are mentioned.

Although Samaria was at the peak of her glory under Jeroboam II, the city was to be destroyed within twenty-five years. The whole of its last period was chaotic, and it fell to the Assyrian king, SARGON II, in 721 B.C. Sargon's records state that he rebuilt Samaria and made it greater than it had been under the Israelite monarchs. The land was resettled with refugees from other Assyrian conquests (2 Ki. 17:24), but it is uncertain whether Samaria in this text refers to the territory of Samaria or to the capital city itself. More deportees came in under ESARHADDON (Ezra 4:2) and ASHURBANIPAL (Osnappar, 4:9-10). Loyal Yahweh worshipers continued to come to JERUSALEM from the city of Samaria even after NEBUCHADNEZZAR's conquest of the city and TEMPLE (Jer. 41:5). When the Babylonians seized

world power from the Assyrians, they continued to have Samaria as the capital of the province of Samaria, now called Samerina; but they also added to it the territory around Jerusalem. When the Persians took over the world empire, Samaria was continued as the capital of the province of Samerina. Although SANBALLAT, the governor of that province, plays a large part in the postexilic period, his capital city Samaria is mentioned only in Ezra 4:17.

With the coming of ALEXANDER THE GREAT to Palestine, the city of Samaria assumed a new character. It became the most important Greek city in central Palestine; and the Samaritan influence in what was the old province of Samaria was now only religious. (Shechem from this time became the important city of the Samaritans. Its significance was climaxed by the building of a temple on nearby Mount GERIZIM.) After the death of Alexander, the city belonged to the Ptolemies (see PTOLEMY) most of the time up to 198 B.C., when it became the permanent property of the Seleucids (see SELEUCUS). After the Maccabean war (see MACCABEE), the Jewish Hasmonean ruler John Hyrcanus captured Shechem and then moved against Samaria, which he besieged and conquered (c. 107 B.C.). The city was occupied at least in part by the time POMPEY conquered Palestine, and he added it to the Roman empire in 63 B.C. Samaria was annexed to the province of SYRIA by the Romans.

The greatest builder in the history of Palestine was not Solomon, but HEROD the Great. Samaria was a city he loved, and he embellished it in every way. He began the reconstruction of the city in 30 B.C. and spent at least ten years at the task. As mentioned above, he renamed it Sebaste in honor of his patron, Emperor Augustus. On the site of Omri's palace, the highest point in the city, he erected a large beautiful temple for the worship of Augustus as a god! Herod built a new city wall, strengthened with towers. The wall was more than 2 mi. (3 km.) in length.

Herod the Great willed Samaria to his son Archelaus, but he was such a poor ruler that Rome removed him. Samaria was then placed under the jurisdiction of the Roman governor, whose headquarters were at CAESAREA. This Herodian city was the Samaria of the NT. It is not specifically mentioned in the Gospels. In Acts, Samaria is mentioned as a place where PHILIP went to preach and as the center for the work of SIMON Magus

(Acts 8:5, 9), but it is uncertain whether the city or the territory is meant (in v. 5 the earliest MSS have “the city of Samaria,” but most witnesses omit the definite article, thus, “a city of Samaria”). In v. 14, a reference to the city seems likely, as the apostles did their crucial doctrinal work in urban areas. There is a strong tradition that JOHN THE BAPTIST was buried at Samaria, but there is no proof. Two early churches here honor him.



The region of Samaria.

Samaria (territory). A name applied to the general region in which the city of Samaria was located; see SAMARIA (CITY). This use of the term, however, is attested only after the fall of the city. There is very little definite data on the boundaries of the territory of Samaria. Usually it is considered as the land occupied by the tribes of EPHRAIM and W MANASSEH. Geographically, the S boundary is the road that goes from JERICO to

BETHEL and then descends via the valley of AIJALON to the Mediterranean. The N boundary consists of Mount CARMEL and Mount GILBOA and the hills that connect these two bastions. The MEDITERRANEAN is the W boundary with the JORDAN on the E. Both SHECHEM and the city of Samaria are near the center of the area, with Samaria more to the N and W. The area made its wealth from its productive farm lands and its international trade routes.

The natural produce included grains and olives and the fruit of vineyards and orchards, plus flocks and herds. Samaria always had a good produce market in nearby commercial PHOENICIA. Note the economic-political marriage between AHAB and JEZEBEL. It was to the benefit of commerce that both the N-S ROADS, one along the coast and one along the high ridge, went through the territory of Samaria. There were three roads running E and W. The S road, as mentioned above, went from Jericho to Bethel to the Mediterranean. The center highway had a much better grade through a natural pass at Shechem between Mounts GERIZIM and EBAL. The N road was a continuation of the coastal road, where it cut across the plain of DOTHAN to modern Jenin and down through the vale of JEZREEL to the Jordan River at BETH SHAN (later called Scythopolis). Most of the land commerce between EGYPT and SYRIA went through the district of Samaria.

The use of SAMARITAN as a political term came only after the conquest of Samaria by the Assyrian SARGON II in 721 B.C. (see 2 Ki. 17:29, which has the only OT occurrence of Heb. *šōmērōnî* H9085, "Samaritan"). Sargon made it into the province of Samerena. His records specifically speak of 27,290 persons being deported from the capital city of Samaria. He apparently took prisoners from other cities, since he settled large numbers of deportees in the province of Samaria, taking them from Babylon, Cuthah, Avva, Hamath, and Sepharvaim (2 Ki. 17:24). Later deportees were also settled in the province by ESARHADDON and his son ASHURBANIPAL (Osnappar, Ezra 4:2, 10). The basic population of the land, however, remained essentially Israelite, for not a single permanent feature of any of the religions practiced by the colonists influenced the Samaritan faith.

When the Assyrian empire weakened, JOSIAH tried to annex the Samaritan territory but he lost it to his military rival Pharaoh NECO. The latter, however, soon lost it in turn to NEBUCHADNEZZAR, who seems to have incorporated this old Assyrian province into his own Babylonian empire in 612 B.C. At that time the province reached as far S as Bethel, for that city was spared when Nebuchadnezzar destroyed Jerusalem in 586. Apparently he then added this new area around Jerusalem to the old Samaritan province. The Persians seemed to have continued the same provincial policy as the Babylonians, for SANBALLAT was politically in charge of this area until NEHEMIAH reduced its size slightly by making the Jerusalem section into a semi-independent political unit under the high priests.



© Dr. James C. Martin Topography of the hill country of Samaria. (View to the NE.)

Historical evidence concerning the province of Samaria between the RESTORATION under NEHEMIAH and the era of ALEXANDER THE GREAT is scanty. It is known, however, that Alexander pensioned off some of his soldiers from the TYRE campaign at the city of Samaria. Shechem became the only major Samaritan city. The southern half of the province of Samaria seems always to have continued in the Samaritan faith. Paganism apparently prevailed in the northern half of the province around the capital city itself. The Ptolemies (see PTOLEMY) carried prisoners to ALEXANDRIA from both the Jews and the Samaritans. The province of

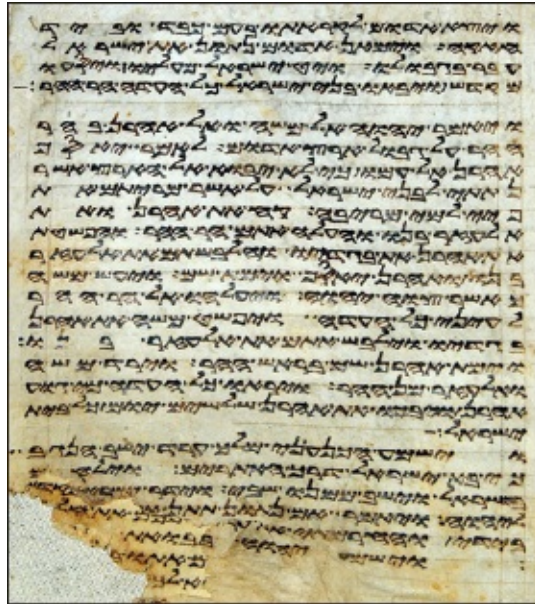
Samaria first appears in the Maccabean story (see **MACCABEE**) when the **SELEUCID** Demetrius rewarded Jonathan for lifting the siege of the Acra in Jerusalem by giving him three districts of Samaria: Ephraim, Lydda, and Ramathaim. By 128 B.C. John Hyrcanus was strong enough to capture Shechem and Gerizim and to destroy the Samaritan temple there. As the capital city of Samaria was a strong Greek fortress, it was able to hold off the Jewish forces for a year before it fell. Scythopolis was the next city to be captured, and with its fall the entire province of Samaria was in Jewish hands. When **POMPEY** captured Palestine, he annexed the city of Samaria to the province of **SYRIA**, and the Samaritans again became the local power in the district. In NT times Samaria extended from the free cities of Scythopolis and Jenin on the N to a line c. 15 mi. (24 km.) S of Shechem. The history of Samaria in NT times is treated under the article **SAMARITAN**.

Samaritan. suh-mair'uh-tuhn (Heb. *šōmērōnî* *H9085*, gentilic of *šōmērôn* *H9076*; Gk. *Samaritēs* *G4901*). An inhabitant of **SAMARIA** (**TERRITORY**); the term may also signify the religious sect associated with that region. Racially, the Samaritans are difficult to identify. In 721 B.C. **SARGON** of **ASSYRIA** destroyed Samaria. He recorded the fact on the walls of the royal palace at Dur-Sarraku (Khorsabad), as well as his subsequent policy of depopulation, deportation, and reestablishment: "In my first year of reign...the people of Samaria...to the number of 27,290 I carried awayThe city I rebuilt—I made it greater than it was before. People of the lands which I had conquered I settled therein. My tartan I place over them as governor." It seems that the policy of deportation applied particularly to the city of Samaria rather than to the region. See **SAMARIA** (**CITY**). Jeremiah 41:5, for example, seems to imply that a remnant of true Israelites remained in **SHECHEM**, **SHILOH**, and Samaria a century later; so a substratum, or admixture of the Hebrew stock in the later total population must be assumed. The newcomers from the N may be presumed to have intermarried with the Israelite remnant, and ultimately the population took the general name of Samaritans.

The completeness of the devastation left by the Assyrian invasion is

evident from the infestation by wild beasts of which the immigrants complained (2 Ki. 17). Superstitiously, the intruders concluded that “the god of the land” was angry at their presence and their ignorance of his propitiatory rites. They sent to the Assyrian monarch and asked him to select a priest from among the deportees to instruct them in the necessary ritual of worship. The king (ESARHADDON) acceded to the request, and some instruction in the faith of the true God penetrated the stricken district. A mixed religion resulted. “They worshiped the LORD,” we read, “but they also served their own gods” (17:33). The reforms of JOSIAH, king of JUDAH, crossed the border at BETHEL and seem to have extended into the northern districts. There was little, indeed, to prevent their infiltration. Religious revival was not the sort of military penetration that invited Assyrian attention (2 Ki. 23:15; 2 Chr. 34:6-7). The measure of purification, which may be presumed to have taken place in the Samaritan religion about this time, did not, however, reconcile the Samaritan and the Jew racially.

After the return from EXILE, enmity became inveterate between the Samaritans and the Jewish remnant of EZRA and NEHEMIAH. On the strength of their worship of the LORD “since the time of Esarhaddon” (Ezra 4:2), the Samaritans sought a share in the rebuilding of the TEMPLE in JERUSALEM, but they were firmly rebuffed; hence the policy of obstruction from SANBALLAT of Samaria, which was a serious hindrance to Nehemiah’s work (Neh. 2:10, 19; 4:6-7). Both Sanballat and his partner TOBIAH the Ammonite were Yahweh worshipers. The struggle, therefore, was primarily political rather than religious. It may, however, have ended as a religious schism, if one follows the reasoning of the historians who date the Samaritan break to this feud. In any case, the rift led to the establishment of the sect of the Samaritans through the building of a schismatic temple on Mount GERIZIM. In 109 B.C., the Jewish Hasmonean ruler John Hyrcanus destroyed the temple; and when Herod provided another temple in 25 B.C., the Samaritans refused to use it, continuing to worship on the mount (Jn. 4:20-21).



© Dr. James C. Martin. Sola Scriptura. The Van Kampen Collection on display at the Holy Land Experience in Orlando, Florida. Photographed by permission.

A MS of the Samaritan Pentateuch (13th cent. A.D.).

Founded as it was before the rise of the great prophetic tradition, the religion of the Samaritans was based on the PENTATEUCH alone. Their position was held with some firmness, and JOSEPHUS (*Ant.* 13.3.4 §§74-79) mentions a disputation before PTOLEMY Philometor on the question that the Samaritan woman poses in Jn. 4:20, the answer to which resulted in the death, according to the rules of the debate, of the defeated Samaritan advocates. CHRIST's firm answer (4:21-23) stressed the incompleteness of the Samaritan tradition, its inadequate revelation, and the common transience of the cherished beliefs of both Samaritan and Jew. The greatness of Christ is shown in the passage, for at no time had the bitterness between the two groups been greater. At one Passover during the governorship of Coponius (A.D. 6-9), when, according to annual custom, the gates of the temple were opened at midnight, some Samaritans had intruded and polluted the Holy Place by scattering human bones in the porches. Samaritans were thereafter excluded from the services (Josephus, *Ant.* 18.2.2 §§29-30). They were cursed in the temple. Their food was considered unclean, even as swine's flesh. The whole situation narrated in Jn. 4 is therefore remarkable: the buying of food in SYCHAR, the conversation at JACOB'S WELL, and the subsequent

evangelization of the area. (See also Acts 8:5-25.) It is a magnificent illustration of the emancipation that Christianity was to bring to those grown immobile in the bondage of Judaistic prejudice.

Samaritan Pentateuch. See TEXT AND VERSIONS (OT).

Samaritan Targum. See TEXT AND VERSIONS (OT).

samech. sah'mek (Heb. *sāmek*, “support,” from *sāmak* H6164, “to support, help”). The fifteenth letter of the Hebrew alphabet (ס), with a numerical value of 60 (the reason for its name is uncertain). Its sound corresponds to that of English s.

Samgar. sam'gahr (Heb. *samgar* H6161, meaning uncertain). According to some scholars, Samgar (Jer. 39:3) is a place name corresponding to Babylonian *Sinmagir*, a province N of BABYLON ruled by NERGAL-SHAREZER (Neriglissar), one of NEBUCHADNEZZAR's officials who participated in the siege of Jerusalem. This view is adopted by the NIV, which identifies three officials in the text: (1) Nergal-Sharezer of Samgar, (2) a chief officer (RABSARIS) by the name of Nebo-Sarsekim, and (3) a high official (RABMAG) who was also called Nergal-Sharezer, but who may be the same as (1). The NRSV and other versions, following the MT more closely, identify four individuals: (1) “Nergal-sharezer,” (2) “Samgar-nebo,” (3) “Sarsechim the Rabsaris,” and (4) “Nergal-sharezer the Rabmag” (the KJV, failing to understand that “Rabsaris” and “Rabmag” are titles, identifies six officials; see also SARSECHIM).

Samgar-nebo. sam'gahr-nee'boh (Heb. *samgar-nēbû*). A Babylonian army officer who participated in the siege of Jerusalem (Jer. 39:3 KJV and other versions). See SAMGAR.

Samlah. sam'luh (Heb. *śamlâ* H8528, possibly an alternate form of SALMA). An early king of EDOM who ruled in MASREKAH (Gen. 36:36-37; 1 Chr. 1:47-48). Nothing else is known about him.

Samos. say'mos (Gk. *Samos* G4904, "height"). An island in the Aegean Sea off the W coast of ASIA MINOR, opposite the headlands of Mycale and the city of EPHEBUS. Samos is 27 mi. long and 14 mi. wide (43 x 23 km.), and it is separated from the mainland by a strait of 1 mi. (1.6 km.). The entire island is mountainous, but the terraced land is remarkably fertile. It produced olives, unusually fine wine, and abundant timber for native shipbuilders in antiquity. Settled by Ionian immigrants from Epidaurus, the island enjoyed great prosperity throughout antiquity, but particularly in the sixth century. Later it passed into the hands of PERSIA, EGYPT, and then PERGAMUM. It was bequeathed to ROME by Pergamum in 133 B.C. and became part of the province of ASIA. In the first century A.D. it became an autonomous city-state. Samos is mentioned in the NT in connection with PAUL's sea voyage from TROAS to MILETUS as he returned to JERUSALEM at the end of his third missionary journey (Acts 20:15). The verb used in this text (*paraballō* G4125) leaves unclear whether the ship only passed by the island or actually stopped there. Possibly a scribe, understanding the verb to mean that the traveling party did not reach Samos, and thinking that an alternate port of call was needed, added the clause "and tarried to Trogyllium" (so KJV, following most MSS). See TROGYLLIUM.

Samothrace. sam'uh-thrays (Gk. *Samothrakē* G4903, "Thracian height"). An island in the NE Aegean Sea, about 20 mi. (32 km.) off the coast of THRACE. Samothrace is very mountainous, and its central peak, Mount Fengari (5,577 ft./1,700 m.), is the most conspicuous landmark of the N Aegean. From it the god Poseidon was said to have surveyed the plains of TROY. The island became an anchorage for ships plying the N Aegean because they had to anchor somewhere due to the hazards of sailing at night. The FERTILITY CULT of the great mother Cybele, as well as the MYSTERY RELIGION associated with the twin gods Cabeiri (or Cabiri), flourished

on the island. The apostle PAUL and his companions, on their way from TROAS to NEAPOLIS, anchored on Samothrace for a night (Acts 16:11).

Samson. sam'suhn (Heb. *šimšôn* H9088, possibly “sunny”; Gk. *Sampsōn* G4907). Son of MANOAH, of the tribe of DAN; a leader and hero of Israel, famous for his prodigious strength displayed against the PHILISTINES (Jdg. 13-16). He may have been the last of the judges of ISRAEL prior to SAMUEL (see JUDGES, THE). ZORAH, where Samson was born, was about halfway between JERUSALEM and the MEDITERRANEAN, along the coast of which the Philistines lived. His birth was announced by the angel of the Lord beforehand to his mother, who was barren. The angel told her that she would have a son, that this son should be a NAZIRITE from his birth, and that the Lord would begin to use him to deliver Israel out of the hand of the Philistines. Nazirites were under a special vow to God to restrain their carnal nature, thus showing the people generally that if they would receive God's blessing, they must deny and govern themselves and be faithful to their vows of consecration as God's covenant people. The preternatural strength that Samson exhibited at various times in his career was not his because he was a natural giant, but because the Spirit of the Lord came on him to accomplish great deeds.

At the time of his birth the Israelites had been in bondage to the Philistines for forty years because they had done evil in the sight of the Lord. After his birth “he grew and the LORD blessed him, and the Spirit of the LORD began to stir him while he was in Mahaneh Dan, between Zorah and Eshtaol” (Jdg. 13:24-25). But almost from the beginning of his career he showed one conspicuous weakness, which was ultimately to wreck him: he was a slave to passion. He insisted, against the objections of his parents, on marrying a Philistine woman of TIMNATH, which was not far from Zorah. At the wedding feast he challenged the guests with a riddle, making a wager with them for thirty changes of clothing. By threatening the life of his bride, the Philistines compelled her to obtain the answer from him. When he found he had been tricked, he killed thirty Philistines of ASHKELON in revenge and gave his guests their garments, thus fulfilling his wager. He went home without his wife,

giving the impression that he had forsaken her. When he returned later, he found that her father had given her in marriage to someone else, and he was offered her sister in her stead. In revenge Samson caught 300 foxes and sent them into the Philistine grain fields in pairs, with burning torches tied between their tails. The Philistines retaliated by burning his wife and her father to death.

This act of vengeance only provoked another and a greater vengeance from Samson. He “attacked them viciously and slaughtered many of them” and went to a cave in a rock called ETAM. The Philistines invaded JUDAH and demanded the surrender of their archenemy. Samson agreed to allow the Israelites to deliver him into the hands of the Philistines; but on the way he broke the cords that bound him and, seizing the jawbone of a donkey, killed 1,000 men with it. With this great feat Samson clearly established his title to the position of a judge in Israel. The historian says in this connection, “Samson led Israel for twenty years in the days of the Philistines” (Jdg. 15:20). The last clause in this statement implies that the ascendancy of the Philistines was not destroyed but only kept in check by the prowess of Samson.

Samson next went down to GAZA, a Philistine stronghold, and yielded to the solicitations of a PROSTITUTE. When it became known that he was in the city, the Philistines laid a trap for him; but at midnight Samson got up, took the doors of the gate of the city and the two posts, and carried them a quarter of a mile to the top of the hill before HEBRON. God in his mercy continued to give him supernatural strength in spite of his evil actions.

Continuing his life of self-indulgence, Samson before long became enamored of a non-Israelite woman named DELILAH, through whom he lost his physical power. The Philistine leaders bribed her with a large sum of money to betray him into their hands. By their direction she begged him to tell her in what his great strength lay. Three times he gave her deceitful answers, but at last he gave in to her importunities and revealed that if only his hair were cut he would be like other men. She lulled him into a profound sleep, his hair was cut, and when he awoke and heard her derisive cry, “Samson, the Philistines are upon you!” he found that not merely his strength but also God had departed from him.

Now at the mercy of his enemies, he was bound with chains, his eyes were put out, and he was sent to grind in the prison of Gaza.

How long Samson continued in this state of shameful bondage is unknown—perhaps some weeks or even months. On the occasion of a great feast to the god DAGON, his captors resolved to make sport of him before the assembled multitude. The temple of Dagon was filled with people—with 3,000 on the roof to watch the sport. Meanwhile, his hair had grown again, and with his returning strength he longed for revenge on his enemies for his two blinded eyes (Jdg. 16:28). He asked the servant who attended him to allow him to rest between the two pillars on which the building was supported. Taking hold of them, he prayed that God would help him once more; and with a mighty effort he moved the pillars from their position and brought down the roof, burying with himself a large number of Philistines in its ruins. In dying he killed more than he had killed in his life.

With all of his failings he is listed with the heroes of faith in Heb. 11:32. By faith in God's gift and calling, he received strength to do the wonders he performed. Too often animal passion ruled him. He was without real self-control, and accordingly he wrought no permanent deliverance for Israel.

Samuel. sam'yoo-uhl (Heb. *šēmû ʾēl* H9017, derivation uncertain [see also SHEMUEL, rendered "Samuel" by NIV in 2 Chr. 7:2]; Gk. *Samouēl* G4905). The last Israelite leader prior to the monarchy (see JUDGES, THE). In his ministry Samuel served as judge, priest, and prophet. The first nineteen chapters of 1 Samuel provide the basic source material for his life. The Hebrew form *šēmû ʾēl* possibly means "his name is God," but by a wordplay on the verb *šāma* ʿ H9048 ("to hear"; note the consonant ʿ *ayin* rather than *aleph*) it can be understood as "heard by God" (1 Sam. 1:20; the explanation here also evokes the name *šā ūl* H8620, "one asked for"; see SAUL).

Samuel is often called the last of the judges (cf. 1 Sam. 7:6, 15-17) and the first of the prophets (3:20; Acts 3:24; 13:20). His parents were ELKANAH and HANNAH. By lineage Elkanah was a LEVITE, a descendant of

KOHATH but not of the Aaronic line (1 Chr. 6:26, 33 [KJV, "Shemuel"]). Geographically Elkanah was identified as an Ephraimite, since he lived in the mountainous territory of EPHRAIM in the city of Ramah, more specifically identified as Ramathaim (1 Sam. 1:1; see RAMAH #3). The account of the events associated with the birth of Samuel indicates that his parents were a devoted and devout couple. Hannah's childlessness led her to pour out her complaint and supplication to God in bitterness of heart; but she trusted God to provide the answer and promised to give to the Lord the son she had requested. When Samuel was born, she kept her promise; as soon as the child was weaned she took him to SHILOH and presented him to ELI the priest. Then she praised the Lord in prayer (usually called her "Song," 2:1-10).

Samuel grew up in the Lord's house and ministered before the Lord (1 Sam. 2:11; 3:1), and each year when his parents came to sacrifice at Shiloh, his mother brought a little robe for him (2:19). Spiritually and morally, the times were bad. The sons of Eli were unworthy representatives of the priestly office. In their greed they violated the laws of offering (2:12-17); they also engaged in immoral acts with the women who served at the entrance to the tent of meeting (2:22). Though Eli remonstrated with them, he was not firm enough, and the Lord declared that he would punish him (2:27-36).

Under such circumstances there was little communion with God, but the Lord called to Samuel in the night and revealed to him the impending doom of Eli's house. The Lord blessed Samuel and "let none of his words fall to the ground" (1 Sam. 3:19), so that all Israel knew that Samuel was a prophet of the Lord. Eli died when he received the news of the death of his sons and the capture of the ARK OF THE COVENANT in a PHILISTINE victory over ISRAEL. Some time after the return of the ark to Israel, Samuel challenged the people to put away foreign gods and to serve the Lord only (7:3). When the Philistines threatened the Israelite gathering at MIZPAH, Samuel interceded for Israel and the Lord answered with thunder against the enemy. The Philistines were routed and Samuel set up a memorial stone, which he called EBENEZER ("stone of help," 7:12).

Samuel, judge and priest, made his home at Ramah, where he administered justice and also built an altar. He went on circuit to BETHEL,

GILGAL, and MIZPAH (1 Sam. 7:15). In his old age he appointed his sons, Joel and Abijah (cf. 1 Chr. 6:28), as judges in BEERSHEBA, but the people protested that his sons did not walk in his ways but took bribes and perverted justice. The people requested a king to rule them, “such as all the other nations have” (1 Sam. 8:5-6). Samuel was displeased by their demand, but the Lord told him to grant their request and to warn them concerning the ways of a king. Samuel was now brought into acquaintance with SAUL the son of Kish, who was searching for his father’s lost donkeys. About to give up, Saul was encouraged by his servant to confer with Samuel, of whom he said, “Look, in this town there is a man of God; he is highly respected, and everything he says comes true” (9:6; cf. v. 9, “the prophet of today used to be called a seer”). God had revealed to Samuel that Saul was to come to see him, and at the conclusion of this first meeting, Samuel secretly anointed Saul as king (10:1) and foretold some confirmatory signs, which came to pass as predicted (10:1-13).

Samuel then called an assembly of Israel at Mizpah, and the choice of Saul was confirmed by lot. Samuel related to the people the rights and duties of a king and wrote these in a scroll, which was placed in the sanctuary “before the LORD” (10:25). After Saul’s victory over the Ammonites, Samuel again convened Israel and Saul’s kingship was confirmed at Gilgal. Samuel was now advanced in years and retired from public life in favor of the king. In his address to Israel he reviewed the Lord’s dealings with them and reminded them of their duty to serve God. He called on the Lord to give witness to the words of his prophet by sending a thunderstorm, though it was the season of wheat harvest. The Lord sent the storm, and “all the people stood in awe of the LORD and of Samuel” (12:18). They requested Samuel to intercede for them, and he replied with a significant statement on responsibility and intercession (12:19-25).

Samuel next appears in conflict with Saul; a national crisis had arisen with a Philistine threat and Saul summoned the people to Gilgal. When Samuel was late in coming to make offerings, Saul presumed to make them himself. Samuel accused Saul of foolishness and disobedience and said that Saul’s kingdom would not continue. Samuel then went to GIBEAH

and Saul engaged in a victorious battle with the Philistines. After Saul's success, Samuel commissioned him to annihilate the AMALEKITES (1 Sam. 15). In this expedition Saul again showed incomplete obedience; Samuel reminded him of the necessity of absolute obedience and told him God had rejected him as king. This was the last official meeting of Samuel and Saul (15:35). Samuel returned to Ramah and grieved over Saul.

The Lord appointed Samuel to serve again as “kingmaker” and sent him to BETHLEHEM to anoint the young shepherd DAVID as Saul's successor (cf. 1 Chr. 11:3). Later, in flight from Saul, David took refuge on one occasion with Samuel in NAIOTH of Ramah (1 Sam. 19:18), where Samuel was head of a group of prophets. When Saul set out to pursue David, the Spirit of God came on Saul, and he prophesied before Samuel (19:23-24). Second Chronicles provides additional information concerning Samuel's part in the organization and conduct of the service of God. David and Samuel installed the gatekeepers of the tabernacle (1 Chr. 9:22). Samuel also dedicated gifts for the house of the Lord (26:28). Samuel was diligent in the Lord's service and kept the Passover faithfully (2 Chr. 35:18). Samuel was also a writer (cf. 1 Sam. 10:25); he is credited with “the records of Samuel the seer” (1 Chr. 29:29). Jewish tradition also ascribed to him the writing of the biblical books that bear his name. Samuel died while Saul was still king; he was buried by solemn assembly of the people at Ramah (1 Sam. 25:1).

Samuel's last message to Saul—that the king and his sons were about to die—came when the latter consulted the medium of ENDOR (2 Sam. 28:7-19, although some scholars argue the apparition of Samuel here was the result of trickery). Samuel is mentioned in several other OT books and is recognized as a man of prayer. In Ps. 99:6 it is said that he was “among those who called on [God's] name.” The intercession of Samuel is cited in Jer. 15:1. In the NT he is referred to by PETER (Acts 3:24) as one who foretold the events of NT times. PAUL mentions him in a sermon at ANTIOCH of Pisidia (Acts 13:20). In Heb. 11:32 he is listed among those whose faith pleased God.

Overview of 1-2 SAMUEL

Author: Unknown.

Historical setting: Covers the period from the end of the era of the judges (c. 1050 B.C.; see JUDGES, THE) to the end of the Davidic period (c. 970). The work must have been composed sometime after the division of the kingdom (c. 930), and possibly as late as the period of EXILE (c. 550).

Purpose: To provide a historical-theological account of the Hebrew nation during the judgeship of SAMUEL and during the reigns of SAUL and DAVID; to give an account of the rise of the Israelite monarchy; to stress the importance of faithfulness to the COVENANT.

Contents: Birth and judgeship of Samuel (1 Sam. 1-7); Saul's rise, triumphs, and failures (1 Sam. 8-15); David's rise, his years as fugitive, and the death of Saul (1 Sam. 16-31); the establishment and successes of David's reign (2 Sam. 1-10); David's sin and its consequences (2 Sam. 11-20); other events during David's reign (2 Sam. 21-24).

Samuel, Books of. Two historical books of the OT that cover a period of more than one hundred years, from the birth of SAMUEL to shortly before the death of DAVID. In the Hebrew Bible, they are regarded as one book and are ranked among the Former PROPHETS. In the SEPTUAGINT the books of Samuel are called 1-2 Kingdoms (or Reigns), and 1-2 Kings are then designated 3-4 Kingdoms.

I. Authorship and date. There is little external or internal evidence about the authorship of the books of Samuel. Jewish tradition ascribes the work to the prophet Samuel, but all of the events after 1

Sam. 24 occurred after Samuel's death. The statement of 27:6, "Ziklag... has belonged to the kings of Judah ever since," is taken by some to refer to a date in the divided kingdom; others insist that this need not be later than the end of the reign of David. Samuel was a writer (1 Chr. 29:29), and certainly his writing was used in the composition of these books. Since David's death is not included in our books of Samuel, it has been thought probable that they were written before that event. Another suggestion is that some Judean prophet wrote the books shortly after the division of the kingdom, writing by INSPIRATION and using sources such as those mentioned above.

Some critical scholars regard Samuel as a composite of at least two sources, early and late, similar to the so-called J and E sources of the PENTATEUCH. The earlier is dated to Solomonic times and focuses on Saul and David; the later, dated to the eighth century B.C., deals with Samuel; their union is assigned to a date about a century after that. Others isolate three sources. Such divisions are based on alleged duplicates, contradictions, and differences in style and viewpoint. For detailed discussion, one must refer to the commentaries. In general it may be noted that the "duplicates" may be records of separate but similar events, or of the same incident from different viewpoints, or of references to previously recorded happenings. Supposed contradictions may often be harmonized by close examination of the text and context. Differences in style and point of view need not indicate multiple authorship but may reflect various purposes in the writing of a single author. As usual in theories of composite authorship, the redactor or editor must bear a heavy load of mixed credit and blame. Positively, the unity of Samuel is attested by the following: (1) the orderly and consistent plan of the work; (2) the interrelations of parts of the books; and (3) uniformity of language throughout. The unity of 2 Samuel is generally recognized.

II. Contents. The narrative may be outlined as follows (following the outline of R. H. Pfeiffer):

A. Shiloh and Samuel (1 Sam. 1:1—7:1) B. Samuel and Saul (1 Sam. 7:2—15:35) C. Saul and David (1 Sam. 16-31; 2 Sam. 1) D. David as king

of Judah (2 Sam. 2-4)

E. David as king of all Israel (2 Sam. 5-24) A. The book begins with HANNAH's distress, her supplication, and the answer in the form of Samuel's birth. Samuel's childhood was spent at SHILOH; here the Lord spoke to him and revealed the future of the priestly line of ELI. The battle with the PHILISTINES resulted in a Philistine victory, the capture of the ARK OF THE COVENANT, and the death of Eli. A source of trouble in Philistia, the ark was sent back to Israel.

B. When the people requested a king, Samuel remonstrated with them but was directed by the Lord to grant their request. SAUL was brought to Samuel and was privately anointed as king. This selection was later confirmed by lot at an assembly of all Israel at MIZPAH. Saul's first impressive act, the rescue of JABESH GILEAD from the besieging Ammonites, led to his confirmation as king at GILGAL. Samuel now retired from active public life (1 Sam. 12), though he continued to serve as adviser to the king. Saul's incomplete obedience brought about his rejection from the kingship.

C. God designated the youthful David as Saul's successor and Samuel secretly anointed him. David became Saul's court musician and later served king and country well by killing GOLIATH in single combat. On this occasion Saul inquired concerning David's family, so that JESSE too could be rewarded (cf. 1 Sam. 17:24). David now became a close friend of JONATHAN, Saul's son, but Saul was now both jealous and afraid of David, and his hostility soon produced open attempts on David's life. David was forced to flee, and the pursuit by Saul, though intermittent, was not concluded until the Philistines swept the Israelites before them on Mount GILBOA, leading to the death of Saul and his sons. David mourned their passing in an eloquent elegy (2 Sam. 1).

D. David reigned as king of JUDAH in HEBRON for seven and a half years. Overtures were made to unite all Israel under his leadership.

E. These efforts were crowned with success, and David wisely took JERUSALEM and made it his new capital, for since the time it had been in

JEBUSITE hands it had had no definite affiliation with Judah or the northern tribes. David continued to build the kingdom and the Lord announced to him the perpetuity of his dynasty (2 Sam. 7). Though David conquered his enemies and was gracious to Jonathan's son, he was overcome by temptation in the idleness of semiretirement. The affair with BATHSHEBA led to bitter heartache and also to sincere REPENTANCE on the part of the king. Circumstances in the royal family brought about the rebellion of ABSALOM, which again saw David in flight for his life. The killing of Absalom ended the revolt but increased David's sorrow. Restored to Jerusalem, David had to deal promptly with the short-lived revolt of SHEBA. Second Samuel ends with a summary of battles with the Philistines, David's praise of the Lord (1 Sam. 22; 23:2-7), the listing of his mighty men, and the catastrophe of the census (ch. 24).



The battles of Saul.



© Dr. James C. Martin Saul's reign and life came to a close on the heights of Mt. Gilboa (1 Sam. 31), pictured here looking E from the Jezreel Valley.

III. Purpose. The purpose of all OT history is clearly stated in the NT (Rom. 15:4; 1 Cor. 10:11): to serve as warning, instruction, and encouragement. More specifically, the books of Samuel present the establishment of the kingship in Israel. In preserving the account of Samuel, the judge and prophet, the books mark the transition from judgeship to monarchy, since Samuel filled the prophetic office and administered the divine induction into office of Israel's first two kings.

Sanballat. san-bal'at (Heb. *sanballat* H6172, from Akk. *Sin-uballit*, "Sin [the moon god] has saved" or "may Sin give life"). A man identified as a HORONITE (prob. a native of BETH-HORON) who, along with TOBIAH and GESHEM, opposed NEHEMIAH's efforts to rebuild JERUSALEM (Neh. 2:10, 19; 4:1-9; 6:1-14). A grandson of ELIASHIB the high priest married Sanballat's daughter (13:28). Among the Elephantine papyri from Egypt (407 B.C.), a document mentions "Delaiah and Shelemiah, the sons of Sanballat the governor of Samaria" (ANET, 492b). See SAMARIA (TERRITORY). This wording suggests that Sanballat was then very old and that the effective control was in the hands of his sons. In the time of Nehemiah he may already have been governor of Samaria. This would account for his influence, and he had probably hoped to become joint governor of both Samaria and JUDAH if Nehemiah had not come. (Other possible motives for

Sanballat's opposition have been suggested.) In spite of his foreign name, Sanballat gave his sons names with a Yahweh ending, but he may well have been descended from the mixed races who had been brought into the northern kingdom and who had a syncretistic worship with a preference for Yahweh (2 Ki. 18:23). JOSEPHUS makes Sanballat the founder of the SAMARITAN temple on Mount GERIZIM, with his son-in-law Manasseh as high priest, Manasseh being brother to the Jewish high priest, Jaddua (*Ant.* 11.8.4 §324). The situation Josephus describes is not unlike that of Neh. 13:28-29, but he dates it in the time of ALEXANDER THE GREAT about a century later. He may have mistaken the name (or the period), but it is possible that he is referring to a different man of the same name.

sanctification. The process or result of being made holy. The notion of HOLINESS, when applied to things, places, and people, means that they are consecrated and set apart for the use of God, who is utterly pure and apart from all imperfection and evil. See CONSECRATION. When used of people, it can refer also to the practical realization within them of consecration to God: that is, it can have a moral dimension. Thus in the NT, believers are described as already (objectively) sanctified in Christ. PAUL refers to the Corinthians believers as "those sanctified in Christ Jesus" (1 Cor. 1:2), and says to them, "[God] is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption" (1:30 NRSV). Also, though set apart in Christ for God and seen as holy by God because they are in Christ, believers are called to show that consecration in their lives. "It is God's will that you should be sanctified" (1 Thess. 4:3). "May...the God of peace sanctify you" (5:23). The same emphasis is found in HEBREWS (Heb. 2:11; 9:13; 10:10, 14, 29; 13:12). Because believers are holy in Christ (set apart for God by his sacrificial, atoning blood), they are to be holy in practice in the power of the HOLY SPIRIT. They are to be sanctified because they are already sanctified.

sanctuary. A holy place set apart from profane use for the purpose of

WORSHIP of, or communion with, a deity. The forerunners to Israel's sanctuaries were the patriarchal worship places, usually designated by a theophany or some other special revelation of God (e.g., Gen. 12:7; 26:24-25; 28:16-17). The Hebrew term *miqdāš* H5219 is most frequently used of the TABERNACLE, but also of the TEMPLE and of pagan holy places (Isa. 16:12 [NIV, "shrine"]; Ezek. 28:18). The first reference to a sanctuary (Exod. 15:17) speaks of the abode of God to which he brings his redeemed people to reign over them as King. This eschatological sanctuary (cf. Heb. 8:2) forms the reality of which the earthly sanctuaries of God are but the foreshadowing. The sanctuary is a place for the Lord to dwell in the midst of his people (Exod. 25:8), and since the presence of God is the important factor, the establishment of the right relationship with God ultimately renders the special holy place unnecessary (Ezek. 11:16; Rev. 21:22; see also Jn. 4:21, 23).

sand. A rock material made up of loose grains of small size formed as the result of weathering and decomposition of various kinds of rocks. It is found in abundance in deserts, in the sea, and on the shores of large bodies of water. The writers of the Bible were very familiar with it, and they often referred to it as a symbol of (1) numberlessness or vastness, (2) weight, (3) instability. The descendants of ABRAHAM were numberless (Gen. 22:17; Jer. 33:22; Rom. 9:27; Heb. 11:12); as were also the enemies of Israel (Josh. 11:4; Jdg. 7:12; 1 Sam. 13:5). JOSEPH accumulated grain as measureless as the sand of the sea (Gen. 41:49). God gave to SOLOMON understanding and largeness of heart as the sand on the seashore (1 Ki. 4:29). The thoughts of God, says the psalmist, "outnumber the grains of sand" (Ps. 139:18). JOB says that if his grief were weighed, it would be heavier than the sand of the sea (Job 6:3). A house built on sand symbolizes a life not built on hearing the teachings of Jesus (Matt. 7:26).

sandal. See DRESS.

sand lizard, sand reptile. See ANIMALS (under *lizard*).

Sanhedrin. san-hee'druhn (Gk. *synedrion* G5284, "a sitting together, a council-board"; transliterated into Mishnaic Heb. as *sanhedrîn*). The council or governing body that met in JERUSALEM in NT times and that constituted the highest Jewish authority in PALESTINE prior to A.D. 70. It must be distinguished from lesser, local courts of law to which the name *sanhedrin* was also regularly applied. The TALMUD connects the Sanhedrin with MOSES' seventy elders, then with the alleged Great Synagogue of EZRA'S time; but the truth is that the origin of the Sanhedrin is unknown, and there is no historical evidence for its existence before the Greek period.

During the reign of the Hellenistic kings, Palestine was practically under home rule and was governed by a *gerousia* G1172, an aristocratic "council of elders" or "senate" that was presided over by the hereditary high priest (the term occurs once in the NT [Acts 5:21]; another word used to refer to the Sanhedrin is *presbyterion* G4564, "council of elders" [Lk. 22:66; Acts 22:5]). It was this body that later developed into the Sanhedrin. During most of the Roman period the internal government of the country was practically in its hands, and its influence was recognized even in the DISPERSION (Acts 9:2; 22:5; 26:12). After the death of HEROD the Great, however, during the reign of Archelaus and the Roman PROCURATORS, the civil authority of the Sanhedrin was probably restricted to JUDEA, and this is very likely the reason why it had no judicial authority over the Lord so long as he remained in GALILEE. The Sanhedrin was abolished after the destruction of Jerusalem (A.D. 70). A new court was established bearing the name "Sanhedrin," but it differed in essential features from the older body: it had no political authority and was composed exclusively of RABBIS, whose decisions had only a theoretical importance.

The Sanhedrin was composed of seventy members plus the president, who was the high priest. Nothing is known as to the way in which vacancies were filled. The members probably held office for life, and successors were likely appointed either by the existing members themselves or by the supreme political authorities (Herod and the

Romans). Since only pure-blooded Jews were eligible for the office of judge in a criminal court, the same principle was probably followed in the case of the Sanhedrin. New members were formally admitted by the ceremony of the laying on of hands.



© Garo Nalbandian Interior of the Huldah Gates, located at the S end of the temple mount. The members of the Sanhedrin would have frequently used this entrance to the temple.

The members of the Sanhedrin were drawn from the three classes named in the Gospels: “the elders, the chief priests and the teachers of the law” (Matt. 16:21; 27:41; Mk. 8:31; 11:27; 14:43, 53; 15:1; Lk. 9:22; 22:26). By “chief priests” is meant the acting high priest, those who had been high priests, and members of the privileged families from which the high priests were taken. The priestly aristocracy comprised the leading persons in the community, and they were the chief members of the Sanhedrin. The teachers of the law (SCRIBES) formed the Pharisaic element in the Sanhedrin, though not all PHARISEES were professional scribes. The ELDERS were the tribal and family heads of the people and priesthood. They were, for the most part, the secular nobility of Jerusalem. The president bore the honorable title of “prince.” Besides the president, there were also a vice-president, called the “head or father of the house of judgment,” and another important official, whose business it was, in all probability, to assist in the declaration of the law.

There were also two or three secretaries and other subordinate officials, of which “officer” (Matt. 5:25) and “servant of the high priest” (Matt. 26:51; Mk. 14:47; Jn. 18:10) are mentioned in the NT. According to JOSEPHUS, in the time of Christ the Sanhedrin was formally led by the Sadducean high priests (see SADDUCEE), but practically ruled by the Pharisees, who were immensely popular with the people (*Ant.* 18.1.4). The Pharisees were more and more represented in the Sanhedrin as they grew in importance.

In the time of Christ the Sanhedrin exercised not only civil jurisdiction, according to Jewish law, but also, in some degree, criminal. It could deal with all those judicial matters and measures of an administrative character that could not be competently handled by lower courts, or that the Roman procurator had not specially reserved for himself. It was the final court of appeal for all questions connected with the Mosaic LAW. It could order arrests by its own officers of justice (Matt. 26:47; Mk. 14:43; Acts 4:3; 5:17-18; 9:2). It was also the final court of appeal from all inferior courts. It alone had the right of judging in matters affecting a whole tribe, of determining questions of peace or war, of trying the high priest or one of its own body. It pronounced on the claims of prophets and on charges of blasphemy. The king himself could be summoned to its bar; and Josephus relates that even Herod did not dare to disobey its summons (*Ant.* 14.9.4).

The Sanhedrin enjoyed the right of capital punishment until about forty years before the destruction of Jerusalem. After that it could still pass, but not execute, a sentence of death without the confirmation of the Roman procurator. That is why Jesus had to be tried not only before the Sanhedrin but also before PILATE (Jn. 18:31-32). But for this requirement, Jesus would have been put to death in some other way than by crucifixion, for crucifixion was not a Jewish mode of punishment. The stoning of STEPHEN (Acts 7:57-58) without the approval of the procurator was an illegal act—a lynching. In the case of one specific offense the Sanhedrin could put to death, on its own authority, even a Roman citizen, namely, when a GENTILE passed the gate of the temple that divided the court of the Jews from that of the Gentiles (cf. 21:28), but even this case was subject to the procurator’s revision of the

capital sentence. The Roman authority was, however, always absolute, and the procurator or the tribune of the garrison could direct the Sanhedrin to investigate some matter and could remove a prisoner from its jurisdiction, as was done in the case of PAUL (22:30; 23:23-24).

The Sanhedrin at first met in “the hall of hewn stones,” one of the buildings connected with the temple. Later, the place of meeting was somewhere in the Court of the Gentiles, although they were not confined to it. They could meet on any day except the Sabbath and holy days, and they met from the time of the offering of the daily morning sacrifice until that of the evening sacrifice. The meetings were conducted according to strict rules and were enlivened by stirring debates. Twenty-three members formed a quorum. While a bare majority might acquit, a majority of two was necessary to secure condemnation, although if all seventy-one members were present, a majority of one was decisive on either side. To avoid any hasty condemnation where life was involved, judgment was passed the same day only when it was a judgment of acquittal. If it was a judgment of condemnation, it could not be passed until the day after. For this reason, cases involving capital punishment were not tried on a Friday or on any day before a feast.

Sansannah. san-san’uh (Heb. *sansannâ* H6179, prob. “stalk of the date palm”). One of the “southernmost towns of the tribe of Judah in the Negev toward the boundary of Edom” (Josh. 15:31; cf. v. 21). It is probably the same as modern Khirbet esh-Shamsaniyat, some 8 mi. (13 km.) NE of BEERSHEBA. A comparison with the parallel lists (Josh. 19:5; 1 Chr. 4:31) has led some to equate Sansannah with HAZAR SUSAH (Hazar Susim), but this identification remains uncertain.

Saph. saf (Heb. *sap* H6198, meaning unknown). A descendant of Rapha (see REPHAITES) who was killed by SIBBECAI the Hushathite in a fight with the PHILISTINES at Gob (2 Sam. 21:18). In the parallel passage, he is called “Sippai” (evidently an alternate form of the name), and the battle is said to have taken place in GEZER (1 Chr. 20:4). See comments under GOb.

Saphir. See SHAPHIR.

Sapphira. suh-fi´ruh (Gk. *Sapphira* G4912, from Aram. *šappîrā* , “beautiful”). Wife of ANANIAS. The couple sold a piece of property and pretended to bring the money to the apostles. For their hypocrisy in pretending not to have kept any of the money for themselves, and lying to the HOLY SPIRIT, they both died suddenly within three hours of each other, much to the fear of the early church and of all who heard about it (Acts 5:1-11).

sapphire. See MINERALS.

Sara. See SARAH.

Sarah, Sarai. sair´uh, say´ri (Heb. *šārāh* H8577 [from Gen. 17:15 on], alternate form *šāray* H8584 [Gen. 11:29—17:5], “princess”; Gk. *Sarra* G4925). KJV NT Sara. (1) The wife of ABRAHAM (Gen. 11:29-30), and also his half-sister on his father TERAH’s side (20:12). She was ten years younger than Abraham and was married to him in UR of the Chaldeans (cf. 11:31). Her name was originally Sarai. She was about sixty-five years old when Abraham left Ur for HARAN. Later she accompanied Abraham into EGYPT and was there passed off by him as his sister because she was still so beautiful and he feared the Egyptians might kill him if they knew she was his wife. Years later Abraham did the same thing at the court of ABIMELECH king of GERAR (20:1-18). In each instance, grievous wrong was averted only by God’s intervention, and Abraham was rebuked by the pagan rulers for his lack of candor.

Still childless at the age of seventy-five, Sarah induced Abraham to take her handmaid HAGAR as a CONCUBINE. According to the laws of the time, a son born of this woman would be regarded as the son and heir of Abraham and Sarah. When Hagar conceived, she treated her mistress with such insolence that Sarah drove her from the house. Hagar,

however, returned at God's direction, submitted herself to her mistress, and gave birth to ISHMAEL. Afterward, when Sarah was about ninety, God promised her a son; her name was changed, and a year later ISAAC, the child of promise, was born (17:15-27; 21:1-3). A few years later, at a great feast celebrating the weaning of Isaac, Sarah observed Ishmael mocking her son, and demanded the expulsion of Hagar and Ishmael (ch. 21). Abraham reluctantly acceded, after God had instructed him to do so. Sarah died at Kiriath Arba (HEBRON) at the age of 127 and was buried in the cave of MACHPELAH, which Abraham purchased as a family sepulcher (23:1-2). Sarah is mentioned again in the OT only in Isa. 51:2, as the mother of the chosen race. She is mentioned several times in the NT (Rom. 4:19; 9:9; Gal. 4:21-5:1; Heb. 11:11; 1 Pet. 3:6).

(2) KJV alternate form of SERAH (Num. 26:46).

Saraph. sair'uhf (Heb. *śārāp* H8598, "burning one"). Son of SHELA and grandson of JUDAH; he and one (or more) of his brothers are said to have ruled in MOAB and JASHUBI LEHEM (1 Chr. 4:22; the NRSV emends the text and renders, "who married into Moab but returned to Lehem").

sardine. See MINERALS (under *carnelian*).

Sardis. sahr'dis (Gk. *Sardeis* G4915). The chief city of LYDIA, under a fortified spur of Mount Tmolus in the Hermus Valley; near the junction of the roads from central ASIA MINOR, EPHESUS, SMYRNA, and PERGAMUM. Sardis was the capital of Lydia under the ancient ruler Croesus; it became seat of the governor after the Persian conquest. Sardis was famous for arts and crafts and was the first center to mint gold and silver coins. So wealthy were the Lydian kings that Croesus became a legend for riches, and it was said that the sands of the Pactolus were golden. Croesus also became a legend for pride and presumptuous arrogance, when his attack on PERSIA led to the fall of Sardis and the eclipse of his kingdom. The capture of the great citadel by surprise attack by CYRUS and his Persians

in 549 B.C., and three centuries later by the Romans, may have provided the imagery for John's warning in Rev. 3:3. The great earthquake of A.D. 17 ruined Sardis physically and financially. The Romans contributed ten million sesterces in relief, an indication of the damage done, but the city never recovered.

Sardite. See SERED.

sardius. See MINERALS (under *carneian*).

sardonyx. See MINERALS.

Sarepta. See ZAREPHATH.



© Dr. James C. Martin. The British Museum. Photographed by permission.

This relief of Sargon II from the palace of Khorsabad (c. 710 B.C.) pictures the king wearing the royal tiara and holding a staff as he faces a high official or crowned prince.

Sargon. sahr'gon (Heb. *sargôn* H6236, from Ass. *šarrukēn*, “the king is legitimate”). The name of three Mesopotamian kings: Sargon of AKKAD (c. 2300 B.C.) and the Assyrian Sargon I (c. 1900) and Sargon II (721-705). The name is found only once in the Bible, where it refers to Sargon II of ASSYRIA (Isa. 20:1). This Sargon was the son of TIGLATH-PILESER III, successor to his brother SHALMANESER V, and father of SENNACHERIB. His reign is amply known from his inscriptions at Khorsabad and from letters and historical texts found at NINEVEH and Nimrud (CALAH). Although he is named only once in the OT, his campaigns are of importance for understanding the historical background of the prophecies of ISAIAH.

During the siege of SAMARIA, Shalmaneser died (722 B.C.), and a year later the city fell to Sargon. It is strange that the Bible does not mention him in the record of Samaria's fall (2 Ki. 17:1-6). Some authorities believe that Sargon did not become king until after the city fell. However, Sargon claims to have captured Samaria, and a certain ambiguity in 2 Ki. 17:6 allows for a new, although unnamed, Assyrian monarch there. Soon after Sargon came to the throne, the Babylonians, assisted by the Elamites, revolted against him and were subdued with difficulty. According to Sargon's inscriptions the remnant of the Israelites at Samaria, who had been put under an Assyrian governor, revolted, along with other Syrian and Palestinian provinces (720 B.C.). This revolt Sargon quickly suppressed. At this time he also defeated the Egyptian ruler So, who had come to the aid of rebelling GAZA (2 Ki. 17:4). Later Sargon captured CARCHEMISH, the great HITTITE city (717 B.C.), thus precipitating the fall of the Hittite empire. He also mentions placing Arab tribes as colonists in Samaria. Sargon claims on his inscriptions to have subdued JUDAH. Evidently Judah became more or less involved in a rebellion against Assyria, led by ASHDOD. This PHILISTINE city was captured by the Assyrians and reorganized as an Assyrian province (711; cf. Isa. 20:1), and Judah was subdued but not harmed.

In 717 B.C. he laid the foundations of “Sargon's fortress,” *Dur-Sharrukin*, a hitherto virgin site 12 mi. (19 km.) NE of NINEVEH, near the modern village of Khorsabad. Ten years later the workmen completed a

town that was square in plan, each side measuring about one mile. The palace itself stood on a 60-ft. (18-m.) high platform overriding the city wall and comprised more than 200 rooms and thirty courtyards. The royal abode was richly decorated and the gates of the town were guarded by colossal bull-men. Evidence, however, indicates that the city was scarcely inhabited and almost immediately abandoned at the king's death. One year after Dur-Sharrukin was officially inaugurated, Sargon was killed (705 B.C.). His successors preferred Nineveh, and Khorsabad, deserted, fell slowly to ruins.

Sarid. sair'id (Heb. *śārîd* H8587, possibly "survivor"). A border town within the tribal territory of ZEBULUN (Josh. 19:10, 12). If the MT is correct, perhaps the name of the town is related to SERED, one of the sons of Zebulun, but the site is unknown. However, on the basis of some Greek MSS and other versional evidence, many scholars believe that the original Hebrew reading was *šādûd* and that the site should be identified with modern Tell Shadud on the northern edge of the Plain of ESDRAELON c. 5 mi. (8 km.) SW of NAZARETH and 6 mi. (10 km.) NE of MEGIDDO.

Saron. See SHARON.

Sarsechim. sahr'suh-kim (Heb. *śar-sēkîm*). A Babylonian army officer who held the title of RABSARIS and who participated in the siege of JERUSALEM (Jer. 39:3 NRSV and other versions). Some scholars analyze the text differently and, joining this name with the previous one, read NEBO-SARSEKIM (cf. NIV). Others, on the basis of v. 13, emend the text to read NEBUSHAZBAN. See also SAMGAR.

Saruch. See SERUG.

Satan. say'tuhn (Heb. *śāṭān* H8477, "adversary" or "accuser"; Gk.

satanas G4928 [from Aram. *sā-ṭānā*], usually with the definite article [*satan* in 1 Ki. 11:14 LXX]). The grand adversary of God and human beings, identified with the DEVIL (Rev. 12:9; 20:2). Without the article, the Hebrew word is used in a general sense to denote someone who is an opponent, an adversary; for example, the angel who stood in BALAAM's way (Num. 22:22), DAVID as a possible opponent in battle (1 Sam. 29:4), and a political adversary (1 Ki. 11:14). With the definite article prefixed, it is a proper noun (Job 1-2; Zech. 3:1-2), designating Satan as a personality. In Ps. 109:6 the article is lacking, and reference may be to a human adversary (cf. NIV, "an accuser"), but it is generally conceded that in 1 Chr. 21:1 the word is a proper name without the article.

The teaching concerning evil and a personal devil finds its full presentation only in the NT. There the term always designates the personal Satan (but cf. Matt. 16:23; Mk. 8:33). This malignant foe is known in the NT by a number of other names and descriptive designations. He is often called "the devil," meaning "the slanderer" (Matt. 4:1; Lk. 4:2; Jn. 8:44; Eph. 6:11; Rev. 12:12). Other titles or descriptive designations applied to him are ABADDON ("Apollyon," Rev. 9:11); "accuser of our brothers" (12:10); "enemy" (1 Pet. 5:8); BEELZEBUB (Matt. 12:24); BELIAL (2 Cor. 6:15); the one who "leads the whole world astray" (Rev. 12:9); "the evil one" (Matt. 13:19, 38; 1 Jn. 2:13; 5:19); "the father of lies" (Jn. 8:44); "the god of this age" (2 Cor. 4:4); "a murderer" (Jn. 8:44); "that ancient serpent" (Rev. 12:9); "the prince of this world" (Jn. 12:31; 14:30); "the ruler of the kingdom of the air" (Eph. 2:2); "the tempter" (Matt. 4:5; 1 Thess. 3:5).

These varied designations indicate the dignity and character of Satan. In the book of JOB he is pictured as mixing with the sons of God (ANGELS) in their appearing before God, though by his moral nature not one of them. Jude 9 pictures him as a formidable foe to MICHAEL the archangel. While clearly very powerful and clever, he is not an independent rival of God but is definitely subordinate, able to go only as far as God permits (Job 1:12; 2:6; Lk. 22:31). Christ gives a fundamental description of his moral nature in calling him the evil one (Matt. 13:19, 38). Moral evil is his basic attribute; he is the very embodiment of evil. Christ's words in Jn. 8:44 give the fullest statement of Satan's moral character: "He was a

murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.” John asserts that “the devil has been sinning from the beginning” (1 Jn. 3:8). Because he is a murderer, liar, and sinner, evil is the very environment and inherent nature of the devil.

The origin of Satan is not explicitly asserted in Scripture, but the statement that he did not hold to the truth (Jn. 8:44) implies that he is a fallen being, while 1 Tim. 3:6 indicates that he fell under God’s condemnation because of ambitious pride. While many theologians refuse to apply the far-reaching prophecies in Isa. 14:12-14 and Ezek. 28:12-15 to Satan, contending that these passages are strictly addressed to the kings of BABYLON and TYRE, other scholars hold that they contain a clear revelation of Satan’s origin. These profound prophecies are thought to go much beyond any earthly ruler and harmonize with the scriptural picture of Satan’s close relations with world governments (Dan. 10:13; Jn. 12:31; Eph. 6:12). These passages picture Satan’s prefall splendor as well as his apostasy through pride and self-exaltation against God. A consuming passion of Satan is to be worshiped (Isa. 14:14; Matt. 4:9; 1 Cor. 10:20; Rev. 13:4, 15). In his fall Satan drew a vast number of lesser celestial creatures with him (Rev. 12:4).

Satan is the ruler of a powerful kingdom standing in opposition to the KINGDOM OF GOD (Matt. 12:26; Lk. 11:18). He exercises authority in two different realms. He is the head of a vast, compact organization of spirit-beings, “his angels” (Matt. 25:41). As “the ruler of the kingdom of the air” (Eph. 2:2), he skillfully directs an organized host of wicked spirits who do his bidding (6:12). Acts 10:38 makes it clear that the outburst of demonic activities during the ministry of Jesus was Satan-inspired. Satan is not omnipresent, but through his subordinates he makes his influence practically worldwide. He also exercises domination over the world of lost humanity. He is “the prince of this world” (Jn. 12:31, 14:30, 16:11), the evil world system that he has organized on his own principles (2 Cor. 4:3-4; Col. 1:13; 1 Jn. 2:15-17). That “the whole world is under the control of the evil one” (1 Jn. 5:19) indicates that the world is in the grip of and passively yielded to the power of the devil. This power over people he holds by virtue of usurpation.

Animated by an unrelenting hatred against God and all goodness,

Satan is engaged in a worldwide and age-long struggle against God, ever seeking to defeat the divine plans of grace and to seduce people to evil and ruin. As he who “leads the whole world astray” (Rev. 12:9), his primary method is that of deception—about himself, his purpose, his activities, and his coming defeat. Satan was the seducer of ADAM and EVE (Gen. 3:1-7; 2 Cor. 11:3); he insinuated to God that Job served him only for what he got out of it (Job 1:9); and he stood up against Israel (1 Chr. 21:1) and God’s high priest (Zech. 3:1-2). Under divinely imposed limitations he may be instrumental in causing physical affliction or financial loss (Job 1:11-22; 2:4-7; Lk. 13:16; 2 Cor. 12:7). He snatches away the Word of God sown in the hearts of the unsaved (Matt. 13:19), sows his counterfeit Christians among the children of the kingdom (13:25, 38-39), blinds the minds of people to the gospel (2 Cor. 4:3-4), and induces them to accept his lie (2 Thess. 2:9-10). Often he transforms himself into “an angel of light” by presenting his apostles of falsehood as messengers of truth (2 Cor. 11:13-15). He clashes in fierce conflict with the saints (Eph. 6:11-18), is ever alert to try to destroy them (1 Pet. 5:8), and hinders the work of God’s servants (1 Thess. 2:18). Certain members of the church who were expelled are said to have been delivered to Satan, but with the design to produce their reformation, not their destruction (1 Cor. 5:5; 1 Tim. 1:20).

Although Satan was judged in the CROSS (Jn. 13:31-33), he is still permitted to carry on the conflict, often with startling success. But his revealed doom is sure. He now has a sphere of activities in the heavenly realms (Eph. 6:12); he will be cast down to the earth and will cause great woe because of his wrath, which he will exercise through “the dragon” (2 Thess. 2:9; Rev. 12:7-12; 13:2-8). The book of Revelation describes his incarceration in the bottomless pit for 1,000 years (Rev. 20:1-3, a passage whose meaning is debated). When again released for a season, he will again attempt to deceive the nations but will be cast into “the eternal fire” prepared for him and his angels (20:7-10; Matt. 25:41).

satrap. A ruling official in the far-flung Persian empire (Ezra 8:36; Esth. 3:12 et al.; Dan. 3:2-3 et al.). The satrap’s jurisdiction extended over several provinces; his office was virtually that of a vassal king. The

satrap held extensive power but was checked by the presence of a royal scribe who had regularly to render a report to the sovereign of the realm; moreover, the military forces were under the command of a general who held independent status. In Ezra 8:36 (“They also delivered the king’s orders to the royal satraps and to the governors of Trans-Euphrates”) the term seems to be used loosely, since the only satrap whom Ezra’s commission would really concern was the one ruling in Trans-Euphrates itself (cf. 5:3).

satyr. The Greek term *satyros* referred to a mythological god, half human and half beast (with pointed ears and goat’s tail and legs), which inhabited the woods and engaged in the revelries of Dionysus. For lack of a better term, the KJV chose *satyr* to render Hebrew *šā ʿîr* in Isa. 13:21 and 34:14, understanding the word to refer to demonic creatures that gambol in desolate areas. This rendering was followed by the RSV and other versions not only here, but also in Lev. 17:7 and 2 Chr. 11:15 (where the KJV has “devils”). The NRSV, while accepting the same interpretation, translates “goat-demon.” The NIV interprets the term in Isaiah as the usual noun for “goat” or “wild goat” (*šā ʿîr* II H8538), but acknowledges the sense “goat idol” or “goat demon” (*šā ʿîr* III H8539) in the other two references. It does seem likely that in some or all of these passages there is a reference to one of the demonically inspired pagan gods of CANAAN, in the image of a goat, having a brutal and lustful nature, which was an object of worship for Israel and became a snare to them (cf. Deut. 32:17; Ps. 106:37).

Saul. sawl (Heb. *šā ʾîl* H8620, “one who has been begged for”; Gk. *Saoul* G4910 [LXX, also Acts 9:4; 13:21; 22:7, 13; 26:14] and *Saulos* G4930, the common hellenized form in NT). Son of KISH, descendant of BENJAMIN, and first king of ISRAEL. (In the NT, the name is applied only once to the Israelite king [Acts 13:21], elsewhere to Saul of Tarsus; see PAUL. The KJV uses the form *Saul* also in reference to the Edomite king SHAUL [Gen. 36:37-38].) A handsome man who was a head taller than his fellow Israelites, Saul is introduced in 1 Sam. 9, after the people had asked

SAMUEL for a king (ch. 8). Saul and Samuel met for the first time when Saul was searching for some lost donkeys of his father. Greeted by Samuel with compliments, Saul replied with becoming humility (9:21; cf. Jdg. 6:15), but, sadly, before the record of Saul's life is concluded we are to find that he suffered, to a chronic degree, the disability that matches his virtue: he was diffident and personally insecure more than most, making him both attractively unassuming and also (in later days) pathologically defensive and highly overreactive. Before Saul left, Samuel secretly anointed him as king of Israel, as the Lord had directed. God gave Saul a changed heart (1 Sam. 10:9), and Saul prophesied among a group of prophets who met him on his way home.

The choice of Saul as king was confirmed by lot at an assembly of Israel convened by Samuel at MIZPAH, but the bashful young man was in hiding and had to be brought before the people. In spite of his manly appearance he was ridiculed by some riffraff, "but Saul kept silent" (1 Sam. 10:27). His forbearance was supplemented by compassion and decision in his rescue of JABESH GILEAD from the threat of the Ammonites (ch. 11). The lowly nature of the young kingdom is demonstrated by the fact that the king earned his livelihood as a farmer. When the message arrived from the besieged city, Saul was returning from the field behind his oxen (11:5). The king's summons to the people, in the form of pieces of a dismembered yoke of oxen, galvanized Israel into a unified response (11:7; cf. Jdg. 19:29).

After the deliverance of the city, Saul showed his generosity by insisting that his earlier detractors should not be punished. A military crisis with the PHILISTINES revealed flaws in the character of Saul. When Samuel delayed in coming to make offering before battle, Saul presumed to present the offering himself. He found himself in the sort of situation that imposed the severest pressures on a man of his temperament. No leader easily accepts the criticism of inaction nor is any leader always aware when the moment of action has come. Those who, like Saul, are temperamentally hesitant, are often betrayed into hasty responses to crises lest they be thought inadequate. For such, as for Saul, the solution is a resolute determination to obey such commands of God as touch the situation. Saul had a command (cf. 1 Sam. 10:8), and his sin was that he listened to the voice of his own insecurity rather than to the plain word

of God. For this the privilege of founding a dynasty was withdrawn from him (13:13-14).



© Dr. James C. Martin Aerial view of ancient Beth Shan (looking SE), where the bodies of Saul and Jonathan were hung after they were killed by the Philistines.

On the human side we are reminded of the pressure of the situation: the great superiority of the Philistines in number (1 Sam. 13:5), attitude (13:6-7), and equipment (13:19-23). The Philistines had a monopoly on the metal industry; they limited smiths to their own territory and charged the Israelites high rates for the sharpening of tools. At the time of battle only Saul and JONATHAN among the Israelites had sword or spear. The Philistines were routed in spite of Saul's bad judgment in denying food to his soldiers at a time when they most needed strength. Saul fought valiantly and successfully against all the enemies of Israel (14:47-48); though he was a brave leader he was not a good soldier, for he was not aware of the necessity of absolute obedience. The affair of the AMALEKITES, though a military success, was a spiritual failure. We have no ground for accepting the excuse Saul made for his incomplete obedience (15:21). It is consistent with Saul's deep-seated inner insecurity that popular pressure, coupled with his genuine religious feeling, made him a compromiser in such a situation: the people were bent on a religious festival that would have been as much a party for them as a thanksgiving to the Lord. We can share Saul's tossings and turnings until

he gives way. Once more obedience has been sacrificed on the altar of temperament, and this time (15:27-28) the continuance of his own period of reign and indeed the validity of his kingship itself comes under judgment.

DAVID enters the narrative in 1 Sam. 16; he was anointed by Samuel as future king and was introduced to court life by appointment as court musician to play the lyre for Saul when the king was tormented by an evil spirit. After David defeated GOLIATH, he was again presented before Saul and was heralded by the women of Israel as a greater hero than Saul. Jealousy, hatred, and fear led Saul to direct and indirect attempts against David's life (18:10-11, 21; 19:1, 11) and resulted in the hide-and-seek chase that twice drove David into Philistine territory (21:10; 27:1-3). The unsuspecting aid given to David by the priests of NOB moved Saul to slaughter the priests and to annihilate the city (22:17-19). Saul's life was spared by David on two occasions—at EN GEDI (24:1-7) and in the Desert of ZIPH (26:6-12).

The eve of what proved to be Saul's final battle brought the king under desperate pressure. He was so far gone in the disintegration of his personality that he did not know how to get right with God, and in a final and tragic way his temperamental insecurity again triumphed. He yielded to advice that affronted all that his life had held dear and all that his considerably successful period as king had achieved—he turned to the forces of darkness, those same forces he had earlier banished from the land (1 Sam. 28:3). The heartrending tragedy of his life reached its climax in the darkened room of a spiritist medium. Samuel could give him no earthly comfort, but some believe there was a word of compassionate divine grace in the prophet's message: "Tomorrow you and your sons will be with me" (28:19). The next day Saul and his sons died in the battle on Mount GILBOA. The Philistines decapitated Saul and took his remains to BETH SHAN, where they placed his armor in the temple of the ASHTORETHS (31:10), his head in the temple of DAGON (1 Chr. 10:10), and his body on the city wall. The men of Jabesh Gilead remembered Saul's concern for them; in gratitude they recovered his body and the bodies of his sons from the walls of Beth Shan, gave them honorable burial at Jabesh, and fasted in mourning. David also, when he heard the

report, went into mourning and expressed his grief in the elegy of 2 Sam. 1:19-27.

savior. One who saves, delivers, or preserves from any evil or danger, whether physical or spiritual, temporal, or eternal. A basic OT concept is that God is the Deliverer of his people; it is emphatically declared that human beings cannot save themselves and that the Lord alone is the Savior (Ps. 44:3, 7; Isa. 43:11; 45:21; 60:16; Jer. 14:8; Hos. 13:4). The Hebrew word for “savior” is a participle (*môšîaʿ* *H4635*, from the verb *yāšaʿ* *H3828*), which may suggest that in the thought of the OT this term is not so much a title as it is a description of God’s activity in behalf of his people. In the OT the term is not applied to the MESSIAH; he received salvation from God (2 Sam. 22:51; Ps. 28:8; 144:10); but he came to offer salvation to all (Isa. 49:6, 8; Zech. 9:9). The term is also applied to people who are used as the instruments of God’s deliverance (Jdg. 3:9, 15 ASV; 2 Ki. 13:5; Neh. 9:27; Obad. 21).

The Greeks applied the title *sōtēr* *G5400* to their gods; it was also used of philosophers (e.g., Epicurus; see EPICUREAN) or rulers (e.g., PTOLEMY I, NERO) or men who had brought notable benefits on their country. But in the NT it is a strictly religious term and is never applied to a mere person. It is used of both GOD the Father and CHRIST the Son. God the Father is Savior, for he is the author of our salvation, which he provided through Christ (Lk. 1:47; 1 Tim. 1:1; 2:3; 4:10; Tit. 1:3; 2:10; 3:4; Jude 25). Savior is preeminently the title of the Son (2 Tim. 1:10; Tit. 1:4; 2:13; 3:6; 2 Pet. 1:1, 11; 2:20; 3:2, 18; 1 Jn. 4:10). At his birth the angel announced him as “a Savior...he is Christ the Lord” (Lk. 2:11). His mission to save his people from their sins was announced before his birth (Matt. 1:21) and was stated by Jesus as the aim of his coming (Lk. 19:10). He is twice described as “the Savior of the world” (Jn. 4:42; 1 Jn. 4:14). Those who are saved are brought into a spiritual union with Christ as members of his body; hence he is called “the Savior” of “the body [the CHURCH]” (Eph. 5:23). In Tit. 2:10 it is implied that Christian salvation extends also to the ethical sphere, since “the teaching about God our Savior” is urged as an incentive to holy living. Believers await a future work of Christ as Savior when he will come again to consummate

our salvation in the transformation of our bodies (Phil. 3:20).

savour. See ODOR.

saw. A tool with notched blade or teeth used for cutting hard material. Probably the earliest saws were made of flint, with serrated edges, mounted in a frame. Other saws were like knives, of bronze or iron. Small handsaws were like ours today, but the teeth were shaped in the other direction, so that the worker did not shove but pulled against the wood. Large handsaws were unknown in Bible times. Palestinian carpenters probably sat on the floor and held the wood between their toes, which became as skillful as extra hands. Stone was sawed as well as wood (1 Ki. 7:9). Saws used in the construction of the PYRAMIDS and other great buildings of Egypt were made of bronze and had one handle. The Assyrians used a double-handled saw. Hebrews 11:37 speaks of martyrs who were sawn in two. Jewish tradition (in the *Martyrdom of Isaiah*, a pseudepigraphical book) states that the prophet ISAIAH was sawn asunder with a wooden saw by King MANASSEH; perhaps the reference in Hebrews is to this event.

sayings of Jesus. See LOGIA.

Scab. See DISEASES.

scaffold. This English term is used by the KJV once with reference to a bronze structure on which SOLOMON knelt when he dedicated the temple (2 Chr. 6:13). Modern versions properly render the Hebrew term as “platform.”

scale. See BALANCE; WEIGHTS AND MEASURES.

scales, fish. The rough exterior surface of a fish, removable by scraping. Only those aquatic animals that had scales and dorsal fins were permissible for the Israelites to eat (Lev. 11:9-12; Deut. 14:9-10). In a figurative use, **EZEKIEL** speaks of the scales of a crocodile (Ezek. 29:4). The Hebrew term, like the English, can be used with reference to a military coat of mail (scale armor, 1 Sam. 17:5) because its small overlapping pieces resemble fish scales. The Greek term is used once to describe recovery from temporary blindness—“something like scales fell from Saul’s eyes, and he could see again” (Acts 9:18).

scall. See **DISEASES**.



© Dr. James C. Martin. The British Museum. Photographed by permission.

Iron saw used by the Assyrians for cutting stone (from Nimrud, 9th–7th cent. B.C.).

scapegoat. Three times in the ritual of the Day of Atonement reference is made to one of two goats being consigned to “Azazel” (Heb. *ʿāzā zēl* H6439), which the KJV and NIV render as “the scapegoat” (Lev. 16:8, 10, 26; see **ATONEMENT, DAY OF**). Uncertainty still attaches to its origin and significance. Several interpretations have been advanced: (1) The name describes the animal itself as “the goat that departs” (from *ʿēz* H6436 and *āzal* H261, thus the traditional rendering of (e)scapegoat, though the English term has come to mean something else); this etymology is inadmissible, since the goat was released *to* or *for* Azazel. (2) The name is derived from a Semitic root *ʿzl* (“to remove” in Arabic) and refers to the “entire removal” of sin. (3) The common rabbinic view was that it designated the area to which the goat was released as a rugged or desolate place; the main difficulty with this and the previous view is that

the parallelism of v. 8 virtually demands a personal name in apposition to “the Lord.” (4) Most scholars (some of whom derive the name from *āzaz* H6451 + *ēl* H446, “fierce god”) accept that Azazel is the leader of the evil spirits of the wilderness, possibly to be identified with DEMONS (Deut. 32:17; Ps. 106:37; 2 Chr. 11:15; in *1 Enoch* Azazel appears at the head of the rebel angels). The consigning of a goat to Azazel was probably one of many features adapted from contemporary cultic life in the Mosaic period and incorporated into the Israelite cultus, receiving an entirely different significance in the process. Leviticus 17:7 precludes the view that the goat provided a sacrifice for Azazel; in all likelihood this custom meant no more than a symbolic transfer of sin from the realm of society into that of death.

scarlet. A term applied to various bright red colors. This English word is used by the KJV and NIV to render Hebrew *šānī* H9106 (Gen. 38:28 and frequently), though the NRSV and NJPS prefer to translate with CRIMSON (a deeper, purplish red). In the NT, “scarlet” is the standard rendering of the Greek term *kokkinos* G3132 (Matt. 27:28 et al.). The dye used for coloring the wool and thread a scarlet color undoubtedly came from the insect *Coccus ilicis*. This is an insect pest that attacks the species of oak called *Quercus coccifera*, commonly called the kermes oak. The actual preparation of the dyes was probably done by the Phoenicians (see PHOENICIA), though it is agreed that the Egyptians taught the Israelites the actual application. It is obvious that this scarlet dye was known as far back as the first half of the second millennium B.C., for TAMAR’s midwife put a scarlet thread around the hand of ZERAH in order to make sure that he was known as the firstborn (Gen. 38:27-30). Scarlet clothing suggested luxury (2 Sam. 1:24; Prov. 31:21; Rev. 17:4), and the color is used to describe the beauty of a woman’s lips (Cant. 4:3). In an important figurative use, however, both scarlet and crimson represent sin in contrast to the white purity of snow and wool (Isa. 1:18).

scented wood. See PLANTS (under *citron*).

scepter. A staff (see ROD, STAFF) representing the authority of a king or other sovereign. The rendering “scepter” may be viewed as a specialized meaning of various biblical words that commonly denote an ordinary rod or may have some other meaning in particular contexts. Hebrew *šēbeṭ* H8657, for example, can be used of a shepherd’s staff (Mic. 7:14), of instruments for administering discipline (Prov. 22:15), including clubs studded with iron (Ps. 2:9), and so on. Similarly, *matteḥ* H4751 may refer simply to a stick used for support (Gen. 38:28) or to a branch (Ezek. 19:12). Both terms, however, can refer specifically to the scepters of rulers (cf. Jer. 48:17). In the NT, Greek *rhabdos* G4811 also has a variety of uses (e.g., traveler’s staff, Matt. 10:10; discipline stick, 1 Cor. 4:21; measuring rod, Rev. 11:1), but it can be used in particular of the Son’s kingly scepter (Heb. 1:8, citing Ps. 45:6).

Scepters were associated mainly with kings, but lesser officials sometimes carried a staff of office. In the OT, reference is made to the scepters of the rulers of Israel, Egypt, Moab, Damascus, Ashkelon, and Judah (Ps. 60:7; 108:8; Jer. 48:17; Ezek. 19:11; Amos 1:5, 8; Zech. 10:11). Two passages often regarded as messianic associate a scepter with Israel’s future rulers (Gen. 49:10; Num. 24:17). The Roman soldiers had the royal scepter in mind when they mockingly placed a reed in the hand of Jesus to represent it (Matt. 27:29). Several passages in Esther illustrate a special use made of the scepter by the Persian kings (Esth. 4:11; 5:2; 8:4). In these passages it is described as golden, meaning either that it was of solid gold or that it was gold-studded, like the scepters of the Homeric kings.

Sceva. see’vuh (*Skeuas* G5005, possibly the Greek form of Latin *Scaeva* [from *scaevus*, “left”]). A Jewish chief priest living in EPHESUS (Acts 19:14-17). Since he would not have been able to function as such in the synagogues of ASIA MINOR, he may have exercised the office at JERUSALEM (some think he may have simply been a member of a high-priestly family or the chief of one of the twenty-four courses of priests). Sceva’s seven sons traveled from place to place attempting to exorcise demons by using the name of Jesus, but on one occasion the evil spirit denied knowing them with these famous words: “Jesus I know, and I know

about Paul, but who are you?” (Acts 19:15). Lacking the authority of PAUL and Jesus, they were attacked by the demon-possessed man and had to flee “naked and bleeding” (v. 16). The incident was widely reported, with the result that awe and reverence for the name of the Lord Jesus came upon all the Ephesians.

schin. See SHIN.

schism. This English term, meaning “division,” is used once by the KJV (1 Cor. 12:25), referring to dissensions that threaten disruption, but not necessarily involving doctrinal HERESY (the more usual meaning in modern religious contexts). The same Greek word is rendered “division” by the KJV with reference to the dissensions in the Corinthian church (1 Cor. 1:10; 11:18).

school. A place or institution devoted to teaching and learning. The word *school* occurs only once in the KJV (Acts 19:9, referring to the “lecture hall” of TYRANNUS, apparently a Greek teacher of rhetoric or philosophy). But the references to teachers and teaching are numerous in both Testaments. The OT stresses the duty and importance of religious teaching and training. Hebrew appreciation of the nature and value of the teaching function is evident from the fact that ten different Hebrew verbs are translated “teach” in KJV. Yet significantly the Mosaic legislation contains no commands requiring the establishment of schools for formal religious instruction. Hebrew education was mainly domestic and continued to be so until after the return from the Babylonian captivity.

The home (see FAMILY) was the first and most effective agency for religious training. During the nomadic life of the PATRIARCHS, education was purely a domestic activity, and the parents were the teachers. God called ABRAHAM as the father of the chosen people and put on him the responsibility to train his children and his household to walk in the ways of the Lord (Gen. 18:19; cf. Ps. 78:5-7). The varied commands in

DEUTERONOMY to teach the children, clearly imply domestic education (Deut. 4:9; 6:7-9; 11:19; 32:46). Proverbs 22:6 is an exhortation extolling the importance of parental instruction. The training was imparted primarily through conversation, example, and imitation; it utilized effectively the interest aroused by actual life situations, such as the Passover, the redemption of the firstborn, and family rites (Exod. 12:26-27; 13:14-16). The well-known talent of the Middle East for storytelling would also be used in the vital transmission of religious truth and faith to the children. Although all teaching was religiously oriented, reading, writing, and elementary arithmetic were taught. The command to the Israelites to write the precepts of the LAW on their doorposts and gates (Deut. 6:9; 11:20) and on great plastered stones in the land (27:2-8) implies a general ability among the people at the time to read and write.

The older people had opportunity to receive religious instruction from the PRIESTS and LEVITES (Lev. 10:10-11), who could be found at the sanctuary or in LEVITICAL CITIES. Every seventh year, at the Feast of Tabernacles, the law was read publicly for the instruction of the assembled people (Deut. 31:10-13). The priests and Levites, supported by the offerings of the people, were to be the religious teachers of the nation, but it seems clear that this aspect of their work was not consistently maintained. Only during the revival under King JEHOSEPHAT does one read of the priests and Levites fulfilling their calling to teach the people all the ordinances of the law (2 Chr. 17:7-9).

The ineffective teaching ministry of a corrupt priesthood was supplemented by the service of the PROPHETS, beginning with SAMUEL. To make his reform permanent and effective, Samuel instituted a school of the prophets at RAMAH (1 Sam. 19:19-20). Later such schools flourished at BETHEL (2 Ki. 2:3), JERICHO (2:5), GILGAL (4:38), and elsewhere (6:1). Living in colonies under a leader, these "sons of the prophets" formed a religious training center, their chief study being the law and its interpretation. They became teachers and preachers who denounced national, family, and personal sins (1 Ki. 20:35-42; 2 Ki. 17:13). Not all the students in these schools possessed the predictive gift, nor were all the prophets of Israel students in such schools (Amos 7:14-15). The

preaching of God's prophets—rebuking, instructing, and announcing the future purposes of God—spread religious knowledge and stimulated spiritual life. Professional teachers were employed in the homes of the wealthy (2 Sam. 12:25; 2 Ki. 10:5; Isa. 49:23). The sages, or “men of wisdom,” were apparently informal, self-appointed teachers, instructors in practical philosophy, the spiritual descendants of the great SOLOMON (Ps. 119:99; Prov. 5:13; 13:20). But there is no positive evidence that special rooms or buildings for school purposes were yet used, although the thought is not excluded.

With the return of the Jews from Babylonian captivity there came a renewed emphasis on religious instruction. Regular teaching was carried out during the days of EZRA and NEHEMIAH, the Levites being the teachers of the people (Ezra 7:10; Neh. 8:7-9). Ezra the priest, described as “a teacher well versed in the Law of Moses” (Ezra 7:6), made the study and teaching of the law his chief concern. With the cessation of prophecy in Israel the study of the law became a matter of scholastic learning. Gradually there arose a class of men who came to be known as the SCRIBES or teachers of the law, men whose chief employment was the study and interpretation of the law and its application to the practical duties of life. At first the scribes restricted their educational activities to adults, and the education of the children remained in the home.

The SYNAGOGUE, which has a prominent place in postexilic Jewish life, apparently had its origin during the Babylonian captivity. When the exiled people were deprived of their TEMPLE and its services, they found it helpful to gather for the reading of the Scriptures and prayer. On their return to the Land of Promise the synagogue spread rapidly and developed into an important education agency. The synagogue services with their readings from “the Law and the Prophets” and the sermonic “exhortation” (Lk. 4:17-21; Acts 13:15-16; 15:21) made their educational contribution to the religious life of the people. Regarded chiefly as places of teaching (never of sacrifice), they became associated with the development of an elementary school system among the Jews. Even before the days of Jesus, synagogues with schools for the young were to be found in every important Jewish community.



© Dr. James C. Martin One of the few synagogues that date to the period of the Gospels is this one at Gamla (NE of the Sea of Galilee; view to the SW). The small room at the bottom left of the photo may have been used as a Bet Midrash (school) where the rabbis would have taught the Torah to their disciples.

The synagogue “attendant” (Lk. 4:20) generally served as teacher, but assistants were sometimes provided. Reading, writing, and arithmetic were taught as a means to an end. Since the primary aim of education was religious, the OT furnished the subject matter of instruction. Memorization had a prominent place, with emphasis on catechizing, drill, and review. Discipline was strict, and the cane was kept available, but undue severity was not condoned. Students seeking training beyond that given in the synagogue schools turned to eminent scribes for further instruction. This was given partly in their homes and partly in the synagogues or the temple porticoes. The instruction was devoted to the rabbinical interpretation of the law and its applications to life. Such advanced theological training Saul of Tarsus (see PAUL) received in JERUSALEM under GAMALIEL (Acts 22:3).

Jesus was much more than a teacher, but he was first of all a teacher and was recognized as such by his contemporaries. Although unauthorized by the Jewish authorities, as a God-sent teacher he was constantly engaged in teaching the people. He generally used the methods of the RABBIS but poured into his teachings an authority that challenged and held his audiences. In selecting and training the Twelve he became a teacher of teachers. He commissioned his followers to carry out a worldwide teaching ministry (Matt. 28:19-20). Teaching was an

important phase of the work of the early CHURCH in Jerusalem (Acts 2:42; 4:1-2; 5:21, 28). The work of BARNABAS and Saul at ANTIOCH was essentially a teaching ministry (11:26). Paul the apostle, preeminent as missionary and evangelist, was an itinerant teacher, teaching in public assemblies, by personal contact, and by his letters. He thought of himself as “a teacher of the true faith to the Gentiles” (1 Tim. 2:7).

The NT places emphasis on the teaching function in the Christian church. “Pastors and teachers” (Eph. 4:11) were recognized as Christ’s gift to his church. Teaching, or discipleship training, was regarded as an essential function of the pastor (1 Tim. 3:2). Unofficial or volunteer teachers also had an important part in the work of the church (Rom. 12:7; Jas. 3:1). The author of Hebrews insisted that all believers should mature spiritually so that they could become teachers (Heb. 5:12). Much unofficial Christian teaching was carried on by members in their homes (Acts 18:26; Tit. 2:3-4). In NT times the Christian churches assembled in the homes of members (Rom. 16:3-5; 1 Cor. 16:19; Col. 4:15; Phlm. 2). By the end of the first century the educational work of the church came to be systematically developed. The church fathers were foremost in all educational matters and did much to develop and promote education, the chief handmaid of the church.

schoolmaster. See CUSTODIAN.

science. This English term, in its older general sense of “knowledge,” occurs twice in the KJV (Dan. 1:4; 1 Tim. 6:20). In the second passage the reference is to that professed knowledge that sets itself up in contradiction to the truth of the GOSPEL. As used here the word does not have its modern connotation.

scoff. The Hebrew verb *lîṣ* H4329, “to scoff, brag, deride” (the participle *lēṣ* H4370 functions as a noun, “scoffer”), is used in the Bible specifically as the opposite of wise behavior. To scoff is to willfully refuse to learn the way of the Lord and to mock those who do. In PROVERBS the scoffer is

characterized by his refusal to learn the way of WISDOM, the basis of true happiness. Since wisdom is more than an intellectual achievement, but is also an ethical-religious attitude of commitment to God, scoffing is more than a matter of naive ignorance; it is sinful, foolish PRIDE (Prov. 9:7-10; 21:24; 24:9). See FOOLISHNESS, FOLLY; MOCKING.

scorn. See MOCKING.

scorpion. See ANIMALS.

Scorpion Pass. See AKRABBIM.

scourge. A whip used for flogging, especially to inflict PUNISHMENT. Scourging was common among ancient peoples, but most instances in the OT are metaphorical. The figure is used for the tongue (Job 5:21), for a disaster that slays suddenly (9:23), and for divine judgment (Isa. 28:15, 18). The Lord is said to lash his enemies with a scourge (10:26). Israel was warned that the Canaanites might become a scourge on the nation (Josh. 23:13). The only references to the scourge as an instrument of punishment are in 1 Ki. 12:11, 14 (= 2 Chr. 10:11, 14). It is not certain whether the word “scorpions” here is merely a vivid figure or implies a weighted scourge. Mosaic LAW permitted a person found guilty in court to be beaten. The sentence was executed upon the prostrate man in the presence of the judge. The number of strokes was no doubt proportioned to the offense but might not exceed forty (Deut. 25:1-3). Later the Jews used a three-thonged whip, but kept to the stated limit, indicating one stroke short for fear of miscounting (cf. 2 Cor. 11:24). Local SYNAGOGUE authorities and the SANHEDRIN administered scourging for offenses against the law (Matt. 10:17).

The Mishnah (see TALMUD) describes the method employed (*m. Makkot* 3:11-12). When the physical fitness of the offender had been ascertained, his hands were bound to a pillar and his back and chest bared. Thirteen

strokes were administered on the chest and thirteen on each shoulder. If the victim died, no blame was attached to those inflicting punishment. The Roman Porcian law forbade scourging a Roman citizen, but slaves and non-Romans might be examined by scourging (cf. Acts 22:24-25). The Romans commonly used a scourge weighted by pieces of bone or metal, but the Greek verb *rhabdizō* G4810 (Acts 16:22; 2 Cor. 11:25) may imply that lictors' rods were employed on the occasions mentioned. Scourging usually preceded crucifixion (Matt. 27:26; Mk. 15:15; Lk. 23:16, 22; Jn. 19:1).

screech owl. See BIRDS.

scribe. This English noun (derived from Latin *scriba*, “[official] writer, secretary”) is used to translate Hebrew *sōpēr* H6221 (also rendered “secretary” and the like, 2 Sam. 8:17 et al.; Aram. *sāpar* H10516) and Greek *grammateus* G1208 (Matt. 2:4 and frequently). In the ancient world, relatively few people received the training necessary to gain skill in the art of writing, and those who followed the scribal profession were usually regarded as scholars (cf. the NIV translation of 1 Cor. 1:20) and could hold high civic offices. Especially after the EXILE, Jewish scribes were involved not only in clerical activities, such as the copying of biblical MSS, but also in religious instruction. Accordingly, the NIV sometimes uses the rendering “teacher” in the OT (e.g., Ezra 7:6), and in the NT it consistently uses “teacher of the law.” See also AMANUENSIS.

In ancient ISRAEL the scribal craft was principally confined to certain clans who doubtless preserved the trade as a family guild profession, passing the knowledge of this essential skill from father to son. During the united and later Judean monarchies a substantial number of scribes came from the LEVITES. A Levite recorded the priestly assignments (1 Chr. 24:6), and the royal scribe helped in counting the public funds collected for the repair of the temple (2 Ki. 12:10-11; 2 Chr. 14:11). Since the furnishing of written copies of the LAW was a (scribal) Levitical responsibility (Deut. 17:18), the reforms of JEHOSEPHAT (cf. 2 Chr. 17) cannot be disassociated from the scribal function.

The scribes who served in the government played a very important role. They may have served as counselors (e.g., 1 Chr. 27:32) or borne the responsibility for mustering the army (2 Ki. 25:19). The highest ranking government scribe was that of the king. If the members of DAVID's cabinet are listed in sequence in 2 Sam. 8:16-18 (cf. 1 Chr. 18:15-17, but differences in 2 Sam. 20:23-26), the royal scribe ranked below the top military commander, the recorder, and the two chief priests, but above the commander over special forces and the "royal advisers" (so NIV; lit., "priests"). The list of SOLOMON's officers may then be given in ascending order (1 Ki. 4:2-6). The hierarchy may have been different during the divided monarchies, since the scribe is twice listed between the recorder and the palace administrator (2 Ki. 18:18, 37; cf. Isa. 36:3, 22).



© Dr. James C. Martin. Sola Scriptura. The Van Kampen Collection on display at the Holy Land Experience in Orlando, Florida. Photographed by permission.

Among the duties of the scribes was the copying of the Hebrew Scriptures.

EZRA marked the watershed for the later development of the understanding of the term *scribe*. Indeed, the transition is already suggested in the book of Ezra: the term is used in an administrative sense in ARTAXERXES' royal decree (Ezra 7:12-26), but in the narrative (7:6, 11) the term already refers to Ezra as a scribe who, by reason of his learning, is capable of interpreting the law for the common people. Moreover, by his priestly lineage (7:6) he symbolized the close connection between the priesthood and this official interpretation of the law. See PRIEST. By Persian royal decree, the law of Moses was made

civilly binding on Jews living in Trans-Euphrates (i.e., W of the EUPHRATES, 7:25). The essential task of interpreting Moses' law so that it could function in this new civil capacity was given to the priesthood (Ezra) and the Levites (cf. Neh. 8:6-9).

The precise role of the "scribe" during the postexilic period is somewhat difficult to assess for lack of source material. According to one rabbinic tradition recorded in the Mishnah (*m. Abot* 1:1), the oral law (which allegedly was also given to Moses on Sinai) was mediated from the prophets to the generation of Simeon "the Just" by "the Great Assembly." It seems quite probable that the "scribes" of the Persian and Ptolemaic periods were identical with (or at least participant in) this body of formulators of the oral law. The rules and practices established by the scribes acquired a binding authority, particularly with the specially orthodox of later (NT) times. One tradition ascribes greater stringency to their teachings than to the written law (*m. Sanh.* 11:3), and a proselyte was required to follow the scribal traditions as well as the simply interpreted written law (*Sipra* on Lev. 19:34). The scribes were essentially biblical interpreters, for occasional scribal rules not based on Scripture caused later rabbis considerable consternation (*m. Kelim* 13:7). This situation fits very well with the enactments of a body or class of interpreters functioning during the Persian and Ptolemaic periods.

The Wisdom of Ben Sira (ECCLESIASTICUS), written in the second century B.C., includes an "ode" to the "perfect scribe" (Sir. 38:24—39:11). This ode confirms the picture of a scribe as one schooled in the law and religious WISDOM, understanding the implications of both the written law and oral traditions. As a result of his learning, he enjoyed a prominence in public assemblies, and both understood and exercised justice among the people. Moreover, he was considered particularly pious by virtue of his knowledge of the revealed will of God, a feature of rabbinic understanding of piety.

In the GOSPELS, scribes are found in connection with both the priestly (Sadducean) party (e.g., Matt. 2:4; 21:15; see SADDUCEE) and the Pharisaic party (cf. Matt. 23; see PHARISEE). The scholars of this latter group were the leaders of what was to become rabbinic JUDAISM, known subsequently, however, as "sages" (or "wise") and still later as RABBIS. But the scribes

(scholars) of both parties challenged Jesus principally on his disobedience to traditional practice under the law (e.g., eating with those obviously unobservant of these traditions [Mk. 2:16], and eating without ritually cleansing the hands, referring to the disciples [Matt. 15:2; Mk. 7:5]). Matthew 23 (which parallels Lk. 11) is a classic condemnation of the scribal approach to the will of God. The scholars of both parties in all probability took part in whatever Jewish legal proceedings were initiated against Jesus during the week of his passion, but the very complex questions of the legality of such proceedings (under Roman rule) makes further conclusions very tenuous. PAUL clearly understood the scribe as a dialectician (1 Cor. 1:20-25) who was a scholar on the written and oral law; in Paul's view such dialectics were foolishness in the face of God's saving work in Christ. After the period of the NT, *scribe* came to describe a teacher of children and composer of legal documents, the terms *sage* and then *rabbi* being used for the scholar of the law.

scrip. See DRESS.

scripts. See WRITING.

Scripture. See BIBLE; NEW TESTAMENT; OLD TESTAMENT.

scroll. Sheets of PAPYRUS, LEATHER, or PARCHMENT joined together in long rolls, usually 10-12 in. (25-30 cm.) wide and up to 35 ft. (10.5 m.) long, and used for various kinds of documents in ancient times. Prior to the invention of the CODEX, BOOKS were commonly produced in the form of scrolls. The material could be rolled from left to right between two wooden rollers, with part of the roller projecting as a handle. Rarely were both sides written on (but see Ezek. 2:10; Rev. 5:1). The writing was in short vertical columns a few inches wide, side by side, separated by a narrow space. The scroll was read by uncovering one column, then rolling it up on the other roller as the reading continued.

The use of the standard-length papyrus scrolls necessitated the division of the Hebrew PENTATEUCH into five books. One scroll was sufficient for a book the length of ISAIAH. The Egyptians used some scrolls of enormous lengths, such as the Papyrus Harris (133 ft. x 17 in. [40 m. x 43 cm.]) and a Book of the Dead (123 ft. x 19 in. [37 m. x 48 cm.]). The more convenient book form (codex) was popularized by the early Christians, though its origins are unclear. There is little evidence of its use by the Jews prior to the 3rd cent. A.D. Most of the DEAD SEA SCROLLS were of leather, and Talmudic law required that copies of the Torah intended for public reading be written on scrolls made of leather of clean animals, for papyrus was a great deal more perishable than leather. Scrolls were often stored in pottery jars, such as those found in the caves of Qumran.

The most familiar reference to a scroll is found in Jer. 36, where BARUCH wrote down at JEREMIAH's dictation all that God had spoken to the prophet over a twenty-three year period. In this passage, the SEPTUAGINT takes it for granted that the scroll was made of papyrus, for it renders Hebrew *mēgillâ* H4479 with *chartion* ("papyrus sheet"). It was surely papyrus and not leather that JEHOIAKIM cut in strips and burned, for the odor of burning leather would have been unbearable (Jer. 36:22-23). In EZEKIEL's inaugural vision, he was ordered to eat the scroll on which God's words had been written (Ezek. 2:9—3:3; cf. Rev. 10:8-10 [Gk. *biblion* G1046 and *biblaridion* G1044]). There was a flying scroll in ZECHARIAH's vision (Zech. 5:1-2). DAVID refers to a scroll in a statement that the NT interprets as messianic (Ps. 40:7, cited in Heb. 10:7). Most of the NT references to books have a roll in view (cf. esp. Lk. 4:17, 20). See also TEXT AND VERSIONS (OT); TEXT AND VERSIONS (NT).

Scrolls, Dead Sea. See DEAD SEA SCROLLS.

sculpture. See ART.

scum. See OFFSCOURING.

scurvy. See DISEASES.

Scythian. sith'ee-uhn (Gk. *Skythēs* G5033). A name designating primarily a nomadic people that inhabited the Caucasus, E and NE of the Black Sea. The term came to be applied more generally to horse-riders who raised livestock in that region and farther N and who were viewed as uncivilized (Col. 3:11). The Scythians were one of several Indo-Iranian groups that appeared in the ANE around the eighth century B.C. They were initially opposed by King ESARHADDON of ASSYRIA, but eventually the Scythians and Assyrians became allies. After the fall of NINEVEH (612 B.C.), the Scythians were defeated and destroyed by the Medes, who expelled the remnants of them to the N. Many identify the Scythians with the name ASHKENAZ, who in Gen. 10:3 and 1 Chr. 1:6 is said to be one of the sons of GOMER (Cimmerians), along with RIPHATH and TOGARMAH. Gomer in turn was one of the sons of JAPHETH. In Jer. 51:27, in a prophecy against BABYLON, God threatened to raise up against her the kingdoms of ARARAT (Urartu), MINNI (Manneans), and Ashkenaz (Scythians). Herodotus devotes considerable attention to the Scythians' history and culture (*Hist.* 4.1-142). The memory of them persisted in the Holy Land in the popular Greek name of the city of BETH SHAN, namely, *Scythopolis*, "city of the Scythians."

sea. In the Hebrew Bible, the term for "sea," *yām* H3542, is used by extension in the sense WEST, for that was the direction in which the Great Sea, the MEDITERRANEAN, lay to an observer in PALESTINE. The NT writers frequently use the common Greek term *thalassa* G2498, while *pelagos* G4283 ("high sea, open sea") occurs once in reference to the Mediterranean (Acts 27:5).

Four "seas" form the background to biblical events, and each appears in the record under a variety of names. (1) The RED SEA, often referred to

as “the sea” (Exod. 14:2 et al.; cf. “Egyptian Sea” in Isa. 11:15). (2) The MEDITERRANEAN, first mentioned in Exod. 23:31 as “the Sea of the Philistines,” since its coastlands were held, then and for long afterward, by this people group. In Num. 34:6-7, it is called the Great Sea, and this is its designation all through the topographic descriptions concerned with Israel’s settlement in the land (Josh. 1:4 et al.; Ezek. 47:10 et al.). In Joel 2:20 and Zech. 14:8 it is called the “western” sea (lit., “at the back”), contrasted with the “eastern” sea (lit., “former”), that is, the Dead Sea on the other flank of the mountains of JUDEA. (3) The DEAD SEA, also called the “Salt Sea” (Num. 34:12 et al.), “the sea of the Arabah” (Deut. 3:17; KJV, “the sea of the plain”), and “the eastern sea” (Ezek. 47:18; Joel 2:20; Zech. 14:8). As with the Sea of Galilee (see below), the name *sea* is here given to what is in reality only a lake (cf. also Caspian Sea); unlike that body of water, however, the Dead Sea has no outlet—its level is maintained by a very high rate of evaporation from its surface. This same phenomenon is responsible for its extremely salty waters, and it is contrasted frequently with the Mediterranean for the fact that no fish can live in it (cf. Ezek. 47:10). (4) The Sea of Galilee (see GALILEE, SEA OF) appears in the OT as the Sea of KINNERETH (Num. 34:11 et al.), and in the NT occasionally as the Sea of TIBERIAS (after the town of that name built on its shore by HEROD Antipas), or the Lake of GENNESARET (Lk. 5:1; this name is thought by some to be derived from Kinnereth).

In the OT there are really only three naval episodes, the first when HIRAM, king of TYRE, floated rafts of timber S along the Mediterranean coast to supply SOLOMON with materials for the TEMPLE (1 Ki. 5:9), the second when Solomon built his Red Sea fleet (1 Ki. 9:26-28), and the third when JONAH fled from the Lord (Jon. 1). The Israelites seem to have had little contact with the sea and no maritime tradition; with the Phoenicians as their near neighbors they would, in any case, probably have been outclassed. This lack of maritime interest may have been due, at least in part, to geographical reasons: S of PHOENICIA, the coastline of Palestine offers no good natural harbors and only a few unimportant ones; the straight, dune-fringed coast provides no shelter. Perhaps more important, Israel seldom occupied the coastline politically: without assured access to the sea along the Philistine coast, they had little

opportunity to become seafarers.

The sea is a source of much symbolic imagery. Some of the references are positive: “If only you had paid attention to my commands, / your peace would have been like a river, / your righteousness like the waves of the sea” (Isa. 48:18). On the whole, however, the Bible views the sea as a hostile and dangerous element (e.g., Job 26:12; Ps. 89:9). It is a part of the anticipated glories of the new heaven and earth that the sea has been eliminated (Rev. 21:1; cf. 12:18—13:1). See DEEP (THE).

sea, brazen (bronze). See BRONZE SEA.

Sea, Great. See MEDITERRANEAN SEA.

sea, molten. See BRONZE SEA.

sea cow. See ANIMALS (under *badger*).

sea gull. See BIRDS (under *gull*).

seah. See WEIGHTS AND MEASURES.



© Dr. James C. Martin. The British Museum. Photographed by permission.

These scarabs (seals in the form of a beetle), made of amethyst, were discovered in Lachish and date to the middle of the

seal. A device bearing a design or a name made so that it can impart an impression in relief on a soft substance like clay or wax. When the clay or wax hardens, it permanently bears the impression of the seal. The discovery by archaeologists of thousands of seals reveals that their use goes back to the fourth millennium B.C. and that they were used throughout the ancient civilized world from MESOPOTAMIA to ROME. They were made of a variety of hard substances like limestone, metal, and all kinds of precious stones. Originally they took the form of a cylinder with a hole from end to end for a cord to pass through, but this was gradually superseded by the scarab (beetle-shaped object). Some were carried by cords hung from the neck or waist; many were cone-shaped and were kept in boxes; but most were made into finger rings. Every person of any standing had a seal. The best ones were engraved by skilled seal cutters and were works of art. The designs were of a great variety of objects—deities, people, animals, birds, fish, plants, and combinations of these. Many of the seals bore inscriptions giving the name of the owner or of his overlord and his profession or office. Many seals with biblical names have been found—among them Hananiah, Azariah, Menahem, Micaiah, Jotham, Nehemiah, and Gedaliah. Excavations in PALESTINE have produced hundreds of jar handles bearing seal impressions, some with the place of manufacture and personal names (perhaps of the potter).

Seals were used for a various purposes: (1) as a mark of authenticity and authority to letters, royal commands, etc. (1 Ki. 21:8; Esth. 3:12; 8:8, 10); (2) as a mark of the formal ratification of a transaction or covenant, as when JEREMIAH's friends witnessed his purchase of a piece of property (Jer. 32:11-14) or when the chief men of JERUSALEM set their seal to a written covenant to keep its laws (Neh. 9:38; 10:1); (3) as a means of protecting books and other documents so that they would not be tampered with (Jer. 32:14; Rev. 5:2, 5, 9; 6:1, 3); (4) as a proof of delegated authority and power (Gen. 41:42; Esth. 3:10; 8:2); (5) as a means of sealing closed doors so as to keep out unauthorized persons (Dan. 6:17; Matt. 27:66; Rev. 20:3)—usually by stretching a cord across them and then sealing the cord; and (6) as an official mark of ownership,

as, for example, on jar handles and jar stoppers.



© Dr. James C. Martin. The Israel Museum, Jerusalem. Photographed by permission.

Seal of “Elishama son of Sema^hyah(u)” (bottom, with enlarged replica on top). Numerous bullae, or clay impressions made from seals, were found at the excavations in the City of David Area G (7th-6th cent. B.C.).

Scripture often uses the term *seal* metaphorically to indicate authentication, confirmation, ownership, evidence, or security. God does not forget sin, but stores it up against the sinner, under a seal (Deut. 32:34; Job 14:17). Prophecies that are intended to be kept secret for a time are bound with a seal (Dan. 12:4, 9; Rev. 5:1-2; 10:4). PAUL speaks of having sealed the offering of the GENTILES for the saints in Jerusalem (Rom. 15:28 KJV). This may have been literal, thus guaranteeing his honesty, or it may denote Paul’s approval of the Gentile gift, or his assurance that it would be delivered (cf. NIV). The word has the sense of authentication in 1 Cor. 9:2, where Paul describes his converts at Corinth as the “seal” placed by Christ on his work—the proof or vindication of his apostleship. The CIRCUMCISION of ABRAHAM is described as a seal or outward ratification by God of the righteousness of faith that he had already received before he was circumcised (Rom. 4:11). Believers are said to be “marked in him with a seal, the promised Holy Spirit” (Eph. 1:13), as an owner sets his seal on his property; and the same thought is conveyed in the words, “with whom you were sealed for the

day of redemption” (4:30). God marks off his own by putting his seal on their foreheads (Rev. 7:2-4).

sea monster. The NRSV and other versions use this phrase to render the Hebrew noun *tannîn* *H9490* in two passages (Gen. 1:21 [NIV, “creatures of the sea”]; Ps. 148:7 [NIV, “sea creatures”]; the RSV also uses it in Job 7:12, and the KJV in Lam. 4:3 [in the latter passage, the more likely reading is *tannîm*, pl. of *tan* *H9478*, “jackal”]). For other uses of the Hebrew term, see *DRAGON*. The NRSV uses “sea monster” also to render Greek *kētos* *G3063*, which occurs only once (Matt. 12:40 [KJV, “whale”; NIV, “huge fish”]).

sea of glass. In his description of the heavenly council chamber, *JOHN THE APOSTLE* says that “before the throne there was what looked like a sea of glass, clear as crystal” (Rev. 4:6). In a different vision he says, “I saw what looked like a sea of glass mixed with fire and, standing beside the sea, those who had been victorious over the beast and his image and over the number of his name” (15:2). These references have been interpreted in numerous ways. Some have considered this glassy sea to be the counterpart of the lavers or *BASINS* in Solomon’s *TEMPLE*, which stood there as a symbol of the purity that was required of any person who would approach God (1 Ki. 7:38). Others point to the *BRONZE SEA* in the temple (1 Ki. 7:23-26), which possibly alluded to the water above the skies (Gen. 1:7; Ps. 184:4; cf. Ezek. 1:22). The symbolism may have indicated the vastness and transcendence that separate God from his creation.

Sea of Kinnereth (Chinnereth). See *GALILEE, SEA OF*.

Sea of the Arabah. See *ARABAH*; *DEAD SEA*.

Sea of Tiberias. See *GALILEE, SEA OF*.

Sea Peoples. Documentary sources from EGYPT and elsewhere attest to the existence of various people groups that began to reach the Syrian coast around 1300 B.C. (although there is sporadic evidence for an even earlier presence). These seafaring invaders caused considerable havoc in the ANE over an extended period of time. Their precise origins cannot be established, but it seems likely that their migration was caused by disturbances in the Aegean. See PHILISTINES.

seasons. See CALENDAR; TIME.

seat. In the OT, the Hebrew word *kissē* H4058 often refers to any seat occupied by an important person, whether king, minister, or priest (Jdg. 3:20; 1 Sam. 1:9; 4:13, 18; 1 Ki. 2:19; Esth. 3:1). In NT times, special seats of importance were a part of the furniture of the SYNAGOGUE. Jesus rebuked the leaders of his day for seeking the “most important seats” there (Matt. 23:6; Mk. 12:39; Lk. 11:43; 20:46). In the synagogues of PALESTINE, the back seats were occupied by children and unimportant people; the closer the seat was to the front, the greater the honor of the person who occupied it. The most honored seats of all were the seats of the ELDERS, which faced the congregation. The Greek noun *kathedra* G2756 is applied to the seats or benches of the merchants who were selling doves in the TEMPLE (Matt. 21:12; Mk. 11:15). This word is also used in the expression “Moses’ seat” (Matt. 23:2; see SEAT, MOSES’). In some instances in the NT, the word *bēma* G1037 is used to designate a JUDGMENT SEAT (Matt. 27:19; Jn. 19:13; Acts 18:12, 16-17; 25:6, 10, 17), referring to the place occupied by a governor or other official who was sitting in function as a judge. Twice it is used of Christ’s sitting in judgment (Rom. 14:10; 2 Cor. 5:10), and some have thereby distinguished between the judgment of Christ and the judgment of God from his THRONE.

seat, Moses’. Matthew reports Jesus as saying, “The teachers of the law and the Pharisees sit in Moses’ seat. So you must obey them and do everything they tell you. But do not do what they do, for they do not

practice what they preach” (Matt. 23:2). Archaeological evidence confirms that in the front of the **SYNAGOGUES** there was a stone seat where the authoritative **SCRIBE** (teacher of the law) sat and taught. The phrase “sit in Moses’ seat” may suggest that the scribes viewed themselves as successors of **MOSES**.

Seba. seeʾbuh (Heb. *sēbā* H6013, meaning unknown). Son of **CUSH** and grandson of **HAM** (Gen. 10:7; 1 Chr. 1:9). The term is also applied to his descendants, a people group that inhabited the eastern part of **ETHIOPIA** or possibly a region in **S ARABIA** (Isa. 43:3). One passage associates Seba with **SHEBA** (Ps. 72:10). For discussion see **SABEAN**.

Sebam. See **SIBMAH**.

Sebat. See **SHEBAT**.

Secacah. si-kayʾkuh (Heb. *sēkākā* H6117, prob. “covering” or “protection”). TNIV Sekakah. One of six towns allotted to the tribe of **JUDAH** in the desert (Josh. 15:61). Some settlements in el-Buqʿah (i.e., **ACHOR**, a valley SW of **JERICHO**) dating to Iron II are thought to correspond with four of these towns, including Secacah. Assuming that the list of cities in this passage runs from N to S, Secacah would then be identified with Khirbet es-Samrah, about 4 mi. (6 km.) SW of Qumran (see **DEAD SEA SCROLLS**). Some scholars, however, prefer to identify Secacah with Qumran itself.

Sechu. See **SECU**.

second Adam. This title, which does not occur in Scripture, results from a conflation of “the last Adam” (1 Cor. 15:45) and “the second

man” (v. 47), and it incorporates a concept that is prominent in both 1 Cor. 15:45-49 and Rom. 5:12-21. PAUL proclaimed a dynamic redemption for real people on earth and a fulfillment in history by the “spiritual” and “heavenly” man JESUS CHRIST (1 Cor. 15:46-49). In contradistinction to the first man’s sin, which brought death and condemnation, the second man’s “act of righteousness” and “obedience” results in an “abundant provision of grace” bringing JUSTIFICATION, RIGHTEOUSNESS, and eternal LIFE (Rom. 5:15-19). See ADAM.

second coming. See ESCHATOLOGY.

second death. See DEATH.

Second District, Second Quarter. The district of JERUSALEM in which HULDAH the prophetess lived is referred to as the *mišneh* H5467 (2 Ki. 22:14 = 2 Chr. 34:22). This Hebrew term, which means “second,” could simply be transliterated as “Mishneh” (cf. NJPS), but most versions prefer to translate it with such renderings as “Second Quarter” (NRSV), “Second District” (NIV), and “New Quarter” (TNIV). (The KJV understood it to mean “college,” apparently following the Targum, which has “house of instruction.”) This area is mentioned also in Zeph. 1:10 (NIV and TNIV, “New Quarter”; here the KJV has “second [gate]”) and possibly in Neh. 11:9 (but this text can be understood in more than one way). The name evidently referred to an expansion of Jerusalem toward the W (opposite the Tyropoeon Valley) that probably took place during the reign of HEZEKIAH. Archaeological excavations during the 1970s uncovered a portion of the BROAD WALL that may have protected this new area, as well as evidence of Israelite occupation there c. 700 B.C. (cf. N. Avigad, *Discovering Jerusalem* [1983], 46-54).

Second Temple Period. A label commonly employed (and preferred by many contemporary scholars) to designate the interval of time that

has traditionally been called “intertestamental,” that is, from the rebuilding of the Jerusalem TEMPLE after the EXILE (c. 520 B.C.) until its destruction by the Romans (A.D. 70). Thus this period begins near the end of the OT period and extends to NT times. See MACCABEE; RESTORATION.

secret. See MYSTERY.

secretary. See AMANUENSIS; SCRIBE.

sect. This English term, referring to a dissenting religious group or faction, is used in Bible versions to render the Greek term *hairesis* G146, which literally means “a choosing,” but by extension, “that which is taken or chosen” in a religious or political sense, thus a party or sect. Although the English term HERESY derives from this Greek word, the latter does not have that later and specialized ecclesiastical sense, but it simply refers to a body of people distinguishing themselves from others by choice (however, see 2 Pet. 2:1 NIV). On three occasions in the NT, the term is used in reference to the Christian movement, and with a suggestion of reproach (Acts 24:5, 14; 28:22). Elsewhere, the term is applied to the SADDUCEES (5:17) and to the PHARISEES (15:5; 26:5). In his epistles, PAUL used it in the negative sense of “division, dissension” (1 Cor. 11:19; Gal. 5:20), while PETER possibly meant by it something like “[false] opinion” (2 Pet. 2:1).

Secu. see *kyoo* (Heb. *śekû* H8497, perhaps “lookout point”). KJV Sechu; TNIV Seku. A place known for its great cistern and apparently located between GIBEAH and RAMAH (#3); it was visited by SAUL when seeking information to search out DAVID and SAMUEL (1 Sam. 19:22). The proposed identification with Khirbet Shuweikeh, 3 mi. (5 km.) N of Ramah, has not been accepted, so the location of Secu remains unknown.

Secundus. si-koon'duhs (Gk. *Sekoundos* G4941, from Lat. *Secundus*, “second”). A Thessalonian Christian who with others accompanied PAUL through GREECE on his return to ANTIOCH OF SYRIA from his third missionary journey. If he was one of the delegates entrusted with the offerings of the churches to the Jewish Christians, he may have accompanied Paul to Jerusalem (Acts 20:4; Rom. 15:25-26; 2 Cor. 8:23). See ARISTARCHUS.

security of the believer. See ASSURANCE; PERSEVERANCE.

seed. The primary biblical words for “seed” (Heb. *zera* ¢ H2446 and Gk. *sperma* G5065) are used to indicate both agricultural and human seed, the latter both in a narrow physical sense and as a description of the descendants of a common ancestor. Seedtime to the farmer in PALESTINE occurred in late October or November. After the dry, hot summer it was impossible to plow and plant until the early RAINS had softened the ground and made it workable. Sowing then took place; the Israelite was commanded not to mix his seed in any field or vineyard, but to plant only one crop (Lev. 19:19; Deut. 22:9), a stricture parallel to that regarding the mixture of human seed by intermarriage with other nations. See AGRICULTURE; CALENDAR. Our Lord gave the word *seed* a new dimension of meaning when he said “the seed is the word of God” (Lk. 8:11). Thereafter the NT combines the agricultural and physical concepts of the seed in its presentation of spiritual truth; the word of God is sown, takes root in the hearts of men, who are then born as children into the family of God (1 Pet. 1:23), and become a spiritual seed or nation.

seedtime. See AGRICULTURE.

seer. See PROPHETS.

Segub. see'guhb (Heb. *śēgûb* H8437, possibly “[God] is exalted”). (1)

The youngest son of HIEL of BETHEL. During AHAB's reign, Hiel rebuilt JERICHO "at the cost of" his sons ABIRAM and Segub (1 Ki. 16:34). The Aramaic Targum indicates that Hiel actually killed his sons, suggesting that he offered them as "foundation" or "threshold" sacrifices, a rite apparently practiced by the pagans of the area. Other scholars question this theory. In any case, the writer of Kings considered the death of Hiel's sons as a fulfillment of JOSHUA's curse upon anyone who tried to rebuild Jericho (Josh. 6:26).

(2) Son of HEZRON and descendant of JUDAH (1 Chr. 2:21-22). Three of Hezron's sons had been mentioned earlier in the genealogy (v. 9). The reintroduction of Hezron in v. 21 is unusual, apparently motivated by the desire to note a connection between the tribes of Judah and MANASSEH: Segub was born when Hezron, at sixty years of age, married the daughter of MAKIR (son of GILEAD); and Segub's son, JAIR, became a powerful Manassite.

Seir. see'uhr (Heb. *šē'îr* H8541, "hairy, shaggy," possibly indicating a thicket or wooded area). Aside from one reference to a Mount Seir in JUDAH N of KESALON (Josh. 15:10, prob. a ridge W of KIRIATH JEARIM) and two references to a HORITE whose descendants were chieftains in EDM (Gen. 36:20-21; 1 Chr. 1:38), all other occurrences of the name Seir, including "Mount Seir" (Deut. 1:2; 2 Chr. 20:10, 22-23; Ezek. 35:2-3, 7, 15) and "land of Seir" (Gen. 32:3; 36:30), designate the mountain range of Edom lying E of the rift valley known as the ARABAH and roughly parallel to it. The range extends from Wadi ARNON southward to the vicinity of modern AQABAH. PETRA and Mount HOR are among its chief features. The rugged cliffs of this range mark the W boundary of Edom while its eastern foothills extend as far as Edom's E boundary, above sea level. The region was important to the Hebrews because of its command of the routes to EZION GEBER.

This area apparently derived its name from "Seir the Horite," founder of a line of rulers who lived there (Gen. 36:20-30). Subsequently, the descendants of ESAU (Edom) dispossessed and destroyed the Horites in a manner comparable to the Hebrew conquest of CANAAN (Deut. 2:12). The

precise geographical distinction between Seir and Edom is a matter of some dispute, but after the Edomite conquest the two names became virtual synonyms. At the time of HEZEKIAH, a group of Simeonites massacred a colony of AMALEKITES somewhere in the range and settled the site themselves (1 Chr. 4:42-43).

Seirah. see´uh-ruh (Heb. *śē ʿîrāh* H8545, “female goat” or “wooded”). KJV Seirath. A town or wooded region, apparently in the hill country of Ephraim W of JERICHO, where EHUD sought refuge after killing EGLON (Jdg. 3:26; cf. v. 27). No suitable identification has been offered. Some have thought that the term simply designates a topographical feature in the JORDAN Valley; if so, the sense of the text may be that Ehud escaped to “the woody hills” of Ephraim (cf. Josh. 17:15, 18). See EPHRAIM, FOREST OF; EPHRAIM, HILL COUNTRY OF.

Seirath. see´uh-rath. KJV form of SEIRAH.

Sekakah. si-kay´kuh. TNIV form of SEKAKAH.

Seku. see´kyoo. TNIV form of SECU.

Sela. see´luh (Heb. *sela* ^c H6153, “rock, cliff”). A fortified city that served as the capital of ancient EDM; early in the eighth century, King AMAZIAH of JUDAH captured it and renamed it JOKTHEEL (2 Ki. 14:7). At least one prophecy refers to this city (Isa. 42:11), but it is uncertain whether it is named elsewhere in the Bible. The name Sela is possibly applied once to a site in AMORITE territory that is otherwise unidentified (Jdg. 1:36). In several passages, it is disputed whether the term should be interpreted as a name-place or as the common word for “rock” (2 Chr. 25:12; Isa. 16:1; Jer. 49:16; Obad. 3). Ancient Sela has commonly been thought to be the same as PETRA, the later capital of the NABATEANS. This

site, however, lies about 50 mi. (80 km.) SSE of the DEAD SEA, and some scholars prefer to identify Sela with modern es-Sela^c (almost 30 mi./50 km. closer to the Dead Sea).

selah. see ^luh. See PSALMS, BOOK OF (sect. VI).

Sela Hammahlekoth. see ^luh-huh-mah ^luh-koth (Heb. *sela* ^c *hamma lēqôt* H6154, possibly “rock of divisions” or “slippery rock”). A well-known crag in the Desert of MAON where SAUL almost captured DAVID (1 Sam. 23:28; cf. v. 25). If the second element of the name is derived from a verb meaning “to divide,” the rock may have been so named because it seemed to mark the parting of the ways between these two men (cf. NJPS, “Rock of Separation”). Others derive the noun from a different verb meaning “to be smooth, slippery,” perhaps suggesting that David was able to “slip away” from Saul (cf. NRSV, “Rock of Escape”). The location of Sela Hammahlekoth is unknown, although some have proposed Wadi el-Malaqi, some 12 mi. (19 km.) ESE of HEBRON. The popular idea that it may be the rock later known as MASADA does not take into account that Masada is too distant from Maon to be identified with the biblical site.

Seled. see ^lid (Heb. *seled* H6135, possibly from *sālad* H6134, “to jump [for joy]”). Son of Nadab and descendant of JUDAH through JERAHMEEL; the text notes that he had no children (1 Chr. 2:30).



© Dr. James C. Martin The area of Syrian Seleucia (Pereia), with remains from its harbor.

Seleucia. si-loo'shuh (Gk. *Seleukeia* G4942). A city on the coast of SYRIA in the NE corner of the MEDITERRANEAN, some 5 mi. (8 km.) N of the mouth of the ORONTES River. ANTIOCH, the capital of Syria, royal seat of the SELEUCID kings, was a few miles inland, near the point where the Orontes, after its northern course between the LEBANON ranges, turns sharply W to the sea. The city was founded in 300 B.C. by SELEUCUS I Nicator, to provide a seaport for Antioch. Seleucia was the port of departure for PAUL and BARNABAS on their first journey (Acts 13:4). (This city is to be distinguished from the Seleucia on the TIGRIS founded by the same monarch twelve years earlier.) **Seleucid.** si-loo'sid. An adjective derived from the name Seleucus. As a noun, *Seleucid* refers to a member of the dynasty founded by Seleucus I, one of the Diadochi ("Successors"), the title given to those remarkable military personalities who successfully divided the empire of ALEXANDER THE GREAT after his death. By 312 B.C. Seleucus had established himself in command of Babylonia, Susiana, and Media, and from this date his dynasty and era can be conveniently reckoned. By 301 he was master of SYRIA, founding ANTIOCH and SELEUCIA to express the westward expansion of his kingdom and to balance Seleucia on the TIGRIS, its eastern bastion. Some of the more important Seleucid rulers bore the name ANTIOCHUS.

The Seleucids were the true heirs of the kingdom of Alexander. Their borders fluctuated, but for over two centuries of independent rule the

Seleucids held the major portion of Alexander's realms. Their empire was frequently called Syria from their holdings on the NE corner of the MEDITERRANEAN, where their major centers were located and where they sought to establish an eastern Macedonia. In many ways they followed Alexander's policies. They sought to hellenize their domains (see HELLENISM), to mingle immigrant Greeks with Asiatics. In so doing they set the stage for PAUL of Tarsus, heir of two cultures, and for the Greek NT. The clash between the Seleucids and the Jews that brought on the Maccabean revolt (see MACCABEE), inhibited to a great extent hellenizing influences in Israel. The Greek cities, which the Seleucids founded all over their empire, were in general a civilizing force that prepared the way for the fruitful mingling of PALESTINE, GREECE, and ROME, and hence for the development of Europe in the West. Greek life and thought took root in the Middle East and penetrated far into Asia. Royal authority, in spite of its Greek democratic foundations, was shaped by the Seleucids on the autocratic model favored by Alexander. The Seleucid monarchy, therefore, prepared the eastern half of the ROMAN EMPIRE for the later deification of the emperor. This imperial cult helped to precipitate the damaging contest between the Christians and the Roman state in NT times.

self-control. See TEMPERANCE.

self-denial. See DENY.

self-righteousness. Confidence in one's own RIGHTEOUSNESS. In popular usage, a self-righteous person is one who views himself or herself as morally upright in contrast to others; it often implies adherence to the letter of legal requirements (legalism) without regard to their spirit. In a theological sense, the term *self-righteousness* is applied to the belief, attitude, or behavior of persons who seek God's acceptance by their own efforts, that is, by doing good works and keeping the divine statutes. Although the term *self-righteousness* itself does not appear in the Bible,

the concept is clearly indicated in various passages. For example, LUKE informs us that CHRIST related the parable of the PHARISEE and the tax collector to “some who were confident of their own righteousness and looked down on everybody else” (Lk. 18:8). Similarly, PAUL says of the unsaved Israelites that “they did not know the righteousness that comes from God and sought to establish their own” (Rom. 10:1-3). The apostle further testifies that he wishes to gain Christ, “not having a righteousness of my own that comes from the law, but that which is through faith in Christ” (Phil. 3:9). The self-righteous person is righteous neither in the religious nor the moral sense. Those who trust in themselves do not have right standing with God through self-effort or adherence to the law; nor are they morally upright, since only their external conduct is affected and not their attitudes. See also JUSTIFICATION.

selvedge. This English term, referring to the border of a fabric, is used by the KJV twice to render a Hebrew term that literally means “end, edge” (Exod. 26:4; 36:11). Both passages have to do with the manufacture of curtains for the TABERNACLE.

Sem. See SHEM.

Semachiah. See SEMAKIAH.

Semakiah. sem’uh-ki’uh (Heb. *sēmakyāhû* H6165, “Yahweh has sustained”). Son (or relative) of Shemaiah and grandson (or descendant) of OBED-EDOM (1 Chr. 26:7). This family of Korahites (see KORAH #3) belonged to one of the divisions of gatekeepers (v. 1).

Semei. See SEMEIN.

Semein. sem’ee-uhn (Gk. *Semein* G4946, from Heb. *šim* *ś* H9059 [see

SHIMEI]). KJV Semei. Son of Josech, included in Luke's GENEALOGY OF JESUS CHRIST (Lk. 3:26).

Semite. This term is derived from NOAH's son SHEM (Gen. 9:18-19; 10:21-31) and is used to identify a diverse group of ancient peoples whose languages are related, belonging to the Semitic family of languages. The descendants of Shem, however, do not correspond entirely to the Semitic-speaking peoples. ELAM, for example (10:22), was not a nation that spoke a Semitic language, while the Canaanites, who were certainly Semitic, are listed among the descendants of HAM (10:15; see CANAAN). There is however a clear connection between Egyptian (and other "Hamitic" languages) and Semitic, and modern scholars posit a large family called Afro-Asiatic; perhaps there was a very primitive Semitic-Hamitic community in the vicinity of ARABIA and EGYPT. Such facts indicate that the Table of Nations in Gen. 10 was not entirely ethnological, but at least partly geographical. Since it is impossible now to gain a more accurate knowledge of the relationship of ancient peoples, the obvious connection in language is of some use.

The world of the Semites, in ancient historical times, was the FERTILE CRESCENT, the green land that begins in S Babylonia in the E and includes MESOPOTAMIA, SYRIA, and PALESTINE, ending at the border of Egypt in the W. It is hemmed in by mountains, seas, and deserts. Strangely enough, one of the latter, the great Arabian desert, appears to have been the original homeland of the Semites. From earliest times there have been irruptions from this desert into the Fertile Crescent, bringing new strength to the Semitic civilizations. We can name some of the principal invasions: the AMORITES, the Canaanites, the ARAMEANS, the NABATEANS, and the Arabs. The last of these, under Muhammad's leadership, brought a new religion and later a great empire to a large part of the Asia-Africa-Europe continent.

I. The Akkadians. The Babylonians and Assyrians who lived in Mesopotamia spoke a common language. From c. 2350 B.C. to 538 these gifted, vigorous people dominated Mesopotamia. Several times they produced empires that ruled the ancient world. Their Akkadian language, written on clay by means of cuneiform signs, was for more

than a millennium the lingua franca of the world of that time. The cities of UR, BABYLON, and NINEVEH, and many rulers such as HAMMURABI the law codifier (who though an Amorite ruled a Babylonian empire) and Ashurbanipal the library builder, testify to the greatness of the Akkadian civilization. See ASSYRIA.

II. The Arameans. Principally traders and catalysts of culture rather than its creators, the Aramean-speaking people lived in Syria from c. 1700 B.C. to the time of Christ, though their political power ceased some centuries earlier. DAMASCUS and HAMATH were among their cities. Their language, ARAMAIC, supplanted Akkadian as the world language and was adopted by the Jews after their return from EXILE. Parts of the books of EZRA and DANIEL, and later much of the TALMUD, was written in Aramaic. It was through this language that the Semitic civilization was given to the Greeks and Romans. Syriac (a form of Aramaic) was an important language in the early church. Today there are still a few Aramaic-speaking islands of culture in the Middle East.

III. The Canaanites. This term is used to designate a number of peoples who lived in S Syria (including Palestine) in ancient times. Even the Hebrews can be considered a Canaanite group. Although we still know very little about the Canaanites before the coming of the Hebrews, the modern finds at Ugarit (see RAS SHAMRA) are shedding light on their culture. The inhabitants of EDMON, MOAB, and AMMON were Canaanites. The earliest use of the alphabet is traceable to the people of Canaan, and some believe the Canaanites should be credited with its invention. The Hebrews seem to have borrowed the Canaanite language and culture and made it their own. The Phoenicians were a Canaanite people who took to the sea and became the first people to dominate the Mediterranean and make it their common highway (1200-400 B.C.).

IV. The Arabs. Little is known about the inhabitants of Arabia prior to Muhammad. The great contributions of the Arabs after the coming of Islam lie beyond the scope of this work. See ARABIA.

V. The Ethiopians. Across the RED SEA from S Arabia, the Ethiopians had a flourishing Semitic civilization as early as 500 B.C. See ETHIOPIA.

Semitic. See SEMITE.

Semitism. Also *Semiticism*. A feature that is characteristic of one or more Semitic languages and that has been adopted by a non-Semitic language. In biblical studies, the term is applied specifically to the presence of Hebrew or Aramaic distinctives in the Greek of the SEPTUAGINT and the NT. Semitisms include various kinds of lexical borrowing (loanwords, loan translations, semantic loans), syntactical and stylistic features, and alleged mistranslations. See also GREEK LANGUAGE.

Senaah. suh-nay'uh (Heb. *sēnā â* H6171, possibly “hated [woman]”). Either the ancestor of some Israelites who returned from EXILE or, more likely, a town in JUDAH resettled by them (Ezra 2:35; Neh. 7:38). Because the number of returnees seems rather large, some have interpreted the phrase *bēnê sēnā â* to mean “sons of the rejected woman,” referring to the poorer classes of JERUSALEM or to some other group that was regarded with contempt. The matter is complicated by references to the son(s) of HASSENAAH (Neh. 3:3) and HASSENUAH (1 Chr. 9:7; Neh. 11:9), both of which could be understood as designating people from (the) Senaah. Some scholars suspect textual error.

senate. An authoritative assembly possessing legislative powers. The English term derives from Latin *senatus*, meaning “an assembly of elders” (from *senex*, “old man”). The KJV uses “senator” once in the OT to render the Hebrew word for “elder” (Ps. 105:22), and “senate” once in the NT to render the Greek word for “council of elders,” probably referring to the SANHEDRIN (Acts 5:21). Among the Romans, the state council or senate was very ancient. It first consisted of 100 men, but later the number was increased to 300, and plebeians as well as patricians were made eligible. Under the ROMAN EMPIRE, the number was increased to 900 by Julius CAESAR but was reduced to 600 by AUGUSTUS, who added age and property requirements. Under the empire, the principal duties of the senate consisted of (1) the maintenance of state

religion, (2) supervision of government property and finances, (3) control of the senatorial provinces, (4) legislative ratification of the emperor's decisions, (5) jurisdiction over breach of contract, cases of high treason, and offenses of senators, and (6) exercise of the right to nominate all magistrates except consuls.

Seneca. sen´uh-kuh. Latin orator, writer, philosopher, and statesman. Lucius Annaeus Seneca (the Younger) was born in southern Spain c. 4 B.C. (possibly as late as A.D. 1), but a relative took him to ROME while he was still a child. Trained in rhetoric, Seneca was attracted to STOIC philosophy and became a brilliant orator. In 49 he was appointed tutor to the young NERO, and when the latter became emperor five years later, Seneca (alongside Afranius Burrus) served as his minister and confidant. He eventually retired from public life, and in the year 65, accused of conspiracy, was forced to commit suicide. Seneca wrote a number of ethical treatises and other prose works that are a major source for our understanding of Stoicism. His poetic writings consist primarily of tragedies, and these proved influential during the Renaissance. An apocryphal document known as *Epistles of Paul and Seneca*—composed in the third century or later, and popular in the late Middle Ages—purports to preserve mutually admiring correspondence between these two figures. These letters were no doubt composed with the purpose of commending Christianity to pagan society, which was strongly influenced by Stoicism; the unknown author(s) may also have wished to enhance Seneca's reputation among Christians.

Seneh. see´nuh (Heb. *senneh* H6175, possibly “thorny”). A notable rock or crag which, together with BOZEE, commanded the pass at MICMASH (1 Sam. 14:4). This important access route to the Judean highlands follows the Wadi Qelt in its lower stages. In the vicinity of Micmash the route becomes narrower and passes through these two crags, thus forming one of the strategic locations for governing access to the Judean highlands. This accounts for its importance to the PHILISTINES. Suitable rock formations are found along Wadi es-Suweinit in the immediate vicinity

of ancient Micmash (c. 7 mi./11 km. NE of JERUSALEM).

Senir. see´nuhr (Heb. *śēnîr* H8536, meaning unknown; cf. Akk. *Saniru*). KJV also Shenir. The AMORITE name for Mount HERMON (Deut. 3:9). At times the name has been used for larger portions of the Antilebanon range (as perhaps in Ezek. 27:5). However, Hebrew usage also distinguished between Hermon and Senir (Cant. 4:8), and between those and BAAL HERMON as well (1 Chr. 5:23). It is tempting to suppose that such usage distinguishes the three individual peaks of Mount Hermon.

Sennacherib. suh-nak´uh-rib (Heb. *san ērîb* H6178, from Akk. *Sin-a ē-erîba*, “Sin [the moon god] has replaced the [lost] brothers”). King of ASSYRIA, 705-681 B.C. As his name implies, Sennacherib was not the eldest son of SARGON II, but he was chosen as crown prince and made military governor of the troublesome northern frontier. He restored the capital to NINEVEH, on the east bank of the TIGRIS, opposite the present city of Mosul. He constructed palaces, temples, city walls, and a water system, including the aqueduct of Jerwan.

Sennacherib was an able soldier, and it is in this capacity that he is best remembered. On his succession to the throne he found it necessary to deal with revolts throughout the empire. Exasperated by the repeated intrigues of BABYLON and its king, MERODACH-BALADAN, he finally reduced the city to ruins in 689 B.C. In the W there was also rebellion; among the rebels was HEZEKIAH of JUDAH, and on his third campaign in 701, Sennacherib marched to settle those difficulties. The accounts of his campaigns were recorded on clay prisms that include the Assyrian version of the conflict with Hezekiah. Sennacherib took SIDON and moved S, receiving tribute and capturing ASHKELON, BETH DAGON, JOPPA, and other Palestinian cities. At ELTEKEH (cf. Josh. 19:44; 21:23) he defeated a coalition of Palestinians, plus some Egyptian forces. Hezekiah had captured Padi king of EKRON, who was allied with Sennacherib, and made him a captive. Sennacherib now seized Ekron and restored Padi to his throne. He did not take JERUSALEM, but he boasted that he shut up

Hezekiah “like a bird in a cage.” The OT gives three records of this invasion and its results (2 Ki. 18:13-19:17; 2 Chr. 32:1-22; Isa. 36:1-37:38).



© Dr. James C. Martin. The British Museum. Photographed by permission.

Relief of Sennacherib on a magnificent throne watching prisoners being brought before him from the capture of the city of Lachish during the time of Hezekiah (from Nineveh, 7th cent. B.C.).

It was in the fourteenth year of Hezekiah that Sennacherib came against Judah and took all of its fortified cities. Hezekiah offered to pay tribute and had to strip the TEMPLE of its treasures to make payment. The Assyrian sent his officers to Jerusalem to deliver an ultimatum concerning capitulation. At this time Sennacherib was besieging LACHISH; after taking it, he moved against LIBNAH. The reliefs of the palace of Sennacherib depict the capture of Lachish. When Sennacherib heard that TIRHAKAH king of EGYPT was coming against him, he sent a second message to Hezekiah. Hezekiah made this a matter for prayer, and the prophet ISAIAH brought him God’s assurance of deliverance. Tirhakah was involved in the coalition defeated by Sennacherib; Egypt of that period was correctly evaluated by the Assyrian spokesman as “that splintered reed” (2 Ki. 18:21; Isa. 36:6). The Bible relates that Jerusalem was delivered by the Lord, who sent his angel to strike the Assyrian armies and force Sennacherib to retire to his homeland (2 Ki. 19:35-36; 2 Chr. 32:21; Isa. 37:36-37). Various naturalistic explanations of this incident have been attempted. Herodotus preserves a story of an Assyrian defeat occasioned by a plague of mice, which consumed the equipment of the armies and

left them helpless before their enemies; some have associated the mice with the carrying of some disease or plague. Back in Nineveh, Sennacherib was assassinated by two of his sons in 681 B.C. (2 Ki. 19:37; Isa. 37:38) in an effort to upset the succession that he had decreed for ESARHADDON, but Esarhaddon was equal to the situation and gained the throne.

sensual. The KJV uses this English adjective twice to render the Greek word *psychikos* G6035 (Jas. 3:15; Jude 19). This Greek term occurs in three other passages where the KJV uses the rendering “natural” (1 Cor. 2:14; 15:44, 46). In one of the references (Jas. 3:15), the term is applied to a wisdom that is “earthly” in contrast with “the wisdom that comes from heaven” (v. 17). In the other passages, the term is applied to people and contrasted with *pneumatikos* G4461 (“spiritual”) and/or with (having the) *pneuma* G4460 (“Spirit”). Thus the person characterized as *psychikos* is one who does not have, or whose conduct is not controlled, by the HOLY SPIRIT (cf. the various renderings used by modern versions). (For the specific meaning, “preoccupied with bodily/sexual pleasures,” see LUST.)

Senuah. See HASSENUAH.

Seorim. see-or’im (Heb. *śē-ōrîm* H8556, possibly from *śā-’îr* H8537, “hairy”). A priest who received the fourth lot of the twenty-four divisions in DAVID’s time (1 Chr. 24:8).

separation. See CONSECRATION; HOLINESS; SANCTIFICATION.

Sephar. see’fuhr (Heb. *sēpār* H6223, meaning uncertain). A place “in the east country” (prob. ARABIA) that, along with MESHA, served to delimit the territory occupied by the sons of JOKTAN, a descendant of SHEM through EBER (Gen. 10:30). The location of Sephar is unknown, although many scholars believe it was somewhere in S ARABIA.

Sepharad. sef'uh-rad (Heb. *sēpārad* H6224, meaning unknown). A place mentioned by OBADIAH as the site of the exile of certain captives from Jerusalem (Obad. 20). A rabbinic tradition preserved understood the name as a reference to SPAIN (cf. the term *Sefardi*, applied to Jews who first settled in Spain and Portugal). Some modern scholars identify Sepharad with Saparda, a country that appears in the Assyrian Annals of SARGON II as a district of SW MEDIA (though other documents suggest a location near ASIA MINOR). More likely, however, Sepharad should be identified with SARDIS, the capital of LYDIA. If this view is correct, the biblical reference is of historical significance, for it attests to the existence of a Jewish colony in SW Asia Minor at a rather early date.

Sepharvaim. sef'uhr-vay'im (Heb. *sēparwayim* H6226, meaning unknown; gentilic *sēparwîm* H6227, "Sepharvites"). A city conquered in the eighth century B.C. by the Assyrians; SHALMANESER V resettled its inhabitants in SAMARIA (2 Ki. 17:24). The deities of the Sepharvites included ADRAMMELECH and ANAMMELECH (v. 31). Subsequently, SENNACHERIB's envoy mentioned Sepharvaim as a place whose gods were helpless against the Assyrians (2 Ki. 18:34; 19:13; Isa. 36:19; 37:13). The location of Sepharvaim is uncertain. Some identify it with biblical SIBRAIM, which EZEKIEL locates between DAMASCUS and HAMATH (Ezek. 47:16). Another proposal is ancient Sippar (modern Abu Habba) in MESOPOTAMIA.

Sepharvite. sef'uhr-vit. See SEPHARVAIM.

Sepphoris. sef'uh-ris (*Sepphōris*, with various spellings; apparently from Heb. *šippôr* H7606, "bird"). A strongly fortified city c. 4 mi. (6 km.) NW of NAZARETH. Although not mentioned in the Bible, Sepphoris was famous as a military, political, and cultural center and as one of the chief cities of Hellenistic GALILEE. HEROD Antipas did much to rebuild and enhance the importance of the city. Sepphoris figures prominently in the writings of JOSEPHUS and in rabbinic literature, and Jesus must have often

visited it.

Septuagint. sep'too-uh-jint. This term, derived from Latin *Septuaginta* ("Seventy," reflecting the view that seventy or seventy-two translators produced the Pentateuch) and commonly abbreviated with the corresponding Roman numeral LXX, is the traditional but imprecise name given to the primary Greek version of the Hebrew Bible. The LXX appears to have been the first translation made of the OT or of any literary work of comparable size into another language, and it thus marks a milestone in human culture.

The story of the origin of the LXX is told in the *Letter of Aristeas*, a pseudepigraphical book written in the second half of the third century B.C. It states that P^{TOLEMY} II (called Philadelphus, king of Egypt, 285-247) wished to have a translation of the Jewish law for his famous library in Alexandria. At his request the high priest Eleazer of Jerusalem sent seventy-two men, six from each tribe, to Egypt with a scroll of the ^{TORAH} (the five books of ^{MOSES}). In seventy-two days they translated one section each from this scroll and afterward decided on the wording together. Later writers elaborated on this story to the effect that the seventy-two had translated the whole OT (not the ^{PENTATEUCH} only), each independently of the other, in seclusion. The exact agreement of the seventy-two copies proved the work's inspiration.

What is the truth of this story? It is generally agreed that the Pentateuch was translated from Hebrew into Greek in Egypt around the time of Ptolemy II, ca. 280 B.C. The rest of the OT was done by various scholars in various places during the next two centuries. It seems most likely that the LXX originated not by the desire of Ptolemy II (although the project may have had his approval), but out of the need of the Alexandrian Jews. ^{ALEXANDRIA} of the third century B.C. was a large city with a great Jewish population that spoke ^{GREEK} rather than Hebrew. The vigorous Jewish intellectual life of Alexandria (exemplified by ^{PHILO} ^{JUDAEUS} in a later century) would require that the Torah be available in Greek.

The fact that the LXX was not made all at once is plain by the

unevenness of its character. Some parts, such as the Pentateuch, present a moderately literal and reliable translation of a Hebrew text very similar to the Masoretic text (the Hebrew Bible preserved in Judaism). Other books, such as Job and Proverbs, are rather free translations, at times paraphrastic. In the books of 1 and 2 Samuel, the Greek text differs greatly from the Masoretic text, and moreover the character of the translation of Samuel and Kings is not homogeneous (thus the Greek version of 1 Sam. 1:1 to the end of 2 Sam. 10, and then again of 1 Ki. 2:12 to the end of 1 Ki. 21, is quite different from the Greek version of the rest of these books). The LXX of Jeremiah is one-seventh shorter than the Hebrew form of Jeremiah preserved by the Masoretes. And so on. The LXX, then, is not one book, but a collection of translations of the OT produced by Jews of the DISPERSION. Moreover, some biblical books (e.g., Judges, Daniel, the Minor Prophets) have been preserved in more than one Greek translation. Because of the potential for confusion, some scholars reserve the term *Septuagint* (or LXX) for the original Greek version of the Pentateuch, while using *Old Greek* for the original Greek version of the other books (“original” serves to distinguish these versions from later revisions or new translations, but it is not always certain which of two competing Greek versions may have been produced first).

The LXX came to have great authority among the non-Palestinian Jews. Its use in the SYNAGOGUES of the Dispersion made it one of the most important missionary aids, for now the Greeks could read the divine revelation in their own tongue. When the NT quotes from the OT, as it frequently does, the form of the quotation often follows the LXX. Indeed, the early Christian CHURCH, built largely on converts from the synagogues of the Greek-speaking world, took over the LXX as their Bible. Their use of this version to prove that Jesus was the MESSIAH, however, caused a change in the Jews’ attitude toward it. Even prior to the coming of Christ, there had been competing Greek versions of parts of the Hebrew Bible, but by the second century A.D. the Jews completely gave up the LXX, which thus became a Christian book. The Jews sponsored new Greek translations or revisions of the OT, those by Aquila, Symmachus, and Theodotion being best known.

Our oldest complete or nearly complete copies of the LXX available today are the three great Greek MSS of the Bible from the fourth and

fifth centuries A.D.—Sinaiticus, Vaticanus, and Alexandrinus. It is quite plain that these represent a LXX that has had a long textual history, and that it is now impossible to say to what extent these copies agree with the original translation made some six or seven hundred years before. Origen (died c. A.D. 250) sensed the problem of many divergent readings in the MSS in his day and sought to produce a resultant text in his *Hexapla* (a “six-columned” work that contained the Hebrew text in Hebrew characters, the Hebrew text in Greek characters, Aquila, the LXX, Symmachus, and Theodotion). In addition to this “Hexaplaric” recension of the LXX, there is at least another systematic revision known as the “Antiochene” or “Lucianic” recension (attributed to Lucian of Samosata).

The Greek versions of the Hebrew Bible are of value for two primary reasons. First, they provide an important witness to the *interpretation* of the OT in pre-Christian days. The Greek translators were also interpreters who came to the text with the theological and political prejudices of their time and thus had to deal with hermeneutical issues similar to those we face today. Their work was no doubt influenced, whether deliberately or subconsciously, by what they believed the Hebrew meant in light of their contemporary situation. Because the LXX reflects the theological, social, and political interests of the translators, it provides valuable information about how the Hebrew Bible was understood and interpreted at the time the translators were working. It should be noted that in many difficult passages the renderings in our English versions can be traced back to the LXX. Moreover, the Greek version played a significant role in the Christian church. The writers of the Greek NT naturally read and used the LXX in giving expression to the gospel. They drew on its vocabulary, often using expressions found in the LXX to draw the reader’s mind to specific passages and themes of OT Scripture, and in hundreds of passages they quoted the Greek OT directly.

In the second place, the LXX is a very important tool for the *textual criticism* of the Hebrew Bible. In quite a few cases the Masoretic text and the LXX do not agree. A person knowing neither of the original languages can sense the difference by comparing Amos 9:11-12 with Acts 15:16-17. JAMES quotes AMOS, and his quotation agrees in general

with the LXX, which is quite different from the Masoretic text. Of course, the great majority of the differences between the two are insignificant, but in some cases, such as this one, the discrepancy is of consequence for the meaning of the passage. Another example is Ps. 22:16, where the Masoretic text has the strange reading, “like a lion my hands and my feet”; most English Bibles, following the LXX, emend the Hebrew text to read, “they pierced my hands and my feet.” The use of the Greek versions for this purpose is beset with dangers, and some scholars have assumed too quickly that the LXX preserves the original text in difficult passages. Nevertheless, it would be foolish to deny that the Greek versions provide essential data for the establishment of the Hebrew text.

sepulcher. See TOMB.

Serah. *sihr-uh´* (Heb. *śera* *H8580*, possibly “abundance, prospering”). Daughter of ASHER and granddaughter of JACOB (Gen. 46:17; Num. 26:46 [KJV, “Sarah”]; 1 Chr. 7:30). Aside from DINAH (Gen. 46:15), Serah is the only daughter mentioned in any of these lists, and Jewish tradition has attempted to explain this peculiarity in various ways. The biblical text itself gives no explanation, although one of the references (Num. 26:46) may hint that one of the Asherite clans was descended from her.

Seraiah. *si-ray´yuh* (Heb. *śērāyâ* *H8588* and *śērāyāhû* *H8589* [only Jer. 36:26], “Yahweh has persevered” or “Yahweh has shown himself ruler”). (1) A royal secretary (see SCRIBE) in DAVID’s court (2 Sam. 8:17). For the variations on his name and further discussion, see SHAVSHA.

(2) Son of Azariah, descendant of ZADOK, and chief priest at the time of the fall of JERUSALEM; he was seized and put to death at RIBLAH by NEBUCHADNEZZAR, probably not for anything he had done, but because he was a symbol of Hebrew autonomy (2 Ki. 25:18-21; 1 Chr. 6:14; Jer. 52:24-27). Seraiah was the father of JEHOZADAK, who was taken into exile by NEBUCHADNEZZAR (1 Chr. 6:14-15); the grandfather of JESHUA, postexilic high priest (cf. Hag. 1:1 et al.); and an ancestor of EZRA (Ezra 7:1, where

“son” means “descendant”).

(3) Son of TANHUMETH from NETOPHAH and one of the military officers who supported GEDALIAH at MIZPAH (2 Ki. 25:23; in Jer. 40:8 the descriptive “Neophatite” is applied not to Tanhumeth but to EPHAI). Gedaliah, who had been made governor by Nebuchadnezzar, advised them to accept Babylonian rule and promised to treat them fairly (2 Ki. 25:24; Jer. 40:9-10).

(4) Son of KENAZ and brother of OTHNIEL, listed in the genealogy of JUDAH (1 Chr. 4:13-14).

(5) Son of Asiel and grandfather of Jehu; the latter is listed among the clan leaders in the tribe of SIMEON whose families increased greatly during the days of King HEZEKIAH and who dispossessed the Hamites and Meunites near GEDOR (1 Chr. 4:35; cf. vv. 38-41).

(6) An Israelite mentioned among leading individuals who returned from Babylon with ZERUBBABEL (Ezra 2:2; apparently called AZARIAH in Neh. 7:7). Perhaps he is the same Seraiah as a priest mentioned elsewhere (Neh. 12:1, 12).

(7) A priest who signed the covenant of NEHEMIAH (Neh. 10:2). Some identify him with #6 above.

(8) Son of Hilkiah; he is listed among the priests who settled in Jerusalem and is described as “supervisor in the house of God” (Neh. 11:11; apparently called Azariah in 1 Chr. 9:11).

(9) Son of Azriel; he was one of the officials of king JEHOIAKIM who were commanded to arrest JEREMIAH and his scribe BARUCH because of Jeremiah’s prophecies that had been read to the king (Jer. 36:26).

(10) Son of Neriah (thus brother of Baruch, Jer. 32:12); he was a staff officer to whom Jeremiah gave a scroll so that he might read its prophecy to ZEDEKIAH in Babylon (Jer. 51:59-64). The name “Seraiah [ben] Neriah” occurs in a seal impression dated to the seventh century B.C. and is thought to refer to the individual mentioned in Jeremiah.

seraph. ser’uf, ser’uh-fim (Heb. *śārāp* H8597 [pl. *śērāpîm*], possibly

“glowing, burning,” or “noble”). KJV “seraphims” (superfluous English pl. form). There are only two references in the Bible to the seraphs (Isa. 6:2, 6). The number of these creatures is not given. Each seraph is said to have six wings, a face, hands, and feet (many scholars regard the latter as a euphemism for the genitalia). Two wings covered the face, two covered the feet, displaying humility before God, and with two they flew. They expressed themselves in words that human ears comprehended (6:3, 7). The description seems to suggest a six-winged, humanoid figure.

Seraphs are described by some scholars as winged demons or as guardian-griffins. Others make a connection with the snake cults of the ANE, pointing both to the FIERY SERPENTS (KJV) that afflicted the Israelites in the wilderness and to the bronze serpent (see NEHUSHTAN), which later was destroyed because it had become an object of worship (Num. 21:6-9; 2 Ki. 18:4). According to this view, the term for “fiery [serpent]” (cf. also Deut. 8:15; Isa. 14:29; 30:6), which possibly alludes to the “burning” sting of the snakes’ fatal bite or to their bright “glowing” color, is the same term used for “seraph.” However, the seraphs as described by Isaiah are more like men than snakes. Moreover, although they handled hot coals from the altar (Isa. 6:6-7) or may have had fiery countenances, it is not certain that their name is derived from the verb meaning “to burn” (*śārap* H8596). More likely, the seraphs or seraphim were an order of supernatural or angelic beings (see ANGEL) similar to the CHERUBS, possibly related to the living creatures of Rev. 4:6-8. They stood beside or hovered above the heavenly throne of God as functionaries and attendants. They acted as agents and spokesmen for God (Isa. 6:6-7). A chief duty was that of praising God (6:3).

Sered. *sihr’id* (Heb. *sered* H6237, derivation uncertain; gentilic *sardī* H6238, “Seredite” [KJV, “Sardite”]). Son of ZEBULUN, grandson of JACOB, and ancestral head of the Seredite clan (Gen. 46:14; Num. 26:26).

sergeant. See OCCUPATIONS AND PROFESSIONS.

Sergius Paulus. See PAULUS, SERGIUS.

serjeant. KJV form of “sergeant.” See OCCUPATIONS AND PROFESSIONS.

Sermon on the Mount. Traditional title given to Jesus’ discourse recorded in Matt. 5-7. This and several other extended discourses of Jesus included in the Gospel of MATTHEW are given in Mark and Luke in the same situations as in Matthew, but always in shorter form. Moreover, much of the teaching material that Matthew gives in these long discourses is given also by Mark and Luke, with close verbal similarity, but in fragments in other settings than Matthew’s.



© Dr. James C. Martin The Church of Beatitudes.

These facts have caused critical students to question, in greater or lesser degree, the integrity of Matthew’s record of the Lord’s teaching ministry. Some conservative scholars have held that Matthew presents the material reliably but that he has gathered it in topical form. It should be remembered, however, that the nature of Jesus’ itinerant ministry to shifting crowds was such that he must have repeated similar material a great many times under a great variety of circumstances. Moreover, in any one extended session of his teaching, there were interruptions, questions, arguments, digressions.

The word *sermon* is misleading to the modern mind. Matthew does not

say that Jesus arose, entered the pulpit, and delivered a sermon that he had formally prepared in a quiet library. The crowds were following him (Matt. 5:1; Lk. 6:17) to see his MIRACLES. He went up the mountain a little way so that his immediate followers would be nearer than the rest (Matt. 5:1); and then he came down with them to a level place (Lk. 6:17), still in "the mountain." Presently he sat down and began to teach, with special attention to the disciples who were near.

The biblical writers, of course, used no quotation marks, and the modern reader must understand that they do not claim to give quotations word for word. Neither do they claim to give all that was said on any occasion. They do claim that their words are a true presentation of the substance quoted. We can allow our imagination to picture, for example, the giving of the first beatitude. Jesus says, "Blessed are you poor people." A dull person interrupts, "How can that be? We're in want." Jesus replies, "God's kingdom is yours [if you will have it], but more important, Blessed are they who feel their spiritual poverty, for the kingdom of heaven is theirs" (Matt. 5:3; Lk. 6:20). The "sermon," then, is a student's (Matthew's) report of a class lecture and discussion and should be studied in that light. Luke's account is to be understood as based on another student's notebook (see Lk. 1:1-4 for Luke's sources of information). The fact that there are digressions from a formal outline (Matt. 5:25-26, 29-30) is evidence of the genuineness of the record. What teacher in touch with the minds of his class is ever able to avoid digressions from his basic outline?

It is remarkable what unity and order of thought is evident in the Sermon on the Mount. There is no space for a detailed analytical outline, which careful readers can profitably make for themselves. Is the teaching of Jesus literally applicable to human beings in this world? The meek do not now inherit the earth (Matt. 5:5), and public or national nonresistance leads to slavery.

If we take the teaching of Jesus in the same reasonably flexible way that it seems he interpreted the Ten Commandments (Matt. 12:4-5, 11-12), the way of the heart rather than of mere outward conduct (5:22, 28), there is not a word that we need not heed today. We should be willing to take a slap in the face. This is not to say that we must stand by and see the innocent suffer lawless injury. Jesus did not contradict the

principle that those responsible for law enforcement must bear “the sword” (Rom. 13:1-5) and that “not for nothing.” The Sermon on the Mount is Christ’s instruction to us for godly living in the present world.

Sermon on the Plain. Common title given to Jesus’ discourse recorded in Lk. 6:17-49. See SERMON ON THE MOUNT.

serpent. See ANIMALS.

serpent, bronze (brasen). See NEHUSHTAN.

Serpent’s Stone. See ZOHELETH.

Serug. sihr’uhg (Heb. *śērûg* H8578, meaning unknown; gk. *Serouch* G4952). Son of Reu and descendant of SHEM (Gen. 11:20-23; 1 Chr. 1:26); included in Luke’s GENEALOGY OF JESUS CHRIST (Lk. 3:35; KJV, “Saruch”).

servant. See OCCUPATIONS AND PROFESSIONS; SERVICE.

Servant of the Lord. The Hebrew expression *‘ebed yhwh*, “the servant of Yahweh,” occurs frequently in the OT with reference to various individuals, especially MOSES (e.g., Josh. 1:1 and often in this book). In biblical scholarship, however, the phrase “the Servant of the Lord” refers primarily to a messianic figure mentioned repeatedly in Isa. 42-53 whom God calls “my servant” (though the specific phrase *‘ebed yhwh* occurs only in Isa. 42:19). Modern scholarship distinguishes in this section four passages that are often referred to as the “Servant Songs.” They are Isa. 42:1-4; 49:1-6; 50:4-9; 52:13—53:12. The limits of the individual “Songs” are not clear; many would add 42:5-7; 49:7; 50:10-11; and others would see a fifth Servant Song in ch. 61:1.

The interpretation of these passages has been contested. Some contend that the prophet was speaking of himself, a view that can sustain itself only by the unwarranted removal of Isa. 49:3 (in whole or part) from the text of Isaiah and by the most tortuous and unlikely interpretation of ch. 53. A much more prevalent view is that Isaiah was speaking of the mission, suffering, and marvelous continuance of ISRAEL, the nation. This view accords with 49:3 but makes difficult an explanation of ch. 53 in credible terms; for in what possible sense can the national sufferings be understood as vicarious when the prophet himself says (e.g., 42:18-25) that it was all their own fault? Besides, though Israel is spoken of as the servant (e.g., 43:10), the portrait of the servant-nation outside the key passages and of the Servant in the passages is dramatically different. The only interpretation capable of sustaining itself through all the details of the four passages is that which sees Isaiah as looking forward to the perfect Servant and his perfect act of service.

On this understanding the passages fit perfectly into their context and offer a developing portrait of the Lord Jesus Christ. The plight of the GENTILE world (Isa. 41:28-29) prepares for the Servant, who will bring “judgment,” that is, the revelation of the Lord and of his will, to the Gentiles (42:1-4). Following this, Isaiah becomes increasingly aware of the plight of national Israel (e.g., 42:18-20) until, by ch. 48, he is ready to say that the people no longer have any right to their privileged name as “Israel” (48:1) and that, though mercy may redeem them from slavery in BABYLON (48:20-21), yet they know nothing of peace with God (48:22). This prepares us for the lesson that the Servant’s task (49:1-6) is first to Israel and then to the whole world and that he is himself the only one deserving the name Israel (49:3). Unlike the nation (49:13-50:4), the Servant is obedient, resolute, and filled with buoyant faith, notwithstanding that his obedience will involve him in dreadful suffering (50:4-9), but as we obey the call to “behold” (52:13 KJV) we see that these sufferings, arising from perfect obedience, are in fact the sufferings of a holy sin-bearer (53:1-12), and that as soon as he has suffered, the call to enter and enjoy a free salvation can go out alike to Israel (ch. 54) and to the whole world (ch. 55).

The NT applies Isaiah’s Servant passages to Christ (Isa. 42:1-4 is quoted as fulfilled in Matt. 12:18-21; and parts of Isa. 52:13—53:12 are

quoted in Matt. 8:17; Lk. 22:37; Jn. 12:38; Acts 8:32-33; Rom. 10:16; cf. also Jn. 1:29; Rom. 8:34; Heb. 9:28; 1 Pet. 2:21-25). The Servant's mission is fulfilled only in Christ: election (Isa. 42:1; 49:7; 1 Pet. 2:4, 6), birth (Isa. 49:1; 53:2; Lk. 1:31-35), anointing (Isa. 42:1; 48:16; 59:21; 61:1; Matt. 3:16; Lk. 4:18-19), ministry (Isa. 49:8-13; Acts 3:13-18), obedience (Isa. 50:4-7; Phil. 2:7-8), new covenant (Isa. 42:6; 49:8; 55:3; Matt. 26:26-29), vicarious death (Isa. 53:4-12; 1 Pet. 2:22-25), resurrection (Isa. 53:10-12; Acts 2:24-36), offer of salvation (Isa. 49:8; 6:1-2; Lk. 24:46-49), mission to Gentiles (Isa. 42:1, 6-7; 49:6, 12; 60:3, 9; Matt. 28:18-20), and glorification and intercession (Isa. 49:3; 53:12; Acts 2:33-36; Phil. 2:6-11; Heb. 7:24-25).



Gilded shabti of the Egyptian priest of Amun (from Iwy, c. 1700 B.C.). Shabtis were small, mummy-shaped figurines that came to represent servants for the deceased in the afterlife.

service. The first biblical occurrences of the Hebrew noun *ʿăbōdâ* H6275 (“work, service”) concern JACOB’s service to LABAN (Gen. 29:27; 30:26). A different expression (lit., “to stand before”) is used with reference to JOSEPH’s entering “the service of Pharaoh” (Gen. 41:46). Religious service in the OT is closely associated with WORSHIP rituals in the TABERNACLE and the TEMPLE (Exod. 27:19 et al.). The PRIESTS and LEVITES were responsible “for the service of the temple of the LORD” (1 Chr. 23:32; cf. Num. 8:11 et al.). As revelation progressed, service acquired a broader meaning. “The Son of Man did not come to be served, but to serve [Gk. *diakoneō* G1354]” (Matt. 20:28), and thereby Jesus set an example for his followers (cf. the FOOTWASHING incident, Jn. 13:3-17). He said, “Whoever serves me must follow me....My Father will honor the one who serves me” (12:26). Early Christians soon grasped Jesus’ concept of total religious service, including evangelism and missions. Paul said, “There are different kinds of service [*diakonia* G1355]” (1 Cor. 12:5), and he thanked Jesus Christ for “appointing me to his service” (1 Tim. 1:12). In a more general sense, all believers are to “serve [*douleuō* G1526] one another in love” (Gal. 6:13).

Seth. sēth’ (Heb. *šēt* H9269, possibly “provision, restitution”; Gk. *Sēth* G4953). KJV also Sheth (only 1 Chr. 1:1). Third son of ADAM and EVE, father of ENOSH, and ancestor of the godly messianic line that descends from him to NOAH (Gen. 4:25-26; 5:3-8; 1 Chr. 1:1; Sir. 49:16; included in Luke’s GENEALOGY OF JESUS CHRIST, Lk. 3:38). He is reported to have lived 912 years (Gen. 5:8). When Eve named him Seth, she said, “God has granted [*šāt*] me another child in place of Abel, since Cain killed him” (Gen. 4:25). It is uncertain whether the name originally derives from the verb *šīt* H8883 (“to place, set, appoint”); the statement may reflect a popular etymology or it may be simply a play on words. See also SHETH.

Sethur. see'thuhr (Heb. *sētûr* H6256, possibly "hidden [by God]"). Son of Michael, from the tribe of ASHER, and one of the twelve spies sent out by MOSES to reconnoiter the Promised Land (Num. 13:13).

seven. See NUMBER.

Seveneh. See SYENE.

seventy disciples. According to Lk. 10:1 and 17 (KJV and other versions), Jesus sent out seventy disciples to minister as a part of his extended journey to JERUSALEM (the NIV, following some important MSS, has "seventy-two"). The number seventy was symbolic to the Jews. It alluded to the group of ELDERS that MOSES had chosen to help with the task of leading Israel in the wilderness (Num. 11:16-17, 24-25). Apparently on the basis of that group, the number of the members of the SANHEDRIN, the supreme council of the Jews, was set at seventy-one (i.e., seventy plus a leader). It was also the "number" of the nations in the world (see Gen. 10, where the LXX has seventy-two), and of the members of JACOB's family in Egypt (Gen. 46:27). Some have supposed that Jesus, by his choice of this number, was foreshadowing the preaching of the GOSPEL to all nations. Others have argued that the original number of disciples was seventy-two, and that later scribes altered it to seventy because the latter number had greater significance.

seventy weeks. According to Dan. 9:24, seventy weeks (lit., "seventy sevens") were decreed for ISRAEL and JERUSALEM "to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy." The period is said to begin with "the issuing of the decree to restore and rebuild Jerusalem" and ends with the time of "the Anointed One, the ruler" (v. 25). The seventy weeks are subdivided into seven weeks, sixty-two weeks, and one week. After the sixty-two weeks have

been accomplished, the Anointed One is to be cut off, a period marked by desolation and war when the city and sanctuary are destroyed (v. 26). It is also stated that either the Anointed One or, more likely, the ruler or prince mentioned in v. 26b makes a firm covenant with many for one week, in the midst of which “he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him” (v. 27). This passage has received three basic interpretations, all of which agree that each week represents seven years so that in round figures the seventy weeks equal 490 years.

(1) According to the traditional view, the end of the seventy weeks represents the time of the accomplished work of CHRIST on the CROSS. The 490 years are thus the period of time from the edict to rebuild Jerusalem until Jesus’ death. The question of when that edict was given is however greatly disputed. It is most often identified with the time of ARTAXERXES’ decree to send EZRA back to Jerusalem (c. 458 B.C.). This would put the seventieth week approximately in the time of Christ’s earthly ministry. Usually the seventieth week is considered to have begun with Christ’s baptism, and the “cutting off” is identified with his death about three and one-half years later. Others date the seventy weeks from the time of the decree issued by CYRUS (538 B.C.).

(2) Many modern scholars hold that the prophecy was written in the second century B.C. and that the writer of DANIEL is not predicting but telling what has already happened. The seventy weeks began in 538 B.C. with Cyrus’s decree and ended with the deposition of the high priest ONIAS III in 175 B.C. and his assassination in 172. In this interpretation, Dan. 9:26-27 describes the attack on the city by ANTIOCHUS Epiphanes.

(3) The dispensational view considers the seventy weeks to have begun with Artaxerxes’ decree and the sixty-ninth week to have ended with Christ’s death. But the great “parenthesis” or unreckoned period from Christ’s death until the second coming of Christ for his saints (more specifically, the “rapture”) is the period of the Gentiles. Finally, the seventieth week is that period of the ANTICHRIST in Jerusalem until Christ comes again to deliver his church, a period covering seven years.

seven words from the cross. These sayings of CHRIST were probably uttered in the following order: (a) Before the darkness: “Father, forgive them...” (Lk. 23:34); “Today you will be with me...” (23:43); “Dear woman, here is your son...” (Jn. 19:26). (b) During the darkness: “My God, my God...” (Matt. 27:46; Mk. 15:34). (c) After the darkness: “I am thirsty” (Jn. 19:28, fulfilling Ps. 69:21); “It is finished” (19:30); “Father, into your hands...” (Lk. 23:46, quoting Ps. 31:5). Theologically, these words, in the order given above, illustrate (1) divine forgiveness, (2) assurance of immortality, (3) good works, (4) the awfulness of Christ’s death, (5) the true humanity of Christ, (6) the perfection of Christ’s atonement, and (7) the divine will.

sewing. The origin of the skill of sewing is lost in the antiquity of the race. The book of Genesis, however, relates that ADAM and EVE sewed fig leaves to make aprons for themselves (Gen. 3:7). Sewing was done by both men and women in the MEDITERRANEAN world. The only explicit reference to sewing in the NT is Jesus’ saying, “No one sews a patch of unshrunk cloth on an old garment” (Mk. 2:21 and parallels). It is very likely, however, that PAUL practiced the craft in tent-making, which was his trade.

sex. The OT contains the major portion of the biblical teaching concerning sex. Reference is made to distinctions between the sexes in the CREATION account in Genesis; and the PENTATEUCH contains numerous commandments related to sex and sexual acts. The narrative portions of the OT contain references to normal and abnormal sexual activities. Portions of the WISDOM Literature deal with sex in relation to such diverse themes as married love (SONG OF SOLOMON) and the dangers of promiscuity (PROVERBS). The Bible states that OT teachings were included in the Scriptures not only for the purpose of conveying redemptive truth but also for the “instruction” of believers through the centuries (1 Cor. 10:11). The OT references to sex seem to fall largely under the latter category.

Sexual intercourse is not referred to directly, but rather by expressions

such as “becoming one flesh with” (Gen. 2:24), “knowing” (4:1, 17, 25; Jdg. 19:25), and “lying with” someone (Gen. 34:7; Num. 31:17, 18; Deut. 22:22). This language tends to emphasize the intimate nature of the sex act. The concept of “knowing” someone may have a relationship to the FALL and the knowledge of good and evil with its possible sexual overtones (Gen. 2:17 and 3:7). The Scriptures manifest a clear awareness of the emotional and intimate nature of sexual intercourse along with the companionship involved between two lovers (Song of Solomon). Sexual intercourse outside of MARRIAGE is condemned along with prostitution (see PROSTITUTE) and other types of sexual activity, such as homosexuality, incest, rape, and bestiality (Exod. 20:14, 17; 22:16; Lev. 18:6-18, 23; 19:20; 20:15-16).

For the most part, the early church seemed to rely upon the teachings of the OT with respect to sex and the sex role. However, the NT is not silent on the topic. When the topic is mentioned, it usually is dealt with in relation to the spiritual life of the CHURCH, and the total message of redemption as it related to the family and the individual. Sexual intercourse between marriage partners is considered appropriate and expected (Heb. 13:4); but married couples may forego, at times, natural sex relations in order to give themselves to prayer (1 Cor. 7:5). Refraining from sexual intercourse is referred to as “depriving each other,” and uncontrolled sexual desire of the unmarried and widows is spoken of as “burning” (v. 9). Polygamy was condemned by the early church and monogamy was the expected practice (1 Cor. 7:1-2; 1 Tim. 3:2). Homosexuality (Rom. 1:26-28), prostitution, adultery, and fornication (Gal. 5:19; Jude 7) were condemned along with other vices prevalent in the early Christian era. It was stated that indulgence in such vices would keep a person from entering the kingdom of God (1 Cor. 6:9-10).

Shaalabbin, Shaalbim. shay’uh-lab’uhn, shay-al’bim (Heb. *šā ʿālabbîn* H9125 and *šā ʿalbîm* H9124, prob. “[place of] foxes”; gentilic *šā ʿalbônî* H9126, “Shaalbonite”). The form Shaalabbin occurs in a list of towns allotted to the tribe of DAN; it is included between Ir Shemesh (see BETH SHEMESH #3) and AIJALON (Josh. 19:41-42). It must be the same as

Shaalbim, which is associated with Mount HERES and Aijalon as places from which the Danites could not drive out the AMORITES (Jdg. 1:34-35; cf. also 1 Ki. 4:9). The descriptive “Shaalbonite,” used of Eliahba, one of DAVID’s mighty warriors (2 Sam. 23:32; 1 Chr. 11:33), very probably is a gentile adjective of Shaalbim, and some argue that Shaalbon (which does not occur in the OT) may have been the original form of the place name. See also SHAALIM. Shaalabbin/Shaalbim is generally identified with modern Selbit, c. 3 mi. (5 km.) NW of Aijalon.

Shaalbon, Shaalbonite. See SHAALABIN, SHAALBIM.

Shaalim. shay’uh-lim (Heb. *ša ʿălîm* H9127, “hollows”). KJV Shalim. A region near SHALISHA, between the hill country of Ephraim (see EPHRAIM, HILL COUNTRY OF) and the tribal territory of BENJAMIN, where SAUL went looking for his father’s donkeys (1 Sam. 9:4). Shaalim has often been identified with the Danite town of Shaalbim (see SHAALABBIN), some 16 mi. (26 km.) W of JERUSALEM. However, an area around BETHEL, N of Jerusalem, would fit the context better; accordingly, Shaalim may be the same as SHUAL, a region close to OPHRAH (1 Sam. 13:17), a few miles N of MICMASH.

Shaaph. shay’af (Heb. *ša ʿap* H9131, prob. “balm”). (1) Son of Jahdai (1 Chr. 2:47) and apparently a descendant of JUDAH in the line of CALEB (1 Chr. 2:47). See comments under JAHDAL.

(2) Son of CALEB by his concubine MAACAH; he is described as the “father” (i.e., founder) of MADMANNAH (1 Chr. 2:49). Some emend the text so that this Shaaph can be identified with #1 above.

Shaaraim. shay’uh-ray’im (Heb. *ša ʿārayim* H9139, “[pair of] gates”). (1) A town within the tribal territory of JUDAH located in the SHEPHELAH (Josh. 15:36; KJV, “Sharaim”). The way from the Valley of Elah (see ELAH, VALLEY OF) to GATH and EKRON is identified as “the Shaaraim road” (1

Sam. 17:52). The site has not been positively identified, but an attractive proposal is modern Khirbet Sairah, very near AZEKAH.

(2) One of the Simeonite towns where the clan of SHIMEI son of Zaccur lived (1 Chr. 4:31). Its location is uncertain, but some scholars regard Shaaraim here as a textual error for SHARUHEN (Josh. 19:6).

Shaashgaz. shay-ash´gaz (Heb. *ša ʿašgaz* H9140, meaning uncertain). A EUNUCH in the court of Ahasuerus (XERXES), king of PERSIA (Esth. 2:14). He is described as being “in charge of the concubines,” who resided in “the second house of the women” (KJV; NIV, “another part of the harem”). Initially, the young women who were candidates to become queen spent time in the part of the HAREM reserved for virgins, which was supervised by HEGAI (v. 8); after spending a night with the king, they became CONCUBINES (lesser wives) under the custody of Shaashgaz. ESTHER, however, won the king’s approval and was made queen rather than a lesser wife (v. 17).

Shabbethai. shab´uh-thi (Heb. *šabbētay* H8703, prob. “[born on] the Sabbath”). A LEVITE who apparently challenged EZRA’s instruction that those who had married foreign women should divorce them (Ezra 10:15). The Hebrew text, however, can be understood differently. See comments under JAHZEIAH. He is probably the same Shabbethai listed among the Levites who “instructed the people in the Law” (Neh. 8:7). Elsewhere, he and a certain JOZABAD are described as “two of the heads of the Levites, who had charge of the outside work of the house of God” (Neh. 11:16).

Shachia. See SAKIA.

shackles. Bonds, chains, or fetters, generally for the feet of prisoners, and made of bronze or of iron (Jdg. 16:21; Ps. 105:18; 149:8). The NT word (Mk. 5:4; Lk. 8:29) indicates that the shackles were for the feet.

Shaddai, Shadday. See **EL SHADDAI**.



© Dr. James C. Martin. The Eretz Israel Museum. Photographed by permission.

Shadow cast on sundial.

shade, shadow. A word used literally, figuratively, and theologically. Literally, a shadow of a mountain (Jdg. 9:36), of a tree (Hos. 4:13; Mk. 4:32), of a dial (2 Ki. 20:9-11), of a booth (Jon. 4:5), of a gourd (4:6), of a person (Acts 5:15). Figuratively, it signifies life's shortness (1 Chr. 29:15; Job 8:9; Ps. 102:11), protection (either good, as in Ps. 17:8; 36:7; 91:1; or evil, as in Isa. 30:3; Jer. 48:45), the Messiah's blessings (Isa. 4:6; 32:2; 49:2; 51:16), death (either physical, as in Job 10:21-22; Ps. 23:4; or spiritual as in Isa. 9:2; Matt. 4:16; Lk. 1:79), and changeableness (contrasted with God's unchangeableness, Jas. 1:17). Theologically, it is used of the typical nature of the OT (Col. 2:17; Heb. 8:5; 10:1), illustrated in these facts: the OT prefigures in outline the NT substance; the OT represents externally (in rites and ceremonies) what the NT fulfills internally; the OT saints, nevertheless, could by faith comprehend the inner reality of the shadow; the NT, therefore, fulfills and abolishes the OT shadow; the NT saints, however, can still draw spiritual instruction from the shadow; and, finally, even NT saints, with the shadow and the substance, await the full day of spiritual understanding (1 Cor. 13:12).

Shadrach. shad'rak (Heb. *šadrak* H8731 [Aram. H10701], perhaps from Akk. *šādurāku*, "I have been made to feel afraid"). The Babylonian

name given to HANANIAH, one of DANIEL's companions taken by NEBUCHADNEZZAR to be trained in his palace as counselors to the king (Dan. 1:3-7 et al.).

Shadud. See SARID.

shaft. See WATER SHAFT.

Shage. See SHAGEE.

Shagee. shay'gee (Heb. *šāgēh* H8707, derivation uncertain). KJV Shage. A Hararite and the father of Jonathan; the latter was one of DAVID's mighty warriors (1 Chr. 11:34). In the parallel passage the MT reads "Jonathan, Shammah the Hararite" (2 Sam. 23:32-33; the NIV and other versions emend to "Jonathan son of Shammah the Hararite"), and Shammah is also identified as "son of Agee the Hararite" (2 Sam. 23:11). Evidently there has been textual corruption in one or more of these passages. According to one view, the name Shagee in Chronicles is original, and 2 Sam. 23:32-33 should be emended accordingly. Others believe Shagee is a false form, resulting from a confusion of the names Shammah and Agee. See also HARARITE.

Shahar. shay'hahr (Heb. *ša ar* H8840, "dawn," referring prob. to the reddish morning twilight). In English Bible versions, this name appears only in the title of Ps. 22 (KJV, "Ajeleth Shahar"; NIV, "The Doe of the Morning") and in the place name ZERET SHAHAR (Josh. 13:19). The Hebrew word, however, occurs over twenty times in the OT, and some scholars believe that at least in a few passages it alludes to the AMORITE god Shahar (the Morning Star, referring to Venus at dawn). Ugaritic mythology describes the birth of Shahar and his twin Shalem (deity of the dusk or evening) to the Canaanite god EL. Such expressions as "the rays of dawn" (Job 3:9; 41:18) and "the wings of the dawn" (Ps. 139:9) are sometimes thought to reflect this Canaanite myth, without necessarily suggesting

that the biblical writers themselves held to it. Similarly, the description of the king of BABYLON as “morning star, son of the dawn” (Isa. 14:12; see MORNING STAR) has been interpreted as suggesting a divine being.

Shaharaim. shay´huh-ray´im (Heb. *ša ărayim* H8844, “[two] dawns”). A descendant of BENJAMIN, although his place in the genealogy is unclear (1 Chr. 8:8). The passage contains some difficult textual problems, but it appears to say that Shaharaim divorced two wives, HUSHIM (who had given birth to two sons, v. 11) and BAARA, and that afterwards his third wife Hodesh gave birth to seven sons in MOAB (vv. 9-10; it is not clear whether he had always lived in Moab or only after his divorces). Shaharaim had an extensive progeny, especially through ELPAAL (born to Hushim).

Shahazimah. See SHAHAZUMAH.

Shahazumah. shay´huh-zoo´muh (Heb. *ša ăšûmâ* H8833, meaning uncertain). KJV Shahazimah. A site on the northern boundary of ISSACHAR between Mount TABOR and BETH SHEMESH (Josh. 19:22). Its location is unknown, though several proposals have been made, including modern el-Kerm (SE of Tabor), which appears to lie on the divide between the watersheds of Issachar and NAPHTALI.

Shalem. shay´luhm (Heb. *šālēm* H8970, “complete”). A city of SHECHEM where JACOB went after he left PADDAN ARAM (Gen. 33:18 KJV; cf. also NIV mg.). Most scholars, however, believe that the Hebrew word here is the common adjective *šālēm* H8969 (“complete, whole, safe”), yielding the translation, “he arrived safely at the city of Shechem” (NIV). The Hebrew form is identical with the name usually rendered SALEM (Gen. 14:18; Ps. 76:2).

Shalim. See SHAALIM.

Shalisha. shuh-li'shuh (Heb. *šālīšâ* H8995, possibly “third [part]”). Also Shalishah. A region near SHAALIM, between the hill country of Ephraim (see EPHRAIM, HILL COUNTRY OF) and the tribal territory of BENJAMIN, where SAUL went looking for his father's donkeys (1 Sam. 9:4). Unfortunately, the topographical information in this text is difficult to sort out. Shalisha was probably a district in SE Ephraim, but the precise location is unknown; it is usually thought that the town of BAAL SHALISHAH (2 Ki. 4:42) was found in the same area.

Shalishah. See SHALISHA.

Shallecheth. See SHALLEKETH.

Shalleketh. shal'uh-kith (Heb. *šalleket* H8962, meaning uncertain). Also Shallecheth. The name of a gate on the upper road in the W part of the TEMPLE enclosure in JERUSALEM; the gatekeepers assigned to it were SHUPPIM and HOSAH (1 Chr. 26:16). Nothing else is known about this gate, although on the assumption that the name might mean “casting forth,” the improbable suggestion has been made that the ashes and offal from the sacrifices were discarded there. Also doubtful is the view that the name means “departing” and that therefore the reference is to the gate elsewhere called SUR (2 Ki. 11:5). Some scholars, on the basis of the SEPTUAGINT, emend the Hebrew text and translate, “the chamber gate.”

Shallum. shal'uhm (Heb. *šallûm* H8935, possibly short form of SHELEMIAH, “Yahweh has repaid [*or* replaced]”). (1) Son of JABESH and one of the last kings of the northern kingdom of ISRAEL (2 Ki. 15:10-15). Shallum reigned over the ten tribes after having murdered ZECHARIAH, who was the son of JEROBOAM II and the last king of JEHU's dynasty. Within a

month this usurper was himself assassinated by MENAHEM, c. 745 B.C.

(2) Son of TIKVAH and husband of the prophetess HULDAH; he had charge of the royal wardrobe (2 Ki. 22:14; 2 Chr. 34:22 [“son of Tokhath”]). Some identify him with #13 below.

(3) Son of Sismai and descendant of JUDAH in the line of JERAHMEEL (1 Chr. 2:40). He descended from Jerahmeel’s son, SHESHAN, who gave his daughter in marriage to an Egyptian slave (vv. 34-35).

(4) Son of JOSIAH and king of Judah (1 Chr. 3:15; Jer. 22:11). See JEHOAHAZ #2.

(5) Son of SHAUL and grandson of SIMEON (1 Chr. 4:25).

(6) Son of the high priest ZADOK and ancestor of EZRA (1 Chr. 6:12-13; Ezra 7:2); probably the same as MESHULLAM in the parallel lists (1 Chr. 9:11; Neh. 11:11).

(7) Son of NAPHTALI and grandson of JACOB (1 Chr. 7:13 MT, followed by most versions); the NIV, on the basis of some MSS and the parallel passages (Gen. 46:24; Num. 26:49), has SHILLEM.

(8) Son of KORE and descendant of KORAH; after the EXILE, he was the chief gatekeeper, stationed at the KING’S GATE (1 Chr. 9:17-19 [although some think that v. 19 refers to a different person]; see also Ezra 2:42; Neh. 7:45). His firstborn, MATTITHIAH, “was entrusted with the responsibility for baking the offering bread” (1 Chr. 9:31). This Shallum is often identified with MESHELEMLIAH (v. 21), SHELEMLIAH (26:14), and MESHULLAM (Neh. 12:25). He is probably the same person listed among the gatekeepers who agreed to put away their foreign wives (Ezra 10:24).

(9) Father of JEHIZKIAH, an Ephraimite leader (2 Chr. 28:12).

(10) One of the descendants of Binnui who agreed to put away their foreign wives (Ezra 10:42).

(11) Son of Hallohesh; he was “ruler of a half-district of Jerusalem” and, with his daughters, repaired a section of the walls of Jerusalem (Neh. 3:12).

(12) Son of Col-Hozeh (Neh. 3:15 NRSV). See SHALLUN.

(13) Father of HANAMEL and uncle of JEREMIAH (Jer. 32:7). Some identify

him with #2 above.

(14) Father of Maaseiah; the latter was a doorkeeper (NJPS, “guardian of the threshold”) who had a room in the temple (Jer. 35:4).

Shallun. *shal’uhnm* (Heb. *šallûn* H8937, possibly “carefree” or else a variant of SHALLUM). Son of Col-Hozeh; he was a postexilic “ruler of the district of Mizpah” who rebuilt the FOUNTAIN GATE, “roofing it over and putting its doors and bolts and bars in place.” Shallun was responsible also for repairing the wall of the Pool of SILOAM (see SHELAH, POOL OF), which was apparently used to irrigate the KING’S GARDEN (Neh. 3:15; NRSV, “Shallum”).

Shalmái. *shal’mi* (Heb. *šalmay* H8978, derivation uncertain). Ancestor of a family of temple servants (NETHINIM) who returned after the EXILE with ZERUBBABEL (Ezra 2:46 [NRSV, “Shamlai,” following the *Qere*]; Neh. 7:48).

Shalman. *shal’muhn* (Heb. *šalman* H8986, meaning uncertain). An otherwise unknown person who “devastated Beth Arbel on the day of battle, / when mothers were dashed to the ground with their children” (Hos. 10:14; see BETH ARBEL). Evidently this event was well known to the Israelites, but the identification of Shalman is difficult. Many think the reference is to SHALMANESER V; various other proposals have been made.

Shalmaneser. *shal’muh-nee’zühr* (Heb. *šalman ʾeser* H8987, from Ass. *šulmānu-ašarēd*, “[the god] Shulman is chief”). The name of several Assyrian kings, though only the last one is mentioned in the OT. (1) Shalmaneser I (1274-1245 B.C.), son of Adad-nirari I and the greatest warrior of the Middle Assyrian period, is known for having defeated the people of Urartu and Guti, and in the W, the HURRIANS, HITTITES, and ARAMEANS. By his capture of CARCHEMISH he was the first to bring ASSYRIA into direct clash with the Egyptians in SW Asia.

(2) Little is known about Shalmaneser II (1030-1020 B.C.), who took

action to strengthen Assyria after a period of domination by Aramean tribes.



© Dr. James C. Martin. The Istanbul Archaeological Museum. Photographed by permission.

Basalt statue of Shalmaneser III (from Ashur, 9th cent. B.C.). On the robe is a cuneiform inscription in which Shalmaneser describes himself as “the great king, king of all the four regions, the powerful and the mighty rival of the princes of the whole universe.”

(3) Shalmaneser III (859-824 B.C.), son of Ashurnasirpal II, was the first Assyrian king to come into direct contact with ISRAEL. By a long series of raids he sought to contain the pressure of the hill-tribesmen in Urartu (see ARARAT) and the Medes and Persians in the Urmia region, but this did not prevent his main thrust to the W in thirty-one years of campaigning. Three expeditions were needed to neutralize Bīt-Adini (Beth-Eden) and

thus gain a hold of the EUPHRATES crossing. In 853 the main march was directed toward DAMASCUS; the army advanced to Qarqar on the ORONTES, where it was faced by a powerful alliance led by Irhuleni of HAMATH backed by Adad-ḫidri (Hadadezer, the biblical BEN-HADAD II). AHAB the Israelite supplied 2,000 chariots and 10,000 men. Contingents from twelve other kings brought the total muster to 62,900 men, 1,900 cavalry, and 3,900 chariots. Shalmaneser claimed the victory in a bloody contest in which 20,500 died. It is, however, significant that neither Hamath nor Damascus was taken, and that the Assyrians did not reappear in the W for three years (1 Ki. 16:29; 20:20; 22:1).

In 849 Shalmaneser again marched westward. CARCHEMISH, the last nominally independent state in the Upper Euphrates Valley, was incorporated into the growing provincial system under direct Assyrian control. By 841 the alliance had broken up and HAZAEL was ruling in Damascus in place of the murdered Adad-ḫidri (2 Ki. 8:15). He now had to face the Assyrians alone, and to do this he made a vigorous stand on Mount SENIR (HERMON, cf. Deut. 3:9), losing 16,000 men and some territory. However, the line of attack was diverted to the MEDITERRANEAN via the HAURAN. At Baʿal-rasi (N of Beirut) Shalmaneser received tribute from TYRE and SIDON brought in by ship, and from “Jehu, son of Omri”; according to the inscription and reliefs on the Black Obelisk set up in CALAH to commemorate the event, the tribute was carried by Israelite porters. Although this incident is not mentioned in the OT, it accords with the policy of the usurper JEHU, who may well have sought unsuccessfully for help against Hazael’s raids on N Israel (2 Ki. 10:31-32). It explains the subsequent need for Assyrian intervention when SAMARIA made its bid for independence. After one further unsuccessful attempt to capture Damascus in 838, Sennacherib appears to have left the W alone, probably because of increasing internal disorders at home.

Toward the end of his reign, Shalmaneser seems to have stayed at Calah, the city rebuilt by his father. Here he built himself a new palace and armory, an action perhaps necessitated by the revolt of one of his sons. Another son, Shamshi-Adad V, was taking action against the rebels when his aged father died and he claimed the throne.

(4) The reign of Shalmaneser IV (782-772 B.C.), son of Adad-nirari III who had taken tribute from Samaria (Rimah stela), was spent mostly in attempting to suppress local disturbances.

(5) Shalmaneser V (726-722 B.C.) son of TIGLATH-PILESER III (who died in 727); the only Assyrian king named Shalmaneser in the OT history (unless SHALMAN, in Hos. 10:14, is a contraction of Shalmaneser). There are two references to him. One of these (2 Ki. 17:3-5) recounts how Shalmaneser received tribute from HOSHEA, the last king of the northern kingdom; then, after Hoshea had formed an alliance with So king of Egypt, Shalmaneser returned to Palestine in a more extensive campaign, imprisoned Hoshea, and besieged the city of Samaria for three years. The prophet Hosea, a contemporary of Hoshea's turbulent reign, speaks out against entanglements with either Assyria or Egypt (Hos. 5:13; 7:11; 8:9; 12:1). The second reference (2 Ki. 18:9-11) synchronizes the siege and fall of Samaria with the ruling house of Jerusalem (HEZEKIAH). Since not Shalmaneser, but SARGON II, was, according to his own testimony, the conqueror of Samaria (in 722/721), the biblical record can be understood to agree, for it says that (a) "the king of Assyria took Samaria" (2 Ki. 17:6) and (b) "the Assyrians took it" (2 Ki. 18:10)—in neither case actually affirming that Shalmaneser was the one who captured the city. There is a possible allusion to Shalmaneser V in "King Jareb" (KJV; NIV, "the great king"), which Hosea uses as a humorous or sarcastic reference to some Assyrian king (Hos. 5:13; 10:6).

Shama. shay'muh (Heb. *šāmā* ^c H9052, prob. "[God] has listened"). Son of Hotham the Aroerite (see AROER); he and his brother Jeiel were among DAVID's mighty warriors noted as the "Thirty" (1 Chr. 11:44).

Shamariah. See SHEMARIAH.

shambles. This English term, in its archaic sense of "meat market," is used by the KJV once (1 Cor. 10:25). The Greek word it renders could refer to a food market more generally.

shame. This subject has many aspects: subjective (Gen. 2:25; 3:7) and objective (Jer. 11:13; Hos. 9:10); positive (Prov. 19:26; 28:7) and negative (Prov. 10:5; Rom. 1:16; 1 Jn. 2:28); literal (Exod. 32:25) and figurative (Rev. 3:18; 16:15); individual (Gen. 38:23) and national (Jdg. 18:7; Isa. 30:3-5); removable (Isa. 54:4) and unremovable (Jer. 23:40); loved (Hos. 4:18 ASV) and hated (Eph. 5:12); punitive (Isa. 47:3; Ezek. 16:51-54; 44:12) and commendatory (1 Sam. 20:30-34; 2 Sam. 6:20; 13:11-14); now (Heb. 6:6) and future (Ezek. 32:24-25; Dan. 12:2); human (Ps. 119:31) and divine (Ps. 69:7-9; 89:45; Isa. 50:6; Heb. 12:2); due to something natural (2 Sam. 19:1-5; 1 Cor. 11:6, 14) and due to something unnatural (2 Sam. 13:11-14; Phil. 3:19).

Shamed. See *SHEMED*.

Shamer. See *SHEMER*.

Shamgar. sham'gahr (Heb. *šamgar* *H9011*, apparently from Hurrian *šimigari*, "[the god] Shimig has given"). One of the Israelite leaders during the period of the judges (Jdg. 3:31; 5:6; see *JUDGES, THE*). Shamgar is identified as "son of Anath," but some believe that here the Hebrew expression may have originally meant something like "warrior of [the goddess] Anath" and that subsequently it came to be used as a military title. Shamgar is noted for having made a successful raid on the *PHILISTINES* with an oxgoad, a metal-tipped instrument which needed sharpening repeatedly. Although Shamgar may have been a Canaanite, he is listed among those who delivered the Israelites from oppression. Very likely this was the earliest oppression by the Philistines, who interfered with Israel's trade and restricted travel. Shamgar was successful in bringing relief to the Israelites before the Canaanite oppression in the days of *DEBORAH* and *BARAK*.

Shamhuth. sham'huhth (Heb. *šamhûth* *H9016*, derivation uncertain). An *IZRAHITE* who served as commander in charge of the division for the

sixth month under DAVID (1 Chr. 27:8). Shamhuth is usually thought to be the same as SHAMMAH the Harodite, one of the Thirty (2 Sam. 23:25; called SHAMMOTH the Harorite in 1 Chr. 11:27).

Shamir (person). shay'muhr (Heb. *šāmîr* H9033, “thorn” or “diamond”). Son of Micah and descendant of LEVI (1 Chr. 24:24).

Shamir (place). shay'muhr (Heb. *šāmîr* H9034, “thorn” or “diamond”). (1) A town in the hill country of the tribe of JUDAH (Josh. 15:48). Shamir was part of a district that included such towns as JATTIR and SOCOH, but its precise location is unknown. Although some think that its name is preserved in modern Khirbet es-Sumara (c. 12 mi./19 km. SW of HEBRON), the identification cannot be confirmed.

(2) A town in the Ephraimite hill country (see EPHRAIM, HILL COUNTRY OF), and the home and burial place of TOLA, one of the judges (Jdg. 10:1-2). The site is unidentified (there is little to commend the suggestion that Shamir may be connected with SAMARIA). Why Tola, who came from the tribe of ISSACHAR, was living in Ephraim is a matter of speculation.

Shamlai. See SHALMAI.

Shamma. sham'uh (Heb. *šammā* › H9007, derivation uncertain). Son of Zophah and descendant of AHER (1 Chr. 7:37).

Shammah. sham'uh (Heb. *šammāh* H9015 and *šammā* › H9007 [only 2 Sam. 23:11], derivation uncertain). (1) Son of Reuel and grandson of ESAU; a chief in EDM (Gen. 36:13, 17; 1 Chr. 1:37).

(2) Third son of JESSE and older brother of DAVID. He was present when SAMUEL anointed David as future king of Israel (1 Sam. 16:9; cf. v. 13). He fought, with two older brothers, in the campaign against the PHILISTINES

under SAUL and was with the Israelite forces in the Valley of Elah when David killed GOLIATH (1 Sam. 17:13, 19). Shammah apparently had two sons: the crafty JONADAB (2 Sam. 13:3, 32 [here he is called SHIMEAH]; 1 Chr. 2:13; 20:7 [SHIMEA]) and a warrior named JONATHAN (2 Sam. 21:21; here the *Ketib* has SHIMEI).

(3) A Harodite (see HAROD) who was one of David's mighty warriors (2 Sam. 23:25; called SHAMMOTH the Harorite in 1 Chr. 11:27). He is usually thought to be the same as SHAMHUTH the Izrahite (1 Chr. 27:8).

(4) Son of Agee the HARARITE (2 Sam. 23:11-12). This Shammah, regarded as one of David's three chief warriors (cf. v. 8), is said to have defended, successfully and alone, after the other troops had fled, "a field full of lentils" from a band of Philistines. (The parallel, 1 Chr. 11:12-14, appears to attribute this incident to ELEAZAR son of Dodo, but it is generally acknowledged that in this passage the reference to Shammah, with surrounding text, accidentally dropped out at some point in the textual transmission.) Shammah is apparently mentioned again in the list of the Thirty, but only as the father of the warrior Jonathan (2 Sam. 23:33, if the NIV's emendation is correct; however, see comments on 1 Chr. 11:34 under SHAGEE). Some scholars also believe that this Shammah is the same as #3 above (with confusion of the descriptives Harodite and Hararite).

Shammai. sham'î (Heb. *šammay* H9025, derivation uncertain). (1) Son of Onam and descendant of JUDAH in the line of JERAHMEEL (1 Chr. 2:28).

(2) Son of Rekem and descendant of Judah in the line of Jerahmeel's brother, CALEB (1 Chr. 2:44-45). The statement that Shammai's "son" was MAON may indicate that Shammai was the founder of the town by that name or that he was the ancestor of the people who settled there.

(3) Son of MERED (by BITHIA), included in the genealogy of Judah (1 Chr. 4:17).

(4) A Jewish scholar who lived at the end of the first century B.C. and the beginning of the first century A.D. See discussion under HILLEL.

Shammoth. sham'oth (Heb. *šammôt* H9021, derivation uncertain). A Harorite (see HAROD), listed among DAVID's mighty warriors (1 Chr. 11:27); probably the same as SHAMMAH the Harodite (2 Sam. 23:25) and SHAMHUTH the Izrahite (1 Chr. 27:8).

Shammua. sha-myoo'uh (Heb. *šammûa* H9018, prob. "heard [by God]"). Also Shammuah (2 Sam. 5:14 some KJV editions). (1) Son of Zaccur and descendant of REUBEN; one of the twelve spies sent by MOSES to Canaan (Num. 13:4).

(2) Son of DAVID and BATHSHEBA, born after David moved from HEBRON to JERUSALEM (2 Sam. 5:14; 1 Chr. 14:4; called SHIMEA in 1 Chr. 3:5 MT).

(3) Son of Galal and descendant of the musician JEDUTHUN; one of the LEVITES who resettled in JERUSALEM after the EXILE (Neh. 11:17; called SHEMAIAH in 1 Chr. 9:16).

(4) Head of the priestly family of BILGAH in the days of JOIAKIM the high priest (Neh. 12:18).

Shammuah. See SHAMMUA.

Shamsherai. sham´shuh-ri (Heb. *šamšēray* H9091, derivation uncertain). Son of Jehoram and descendant of BENJAMIN; he is listed among the heads of families who lived in JERUSALEM (1 Chr. 8:26).

Shapham. shay´fuhm (Heb. *šāpām* H9171, derivation unknown). A leader of the tribe of GAD in BASHAN, listed as second in importance (1 Chr. 5:12). He lived “during the reigns of Jotham king of Judah and Jeroboam king of Israel” (v. 17).

Shaphan. shay´fuhn (Heb. *šāpān* H9177, “coney, rock badger”). (1) Son of Azaliah and royal secretary (see SCRIBE) under JOSIAH king of JUDAH (2 Ki. 22:3-20; 2 Chr. 34:8-20). It was Shaphan to whom HILKIAH the high priest gave the Book of the Law, which was discovered when the TEMPLE was being repaired in 621 B.C. Shaphan read from this law to Josiah, who then sent him with Hilkiah the priest and others to confer with HULDAH the prophetess. As a result, the king’s reform movement gained impetus. Shaphan was an important leader in those reforms, and this must have brought him into close contact with the prophet JEREMIAH and his work. Shaphan’s family for two generations participated as lay leaders in the religious life of Judah and supported the work of Jeremiah. His sons were AHIKAM, ELASAH, and GEMARIAH (#2); two grandsons mentioned are GEDALIAH (#2) and MICAIAH (#8).

(2) Father of JAAZANIAH (#3); the latter was one of seventy idolaters that EZEKIEL saw in the temple (Ezek. 8:11). Some believe this Shaphan is the same as #1, above.

Shaphat. shay´fat (Heb. *šāpāt* H9151, prob. short form of SHEPHATIAH, “Yahweh has judged”). (1) Son of Hori and descendant of SIMEON; one of

the twelve spies sent by MOSES to Canaan (Num. 13:5).

(2) Father of the prophet ELISHA (1 Ki. 19:16, 19; 2 Ki. 3:11; 6:31).

(3) Son of Shemaiah and postexilic descendant of DAVID through SOLOMON and ZERUBBABEL (1 Chr. 3:22). Some scholars believe he was the son of Shecaniah; see HATTUSH #1.

(4) A leader of the tribe of GAD in BASHAN (1 Chr. 5:12). Some scholars, following the SEPTUAGINT and the Targum, interpret the Hebrew *šp̄r* as a common noun rather than a name and translate, “Janai a judge in Bashan.”

(5) Son of Adlai; he was an official under King DAVID in charge of the herds in the valleys (1 Chr. 27:29).

Shapher. See SHEPHER.

Shaphir. shay´fuhr (Heb. *šāpîr* H9160, “beautiful, fair”). KJV Saphir. A geographic area, probably a town, against which MICAH prophesied (Mic. 1:11). Its location is unknown. Because of the association with GATH (v. 10), some have looked for a site in PHILISTINE territory (e.g., modern Tell es-Sawafir, 4 mi./6 km. SE of ASHDOD); others believe the context demands a Judean site and have suggested Khirbet el-Kom (or el-Qom, c. 7 mi./11 km. W of HEBRON; this site is on Wadi es-Saffar, which possibly preserves the biblical name).

Sharai. shair´i (Heb. *šāray* H9232, perhaps “Yahweh has delivered”). One of the descendants of Binnui who agreed to put away their foreign wives (Ezra 10:40).

Sharaim. See SHAARAIM #1.

Sharar. shair´ahr (Heb. *šārār* H9243, possibly “firm, healthy”). A

HARARITE who was the father of Ahiam, one of **DAVID**'s mighty warriors (2 Sam. 23:33; called **SHACAR** in the parallel, 1 Chr. 11:35).

share. This term, in its meaning **PLOWSHARE**, is used once by the KJV (1 Sam. 13:20).

Sharezer. shuh-ree'zühr (Heb. *śar ʾešer* H8570, possibly short form of Akk. *Nabu-šar-ušur*, "may [the god] Nebo protect the king"). (1) Son of **SENNACHERIB**; he and his brother, Adrammelech, joined in murdering their father in the temple of **NISROCH** (2 Ki. 19:37; Isa. 37:38). See comments under **ADRAMMELECH**. No extrabiblical sources attest to the name Sharezer for one of Sennacherib's sons. Since the Greek historian Abydenus refers to the two brothers as Adramelus and Nergilus, some have thought that the full name of the latter was Nergal-šar-ušur (**NERGAL-SHAREZER**). It could equally well be a rendering of Šar-eṭir-aššur, the name of a known son of Sennacherib.

(2) An Israelite leader sent by the inhabitants of **BETHEL** to inquire concerning the propriety of keeping the anniversary feast which commemorated the destruction of **JERUSALEM** (Zech. 7:2; KJV, "Sherezzer"). The text is difficult, however, and some argue that it should be rendered, "Bethel-Sharezer and Regem-Melech and his men sent to entreat the favor of the LORD" (cf. NJPS); if so, the name may be equivalent to Bel-šar-ušur (i.e., **BELSHAZZAR**, "may Bel protect the king"). Another possible rendering is, "Bethel—that is, Sharezer and Regem-Melech and his men—sent..." See also **REGEM-MELECH**.



© Dr. James C. Martin Aerial view of the Sharon Plain, SW of Mt. Carmel, looking E.

Sharon. shair'uhn (Heb. *šārôn* H9227, “flat land” or “wet land”; gentilic *šārônî* H9228, “Sharonite”; Gk. *Sarōn* G4926). KJV NT Saron. (1) When used with the definite article (*haššārôn*, prob. meaning “the plain”), this term refers to the largest of the coastal plains of N PALESTINE, extending from the Crocodile River in the N to the Valley of AJJALON and JOPPA in the S, a distance of about 50 mi. (80 km.), with a variable width of 9-10 mi. (14-16 km.). The relief is of Quaternary and Pleistocene origin, largely determined by ancient shorelines, sand-dune deposits, and the weathering of red sands that give a brilliant hue to much of its soil cover. The sand dunes, some of fossil character, tend to choke or divert the lower courses of the rivers, so that swampy conditions have tended to prevail in the past along the coast and valleys. It was here that SHITRAI the Sharonite supervised the flocks of King DAVID (1 Chr. 27:29). The “splendor” of Sharon (Isa. 35:2) suggests the dense vegetation originally associated with the whole plain. Its rich soil, now utilized extensively under irrigation for citrus groves and other commercial farming, formerly yielded beautiful covers of wild flowers. The “rose of Sharon” (Cant. 2:1) has been identified with various bulbous PLANTS. In Canaanite times, the chief town of Sharon was DOR (Josh. 11:2; 12:23; 1 Ki. 4:11). Sharon is mentioned alongside LYDDA in the NT (Acts 9:35). See also LASHARON.

(2) Sharon was also the name of a pasture district E of the JORDAN (1 Chr. 5:16). It is referred to as among the possessions of GAD, along with GILEAD and BASHAN, but its precise location is unknown. Some think Sharon here may be a corruption of SIRION, the pasture lands of HERMON. Others believe it may be the “plateau” of Gilead between HESHBON and the ARNON Valley (Deut. 3:10). It is possible that the MOABITE STONE refers to this place.

Sharonite. shair´uh-nit. A description applied only to SHITRAI, DAVID’s chief herdsman in the Plain of SHARON (1 Chr. 27:29).

Sharuhēn. shuh-roo´huhn (Heb. *šārû en H9226*, from Egyp. *š-ra- u-na*). One of the cities within the territory of JUDAH allotted to the tribe of SIMEON (Josh. 19:6). A comparison of the Simeonite list (19:1-9) with the Judahite list (ch. 15) indicates that Sharuhēn may be identical with SHILHIM (15:32; see also SHAARAIM). The city was located in the extreme SW corner of Canaan. and is mentioned in various Egyptian texts. The identification of Sharuhēn is debated. Modern Tell el-Far‘ah (c. 12 mi./19 km. SE of GAZA) has been a popular proposal in the past, but many scholars prefer a site closer to the coast, such as Tell el-‘Ajjul (c. 4 mi./6 km. SW of Gaza).

Shashai. shay´shi (Heb. *šāšay H9258*, derivation uncertain). One of the descendants of Binnui who agreed to put away their foreign wives (Ezra 10:40).

Shashak. shay´shak (Heb. *šāšāq H9265*, possibly an Egyp. name). Son of BERIAH (or of ELPAAL; cf. NRSV) and descendant of BENJAMIN, listed among the heads of families living in JERUSALEM (1 Chr. 8:14, 25; cf. v. 28). See also AHIO #2.

Shaul. shawl (Heb. *šā ʾûl H8620*, “one who has been begged for” [cf.

SAUL]; gentilic *šā ūlî* H8621, “Shaulite”). (1) Son of Samlah; he was an early king of EDOM who lived in “Rehoboth on the river” (Gen. 36:37-38 [KJV, “Saul”]; 1 Chr. 1:48-49). See REHOBOTH #2.

(2) Son of SIMEON (by a Canaanite woman), grandson of JACOB, and ancestor of the Shaulite clan (Gen. 46:10; Exod. 6:15; Num. 26:13; 1 Chr. 4:24).

(3) Son of Uzziah, descendant of LEVI through KOHATH, and ancestor of SAMUEL (1 Chr. 6:24).

Shaveh. shay´vuh (Heb. *šāwēh* H8753, possibly “level [place]” or “wasteland”). A plain or valley near SALEM (Gen. 14:17). See discussion under KING’S VALLEY.

Shaveh Kiriathaim. shay´vuh-kihr-ee-uh-thay´im (Heb. *šāwēh qiryātayim* H8754, prob. “plain of the [twin] cities”). The place where KEDORLAOMER defeated the EMITES (Gen. 14:5). Apparently it was a plain in the environs of KIRIATHAIM, a city in TRANSJORDAN.

shaving. Probably most Israelites, like ABSALOM, generally allowed their hair to grow for a considerable time before cutting it (2 Sam. 14:26). A BEARD was regarded as a natural accompaniment of manhood. The ceremonial law forbade priests to shave their heads on account of mourning (Lev. 21:5) or to adopt long flowing hair for the same reason (Ezek. 44:20). A NAZIRITE was not allowed to shave his head until the time covered by his vow expired (Num. 6:5) unless because of accidental defilement (6:9). In regard to the vows of SAMSON and SAMUEL, lifelong consecration was intended (Jdg. 13:5; 1 Sam. 1:11). The main biblical implications of shaving were (1) *cleansing* (e.g., Gen. 41:14; Lev. 14:8-9; Num. 8:7); (2) *mourning* (Deut. 21:12; Job 1:20; Jer. 7:29); (3) *vows* (Num. 6:18; Acts 18:18; 21:24); (4) *contempt* (2 Sam. 10:4; 1 Chr. 19:4); (5) *dishonor* (1 Cor. 11:5-6).

Shavsha. shav'shuh (Heb. *šawšā* [▫] H8807, meaning uncertain, but possibly an Egyp. word). A royal secretary (see SCRIBE) in DAVID's court (1 Chr. 18:16). The need for such an office reflects the development of governmental affairs both domestic and foreign. There are variations of this man's name: SHEVA (2 Sam. 20:25), SERAIAH (2 Sam. 8:17), and SHISHA (1 Ki. 4:3). Many have thought that the spelling Shavsha is the original one. Others suggest that the man's true name was Seraiah and that the form Shisha (with its variants) reflects an Egyptian title. In SOLOMON's reign, two of this man's sons occupied the same office (1 Ki. 4:3).

sheaf. A handful of grain left behind the reaper (Jer. 9:22 NRSV), gathered and bound usually by children or women (Ruth 2:7, 15) in a joyous mood (Ps. 126:6; 129:7-8). Thus stacked the sheaves became dry and inflammable (Zech. 12:6; cf. Jdg. 15:1-5), but they made a beautiful sight (Song of Songs 7:2). A donkey (Neh. 13:15) or a heavily loaded cart (Amos 2:13) bore these bundles to the threshing floor (Ruth 3:6-7; Mic. 4:12). Some sheaves, however, were left behind for the poor (Deut. 24:19; cf. Ruth 2:7, 15; Job 24:10). The sheaf of the FIRSTFRUIT (Lev. 23:10-15; cf. 2 Chr. 31:5-10) typically represents (1) Christians, as representatives of a larger harvest (Rom. 16:5; 1 Cor. 16:15; Jas. 1:18), possessed by the Spirit (Rom. 8:23), and dedicated to God (Rev. 14:1-5) or (2) Christ, as an evidence of believers' later RESURRECTION (1 Cor. 15:20, 23).

Sheal. shee'uhl (Heb. *šē ʾāl* H8627, possibly "he has asked [*i.e.*, for a child]"). One of the descendants of Bani who agreed to put away their foreign wives in the time of EZRA (Ezra 10:29).

Shealtiel. shee-al'tee-uhl (Heb. *šē ʾaltî ʾēl* H8630 and *šaltî ʾēl* H9003, possibly "I have requested [a child] from God"; Gk. *Salathiēl* G4886). Also Salathiel (KJV in 1 Chr. 3:17 and NT; NRSV in Matt. 1:12). Eldest son of King JEHOIACHIN (Jeconiah) of Judah and father of ZERUBBABEL, the leader of the first group that returned from the Babylonian captivity (1

Chr. 3:17; Ezra 3:2 et al.; Neh. 12:1; Hag. 1:1 et al.). Shealtiel is included in the GENEALOGY OF JESUS CHRIST (Matt. 1:12; Lk. 3:27; on the latter passage, see NERI).

Sheariah. shee´uh-ri´uh (Heb. *šē ʿaryâ* H9138, perhaps “Yahweh has acknowledged”). Son of Azel and descendant of BENJAMIN in the line of SAUL (1 Chr. 8:38; 9:44).

shearing house. See BETH EKED.

Shear-Jashub. shee´uhr-jay´shuhb (Heb. *šē ʾār yāšûb* H8639, “a remnant will return”). Son of the prophet ISAIAH (Isa. 7:3; cf. 10:21-22). Shear-Jashub was present when Isaiah confronted King AHAZ, and his name is symbolical of the message the prophet delivered. Judgment in the form of the EXILE was an essential aspect of Isaiah’s message, but there was also the promise of restoration for a purified REMNANT.

Sheba. shee´buh (Heb. *šēbā* ʾ H8644, meaning uncertain; for ##5-7 below, the form is *šeba* ʿ H8680 [2 Sam. 20:1-22; 1 Chr. 5:13; H8681 in Josh. 19:2], “seven,” possibly suggesting “completeness”). (1) Son of Raamah, descendant of CUSH, and brother of DEDAN (Gen. 10:7; 1 Chr. 1:9). See #3, below.

(2) Son of JOKTAN and descendant of SHEM (Gen. 10:28; 1 Chr. 1:22). See #3, below.

(3) Son of JOKSHAN, descendant of ABRAHAM and KETURAH, and brother of Dedan (Gen. 25:3; 1 Chr. 1:32). Many have argued that this must be the same person as #1 and/or #2 above because (a) all three are associated with names connected with ARABIA, (b) the first and third have Dedan as a brother, and (c) the second and third are in the line of Shem. That the first one is in the line of Cush and HAM may indicate the close relationship between the S Arabians and Africans (Hamites). It is widely

thought that the name Sheba is primarily a geographical term, as follows.

(4) A country in S Arabia, now Yemen, the most mountainous and fertile part of Arabia. The biblical writers probably regarded the person Sheba (#3?) as the source of this country's name and the progenitor of its people, the SABEANS. This country gained wealth through control of the trade in perfumes and incense, which were important in the life and religion of the ancient world. Camel caravans from Sheba (Job 6:19) carried northward to the MEDITERRANEAN countries the gold, precious stones, and frankincense of S Arabia (Isa. 60:6; Jer. 6:20; Ezek. 27:22). The capital of Sheba was first Sirwah and then Marib. In the tenth century B.C. the queen of Sheba visited SOLOMON (1 Ki. 10:1-13; 2 Chr. 9:1-12). Her camel caravan brought typical products of Sheba: gold, precious stones, and spices, which she exchanged with Solomon. The country also played a role in Israel's expectations for the future. It was hoped that Sheba would give gifts to the king of Israel (Ps. 72:10, 15) and praise to the God of Israel (Isa. 60:6).

(5) A town within the tribal territory of SIMEON (Josh. 19:2). Sheba is missing in the parallel list (1 Chr. 4:28); moreover, if it is included in Joshua, the total comes to fourteen towns instead of thirteen (as stated in Josh. 19:6). Thus the NIV and other versions translate "or Sheba," indicating that this is an alternate name for BEERSHEBA. A few have thought that Sheba and Beersheba were parts of the same city. Still others emend Sheba to Shema (on the basis of the similar list in Josh. 15:26). See HEMA (PLACE).

(6) Son of BICRI; he is known for having revolted against DAVID (2 Sam. 20:1-22). Sheba's revolt appealed to followers of SAUL's family, since he was from the tribe of BENJAMIN and perhaps a relative of Saul. Also he appealed to all northern Israelites with his rallying cry, "We have no share in David, / no part in Jesse's son! / Every man to his tents, O Israel!" (2 Sam. 20:1), a cry that was repeated later in JEROBOAM's rebellion (1 Ki. 12:16). JOAB and the royal bodyguard pursued Sheba until he took refuge in ABEL BETH MAACAH in the northernmost part of Israel. Joab besieged the city until the inhabitants decapitated Sheba and threw his head over

the city wall to Joab.

(7) Son of Abihail; he was one of seven relatives from the tribe of GAD who occupied the region E of GILEAD (1 Chr. 5:13; cf. vv. 10, 14).

Shebah. See SHIBAH.

Shebam. See SIBMAH.

Shebaniah. sheb´uh-ni´uh (Heb. *šēbanyāhû* H8677 [only 1 Chr. 15:24] and *šēbanyâ* H8676, perhaps “Yahweh has drawn near”). (1) One of the priests appointed to blow the trumpet when DAVID transferred the ARK OF THE COVENANT to JERUSALEM (1 Chr. 15:24).

(2) One of the postexilic LEVITES who led worship when the Feast of Tabernacles was celebrated (Neh. 9:4-5). He is probably the same as either #4 or #5 below.

(3) A priest who signed the covenant with NEHEMIAH (Neh. 10:4). In the days of the high priest JOIAKIM, the head of Shebaniah’s family was a man named Joseph (12:14 KJV and most versions, following MT); here the NIV, following some Heb. MSS and ancient versions, has SHECANIAH (which harmonizes with v. 3).

(4-5) Two Levites who signed the covenant with Nehemiah (Neh. 10:10, 12). One of them should probably be identified with #2 above.

Shebarim. sheb´uh-rim (Heb. *šēbārîm* H8696, prob. pl. of *šeber* H8691, “fracture, crushing”). A place cited in connection with the retreat of the Israelites from AI (Josh. 7:5 KJV and other versions). It evidently lay somewhere between AI and JERICHO, but the location is unknown. Some ancient versions understood *šēbārîm* not as a name but as a common term, indicating that the men of AI pursued the Israelites “until they broke [*i.e.*, vanquished] them” (cf. NAB, “until they broke ranks”). Similarly, modern scholars have suggested such renderings as “to the

broken city walls” and “as far as the stone quarries” (the latter adopted by NIV).

Shebat. shee´bat (Heb. *šēbāṭ* H8658, from Akk. *šabātu*). The eleventh month in the Hebrew CALENDAR, corresponding to January-February (Zech. 1:7; KJV, “Sebat”).

Sheber. shee´buhr (Heb. *šēber* H8693, meaning uncertain). Son of CALEB (by his concubine MAACAH), included in the genealogy of JUDAH (1 Chr. 2:48).

Shebna, Shebnaḥ. sheb´nuh (Heb. *šēbnā* H8675, also *šēbnā* H8674 [2 Ki. 18:26, 37], possibly short form of SHEBANIAH, “Yahweh has drawn near”). In one passage (Isa. 22:15) Shebna is described as a “steward” and as being “in charge of the palace,” evidently a very high and influential position that may have included authority over the standing army. In this passage, the Lord accuses him of pride and predicts his fall (vv. 16-19). Elsewhere, however, ELIAKIM son of Hilkiah is said to be the palace administrator, while Shebna appears as royal secretary (see SCRIBE); the two of them were part of the delegation sent by King HEZEKIAH to meet the emissaries of SENNACHERIB (2 Ki. 18:18, 26, 37; 19:2 = Isa. 36:3, 11, 22; 37:2). It appears that Shebna was demoted from his high position and that Eliakim replaced him (cf. Isa. 8:20-22). Given his unusual name, as well as the fact that his father’s name is not mentioned, it is possible that Shebna was a foreigner. (According to some scholars, the Shebna of Isa. 22 should be distinguished from the one mentioned in the other passages, but it is most improbable that there were two officials of the same name, both without any “pedigree,” holding one or other of the two most responsible state offices, in the same general period.)

Shebuel. See SHUBAEL.

Shecaniah. shek´uh-ni´uh (Heb. *šēkanyāhû* H8909 [only 2 Chr. 24:11;

31:15] and *šēkanyâ H8908*, “Yahweh dwells”). TNIV Shecaniah. (1) Postexilic descendant of DAVID in the line of ZERUBBABEL (1 Chr. 3:21-22). The NRSV and other versions, following the SEPTUAGINT, understand Shecaniah to be the son of Obadiah (see REPHAIAH #1). This Shecaniah is to be identified with the father (or ancestor) of HATTUSH (Ezra 8:3) and of SHEMAIAH (Neh. 3:29).

(2) A descendant of AARON whose family in the time of DAVID made up the tenth division of priests (1 Chr. 24:11).

(3) A LEVITE who faithfully assisted KORE in distributing the contributions made to the TEMPLE during the reign of HEZEKIAH (2 Chr. 31:15).

(4) Son of Jahaziel; he and 300 members of his family returned with EZRA from Babylonia to Jerusalem in the reign of ARTAXERXES (Ezra 8:5; according to 1 Esd. 8:32 [KJV, “Sechenias”], the family descended from ZATTU, and this reading is adopted in Ezra 8:5 by the NIV and other versions).

(5) Son of Jehiel and descendant of Elam (Ezra 10:2). He acted as spokesman for the large congregation whose conscience on the subject of mixed marriages had been stirred by Ezra. Shecaniah confessed the national sin, expressed the nation’s hope, suggested that a covenant be made before the Lord to eliminate the evil of intermarriage, and encouraged Ezra to take the lead in this reform. Since his name does not appear in the list of Ezra 10:18-44, it is possible that he was not personally guilty.

(6) Son of Arah and father-in-law of TOBIAH the Ammonite, NEHEMIAH’s sworn adversary (Neh. 6:18).

(7) One of the priests and Levites who returned from exile with ZERUBBABEL (Neh. 12:3). Later, in the days of the high priest JOIAKIM, a certain Joseph was the head of his family (v. 14 NIV, following some ancient witnesses; see SHEBANIAH #3).

Shechem (person). shek’uhm (Heb. *šēkem H8902* and *šekem H8903* [Num. 26:31; Josh. 17:2; 1 Chr. 7:19], probably from the corresponding

place name meaning “shoulder, ridge”; gentilic *šikmî* H8904, “Shechemite”). (1) Son of HAMOR the HIVITE; Shechem raped DINAH, the daughter of JACOB, and was killed by SIMEON and LEVI (Gen. 34:2-26; Josh. 24:32; Jdg. 9:28). See further SHECHEM (PLACE).

(2) Son of GILEAD, great-grandson of MANASSEH, and eponymous ancestor of the Shechemite clan (Num. 26:31). Elsewhere, however, “the sons of Shechem” (Josh. 17:2 Heb.) are listed with other Manassite clans as receiving an inheritance W of the JORDAN, in distinction from the Gileadites, who were granted territory in TRANSJORDAN. See also #3 below.

(3) Son of SHEMIDA and descendant of Manasseh (1 Chr. 7:19). Some argue that this Shechem is really Shemida’s brother (cf. Num. 26:31-32) and therefore the same as #2 above.

Shechem (place). *shek’uhm* (Heb. *šēkem* H8901, “shoulder, ridge”; Gk. *Sychem* G5374). KJV also Sichem (Gen. 12:6; Sir. 50:26) and Sychem (Acts 7:16). An ancient Canaanite town in the hill country of Ephraim (Josh. 20:7; see EPHRAIM, HILL COUNTRY OF) in the neighborhood of Mount GERIZIM (Jdg. 9:7), being about 30 mi. (50 km.) N of JERUSALEM, just E of modern Nablus. It became an important Israelite political and religious center. The site is known today as Tell Balatah.

The city of Shechem makes its initial appearance in biblical history as the first place in CANAAN to be mentioned in connection with the arrival of Abram (ABRAHAM) in the land. Here the Lord appeared to Abram and promised the land to his descendants; Abram responded by building an altar (Gen. 12:6-7). When JACOB returned from PADDAN ARAM, he settled down at Shechem and purchased land from the sons of Hamor (33:18-19; Josh. 24:32). In Gen. 33-34 it is seen that Shechem was the name of the city and also of the prince of the city. It appears that the names Shechem and HAMOR are hereditary names or perhaps a kind of title (cf. Jdg. 9:28). While Jacob was at Shechem the unfortunate incident of DINAH occurred; and SIMEON and LEVI, her full brothers, exacted drastic revenge on the city (Gen. 34). Later the brothers of Joseph were herding Jacob’s flock at Shechem when JOSEPH was sent to check on their welfare

(37:12-14). The city is not referred to again until the listing of the tribal divisions of the land after the conquest (Josh. 17:7); Shechem was in the territory allotted to Ephraim. It was selected by JOSHUA as one of the cities of refuge (Josh. 20:7; 21:21; 1 Chr. 6:67). Joshua gave his farewell address here (Josh. 24:1) and made a covenant with the people (24:25). Joseph was buried in the plot of ground that his father Jacob had purchased here (Josh. 24:32).

One of the interesting personages in the kaleidoscopic history of Judges, ABIMELECH, the son of GIDEON and a CONCUBINE, is closely associated with Shechem. Abimelech conspired with his mother's relatives to kill all the other sons of Gideon and to have himself made king of Shechem (Jdg. 9:6). Trouble developed between Abimelech and the inhabitants of the city; a conspiracy against Abimelech was revealed to him by the ruler of the city. In the fighting that followed, Abimelech took the city and completely destroyed it. When a number of people took final refuge in the stronghold of the temple of BAAL-BERITH (or EL-BERITH), Abimelech gathered fuel and fired the stronghold, so that about 1,000 persons perished in the conflagration (9:46-49).



Shechem's importance is closely linked to its position on the central Ridge Road in Palestine.



© Dr. James C. Martin Excavation remains of ancient Shechem (Tell Balat^{ah}) with Mt. Gerizim in the background.

After the death of SOLOMON, his son REHOBAM went to Shechem to be made king by all ISRAEL (1 Ki. 12:1; 2 Chr. 10:1); when the principles of his prospective administration were challenged by JEROBOAM, Rehoboam followed the disastrous advice of his impetuous, youthful counselors and thus caused the rupture of the kingdom. Jeroboam became king of ten tribes and “fortified Shechem in the hill country of Ephraim” (1 Ki. 12:25) as his capital. The city is mentioned in parallel passages in the Psalms (Ps. 60:6; 108:7) and is named in a list of prophetic condemnations against Israel (Hos. 6:9). After the destruction of Jerusalem, men from Shechem and other cities came to MIZPAH to be under the protection of GEDALIAH and there were deceived and murdered by ISHMAEL (Jer. 41:5). The city is not certainly mentioned again in the Bible, but the conversation of Jesus and the Samaritan woman (Jn. 4) occurred in this vicinity (see SYCHAR). In A.D. 72 the city was rebuilt as Flavia Neapolis, from which the name of the present village of Nablus is derived.

The name Shechem occurs in historical records and other sources outside PALESTINE. It is mentioned as a city captured by Senusert III of Egypt (19th cent. B.C.) and appears in the Egyptian cursing texts of about the same time. “The mountain of Shechem” is referred to

incidentally in a satirical letter of the 19th dynasty of EGYPT. Shechem also figures in the AMARNA Letters; its ruler, Labʾayu, and his sons are accused of acting against Egypt, though the ruler protests that he is devotedly loyal to the pharaoh.

Archaeological work at Tell Balatāh has produced some important results. In the first campaign a triple gate of Middle Bronze date was found in the NW section of the city; nearby, unearthed in 1926, was a large temple that has been identified as the temple of Baal-Berith. Also in 1926 the eastern gate of the city was found, along with part of the city wall. Middle Bronze Shechem had a fine battered (sloping) wall of large, undressed stones, found standing to a maximum height of 32 ft. (10 m.), with some of its stones over 6.5 ft. (2 m.) long. HYKSOS-type fortifications also occur at Shechem, with ramparts of beaten earth. Several cuneiform tablets of the Amarna Age add to the store of written materials from Palestine. In 1934 a limestone plaque bearing a representation of a serpent goddess and an inscription in alphabetic script was found. Additional archaeological work was done from 1956 to 1973. It is of great interest that the excavators conclude that the temple of Baal-Berith (Jdg. 9:4), “Beth Millo” (v. 6), and the “tower” (v. 46) are designations of the same temple-citadel structure.

Shechinah. See SHEKINAH.

Shedeur. shedʾee-uhr (Heb. *šēdê ʾûr* H8725, prob. “SHADDAI is light”). Father of ELIZUR; the latter was a leader of the tribe of REUBEN at the time of MOSES (Num. 1:5; 2:10; 7:30, 35; 10:18).

sheep. See ANIMALS.

sheepcote, sheepfold. See SHEEP PEN.

Sheep Gate. The easternmost entrance into the N side of the ancient city of JERUSALEM (Neh. 12:39; Jn. 5:2). The Sheep Gate marked the terminus in the circuit of the walls, as rebuilt in 444 B.C. and as recorded by NEHEMIAH (Neh. 3:1, 32). Almost five centuries later CHRIST healed the man who had been lame for thirty-eight years at the neighboring pool of BETHESDA (or Beth-zatha, Jn. 5:2-9). This in turn confirms the location of the Sheep Gate. Pilgrim reports of the fourth Christian century, the mosaic map from MEDEBA, and modern excavation of the large double pools by the Church of St. Anne unite to confirm the NE location of Bethesda and hence of the gate.

sheepmaster. See OCCUPATIONS AND PROFESSIONS.

sheep pen, sheepfold. An enclosure intended for the protection of sheep and also to keep them from wandering out and getting lost. These folds were simple walled enclosures, usually without roofs, with the walls covered with thorns to keep out robbers. Several flocks would usually pass the night in one fold under the care of a shepherd who guarded the door. Each shepherd knew his own sheep and was known by them. (See Jn. 10:1-6.) **sheepshearer.** See OCCUPATIONS AND PROFESSIONS.

sheepskin. A simple garment made from the tanned pelt of sheep. It may well be that the sheepskin, still an ordinary article of dress in the E, was the initial covering of ADAM and EVE in the Garden of EDEN (Gen. 3:21). It was the common dress of the PROPHETS of Israel, and this “hairy mantle” (Zech. 13:4 NRSV) was one of their distinctive marks. The Lord warned his followers against impostors who borrowed this dress when he said: “Watch out for false prophets. They come to you in sheep’s clothing” (Matt. 7:15). The material was also used as covering for the TABERNACLE (Num. 4:25). See SKIN.



© Dr. James C. Martin Sheepfold located in the hills near Nazareth.

Sheerah. shee'uh-ruh (Heb. *šē ʾērâ* H8641, perhaps “relative, descendant”). KJV Sherah. Daughter of EPHRAIM (according to some, of BERIAH); she is credited with having built Lower and Upper BETH HORON as well as an otherwise unknown town called UZZEN SHEERAH (1 Chr. 7:24). No other woman in the Bible is said to have founded a town.

sheet. A large piece of linen (Acts 10:11; 11:5). In Jdg. 14:12-13 “sheets” in KJV probably means “linen undergarments,” though NIV has merely “linen garments” (cf. Prov. 31:24).

Shehariah. shee'huh-ri'uh (Heb. *šē aryâ* H8843, possibly “Yahweh is dawning” [cf. Isa. 60:2 and see SHAHAR]). Son of Jehoram and descendant of BENJAMIN; he is listed among the heads of families who lived in Jerusalem (1 Chr. 8:26).

Shekaniah. shek'uh-ni'uh. TNIV form of SHECANIAH.

shekel. See MONEY; WEIGHTS AND MEASURES.

Shekinah. shuh-ki'nuh (Heb. *šēkîṇâ* [from *šākan* H8905, “to dwell”], “dwelling, residence”; in Aram. the word appears also in the form *šēkîntā* ܫܝܩܝܬܐ). A postbiblical term applied especially to the divine presence. The concept is alluded to in passages that refer to God's GLORY (Isa. 60:2; Rom. 9:4). MOSES calls this the “cloud” in Exod. 14:19. Its first appearance occurred for a twofold purpose when ISRAEL was being led by Moses out of EGYPT. It hid the Israelites from the pursuing Egyptians and lighted the way at night for Israel (Exod. 13:21; 14:19-20). To the Egyptians it was a cloud of darkness, but to Israel a cloud of light. It later covered SINAI when God spoke with Moses (24:15-18), filled the TABERNACLE (40:34-35), guided Israel (40:36-38), filled Solomon's TEMPLE (2 Chr. 7:1), and was seen in connection with Christ's ministry in the NT (Matt. 17:5; Acts 1:9).

Shelah (person). shee'luh (Heb. *šela* H8941, possibly “offshoot”; gentilic *šēlānî* H8989, “Shelanite”; Gk. *Sala* G4885). KJV also Salah, NT Sala. (1) Son (or descendant) of ARPHAXAD and more distant descendant of SHEM (Gen. 10:24; 11:12-15; 1 Chr. 1:18, 24); included in Luke's GENEALOGY OF JESUS CHRIST (Lk. 3:35, where Shelah is listed as son of CAINAN, following the LXX).

(2) Son of JUDAH (by his Canaanite wife), grandson of JACOB, and ancestor of the Shelanite clan (Gen. 38:5; 46:12; Num. 26:20; 1 Chr. 2:3; 4:21; the gentilic SHILONITE in 1 Chr. 9:5 and Neh. 11:5 is widely thought to be a textual corruption of “Shelanite”). Shelah was promised in marriage to Judah's widowed daughter-in-law, TAMAR, but Judah failed to keep his promise (vv. 11, 14, 26).

Shelah, Pool of. shee'luh (Heb. *šela* H8940, perhaps “canal”). A reservoir in JERUSALEM, near the FOUNTAIN GATE and the KING'S GARDEN; its wall was repaired by the ruler of the district of Mizpah, SHALLUN son of Col-

Hozeh (Neh. 3:15 NRSV). It is thought by many to be identical with the King's Pool (2:14) and with the Lower Pool (Isa. 22:9). While some identify it with the Pool of SILOAM (so NIV; similarly KJV ["Siloah"; cf. Isa. 8:6, "Shiloah"]), others regard it as a separate reservoir in the complex water system of JERUSALEM that was fed by the Spring of GIHON. The NJPS interprets the word not as a name but as a common noun and renders, "the irrigation pool."

Shelanite. See SHELAH.

Shelemiah. shel'uh-mi'uh (Heb. *šelemyāhû* H8983 and *šelemyâ* H8982, "Yahweh has repaid [*or replaced*]"). (1) A LEVITE who was responsible for the EAST GATE (1 Chr. 26:14). His full name was MESHELEMLAH (1 Chr. 9:21; 26:1-2, 9).

(2-3) Two of the descendants of Binnui who agreed to put away their foreign wives (Ezra 10:39, 41).

(4) Father of Hananiah; the latter, along with Hanun son of Zalaph, was in charge of repairing the portion of the JERUSALEM wall above the HORSE GATE (Neh. 3:30).

(5) A priest who, along with others, was appointed by NEHEMLAH to oversee the collection and distribution of tithes for the support of the Levites (Neh. 13:13).

(6) Son of CUSHI and grandfather of JEHUDI; the latter was the official sent to BARUCH, instructing him to bring to the court the scroll on which were written the prophecies of JEREMIAH (Jer. 36:14).

(7) Son of Abdeel; he was one of three men commanded by King JEHOIAKIM to seize Baruch and Jeremiah, a mission that proved unsuccessful (Jer. 36:26).

(8) Father of JEHUCAL; the latter and a priest were sent by King ZEDEKIAH to Jeremiah to ask the prophet to pray for him and the people (Jer. 37:3; subsequently Jehucal [Jucal] joined others in recommending the death sentence for Jeremiah, 38:1-4).

(9) Father of Irijah; the latter was a sentry who seized Jeremiah on suspicion of deserting to the Babylonians during a temporary lifting of the siege (Jer. 37:13).

Sheleph. shee´lif (Heb. *šelep* H8991, meaning uncertain). Son of JOKTAN and grandson of EBER, listed in the Table of Nations (Gen. 10:26; 1 Chr. 1:20). Many think Sheleph is a tribal name, referring to a group in S ARABIA otherwise known by the name of as-Salif (or as-Sulaf).

Shelesh. shee´lish (Heb. *šeleš* H8994, possibly “gentle”). Son of Helem; listed among the brave warriors who were heads of families of the tribe of ASHER (1 Chr. 7:35; cf. v. 40).

Shelomi. shi-loh´mi (Heb. *šēlōmî* H8979, possibly “my peace”). Father of Ahihud, from the tribe of ASHER; the latter was among the leaders appointed to divide the land of C ANAAN among the tribes (Num. 34:27).

Shelomith. shi-loh´mith (Heb. *šēlōmîth* H8984 [male] and *šēlōmîth* H8985 [female], possibly “at peace” or “complete”). Sometimes confused with SHELOMOTH, which according to some scholars is the original male form of the name. (1) Daughter of Dibri, from the tribe of D AN. Shelomith’s unnamed son (by an Egyptian father), following a quarrel with another Israelite, blasphemed the divine name and was subsequently stoned to death (Lev. 24:11).

(2) Daughter of ZERUBBABEL and descendant of DAVID (1 Chr. 3:19); she is the only woman listed in this genealogy.

(3) Son of Shimei and descendant of LEVI through GERSHON (1 Chr. 23:9 KJV and NJPS, following the *Qere*; NIV and NRSV, “Shelomoth”).

(4) Son of Izhar and also a Gershonite (1 Chr. 23:18; called “Shelomoth” in 24:22).

(5) Son of Zicri and descendant of MOSES; he was in charge of all the

spoils of war and other gifts dedicated to the maintenance of the sanctuary (1 Chr. 26:25-28, following the *Qere*; NRSV, “Shelomoth”).

(6) Son of REHOBAM (by his favorite wife MAACAH) and descendant of DAVID (2 Chr. 11:20).

(7) Son of Josiphiah; he was family head of the descendants of BANI who returned with EZRA from EXILE (Ezra 8:10 NIV and NRSV, following LXX and 1 Esd. 8:36). The MT omits the name Bani, yielding the translation, “of the descendants of Shelomith: the son of Josiphiah, and with him 160 men” (cf. KJV and NJPS).

Shelomoth. shi-loh’moth (Heb. *šēlōmôt* H8977, possibly “at peace” or “complete”). Sometimes confused with SHELOMITH. (1) Son of Shimei and descendant of LEVI through GERSHON (1 Chr. 23:9 NIV and NRSV, following the *Ketib*; KJV and NJPS, “Shelomith”).

(2) Son of Izhar and also a Gershonite (1 Chr. 24:22; called “Shelomith” in 23:18).

(3) Son of Zicri and descendant of MOSES; he was in charge of all the spoils of war and other gifts dedicated to the maintenance of the sanctuary (1 Chr. 26:25-28 NRSV, following the *Ketib*; KJV and NIV, “Shelomith”).

Shelumiel. shi-loo’mee-uhl (Heb. *šēlumî ʾēl* H8981, “God is my peace [*i.e.*, salvation]”). Son of Zurishaddai; he was a leader from the tribe of SIMEON, heading a division of 59,300 (Num. 2:12; 10:19). Shelumiel was among those who assisted MOSES in taking a census of the Israelites (1:6) and who brought offerings to the Lord for the dedication of the TABERNACLE (7:36-41). See also SALAMIEL.

Shem. shem (Heb. *šēm* H9006, possibly “name [*i.e.*, esteemed]” or, like Akk. *šumum*, “son, offspring” [perhaps short form of a theophoric name such as SHEMUEL]; Gk. *Sēm* G4954). Son of NOAH, possibly his firstborn (Gen. 5:32 et al.; 1 Chr. 1:4 et al.); included in Luke’s GENEALOGY OF JESUS

CHRIST (Lk. 3:36; KJV, “Sem”). Shem evidently was born ninety-eight years before the FLOOD and lived to the age of 600 (Gen. 11:10-11). In the prophecy that Noah made after the episode of his drunkenness (9:25-27), he mentioned “the LORD, the God of Shem,” and added that Japheth’s descendants would “live in the tents of Shem,” suggesting that the Aryan peoples to a large extent have derived their civilization from the Semites. Shem is considered the ancestor of the peoples known as the SEMITES. The Table of Nations gives additional details concerning Shem’s descendants (Gen. 10:21-31; 1 Chr. 1:17-27). His sons ELAM, ASSHUR, ARPHAXAD, LUD, and ARAM are identified in the earlier Bible geographies as ancestral to the lands of PERSIA, ASSYRIA, CHALDEA (prob.), LYDIA, and SYRIA, respectively. (The MT at 1 Chr. 1:17 adds four additional sons of Shem, but the NIV, following some Gk. MSS and Gen. 10:23, identifies them as sons of Aram.) This genealogical information corresponds generally, but not fully, to known historical affinities among the peoples of the ANE.

Shema (person). shee´muh (Heb. *šema* ^c H9050, prob. short form of SHEMAIAH, “Yahweh has heard”). (1) Son of HEBRON and descendant of CALEB, included in the genealogy of JUDAH (1 Chr. 2:43-44). Many of the names in this passage refer to places, and Shema could be the name of a Judahite settlement; see SHEMA (PLACE).

(2) Son of Joel and descendant of REUBEN (1 Chr. 5:8); it is possible that Shema in this verse should be identified with SHEMAIAH, or perhaps with SHIMEI, both of whom are mentioned as descendants of Joel earlier in the passage (v. 4). See also JOEL #5.

(3) Son of ELPAAL and descendant of BENJAMIN; he and his brother BERIAH, heads of families in ALJALON, put to flight the inhabitants of GATH (1 Chr. 8:13). This Shema is apparently the same as the Shimei mentioned later in this genealogy (v. 21).

(4) One of the prominent men who stood near EZRA when the law was read at the great assembly (Neh. 8:4).

Shema (place). shee'muh (Heb. *šēma* ^c H9054, meaning uncertain). One of “the southernmost towns of the tribe of Judah in the Negev toward the boundary of Edom” (Josh. 15:26). Some scholars emend Shema to Sheba on the basis of a partially parallel passage that includes the latter name among Simeonite towns within Judahite territory (Josh. 19:2); see SHEBA #5. Others identify Shema with the “son” of Hebron (1 Chr. 2:43); see SHEMA (PERSON) #1. In any case, the location of this town is not known.

Shema, the. shuh-mah'. Name give to the confession found in Deut. 6:4-9 (followed in SYNAGOGUE services by 11:13-21 and Num. 15:37-41). This designation derives from the first word of the passage, *šēma* ^c, “Hear!” (imperative form of the verb *šāma* ^c H9048).

Shemaah. shi-may'uh (Heb. *šēmā* ^câ H9057, occurring with the definite article, *haššēmā* ^câ, suggesting that the form should be emended to *yêhôšāmā* ^c, “Yahweh has heard”). A man from GIBEAH whose two sons, AHIEZER and Joash (JEHOASH), were among the ambidextrous relatives of SAUL who joined DAVID's forces at ZIKLAG (1 Chr. 12:3; cf. v. 1). On the basis of the primary SEPTUAGINT witnesses and a few Hebrew MSS, the plural “sons” is often emended to “son”; if the singular reading is original, then Shamaah was the father only of Joash.

Shemaiah. shi-may'yuh (Heb. *šēma* ^cyāhû H9062 and *šēma* ^cyâ H9061, “Yahweh has heard”). One of the most common biblical names, borne especially by PRIESTS and LEVITES; in some cases it is difficult to distinguish between them. (1) Son of Shecaniah and descendant of DAVID in the line of ZERUBBABEL (1 Chr. 3:22).

(2) Descendant of SIMEON and ancestor of Ziza; the latter was one of the clan leaders in the time of HEZEKIAH who invaded the land of the Hamites and the Meunites (1 Chr. 4:37; cf. vv. 38-41).

(3) Son of Joel and descendant of REUBEN (1 Chr. 5:4; possibly the same

as SHEMA in v. 8).

(4) Son of Hasshub and descendant of LEVI through MERARI; listed among those who resettled in JERUSALEM after the EXILE (1 Chr. 9:14) and among the heads of the Levites “who had charge of the outside work of the house of God” (Neh. 11:15).

(5) Son of Galal, also a Merarite, whose son Obadiah is included among those who resettled in Jerusalem (1 Chr. 9:16); he is evidently the same as SHAMMUA father of Abda (Neh. 11:17).

(6) Head of a Levitical family descended from ELIZAPHAN, listed among those who helped to bring the ARK OF THE COVENANT to Jerusalem in the reign of DAVID (1 Chr. 15:8, 11).

(7) Son of Nethanel; he was a Levitical scribe who recorded the results of King David’s choice by lot of those who would serve in the twenty-four priestly divisions (1 Chr. 24:6).

(8) Firstborn son of OBED-EDOM; he and his brothers belonged to the division of the gatekeepers, and Shamaiah’s sons “were leaders in their father’s family because they were very capable men” (1 Chr. 26:4, 6-7).

(9) A “man of God” or prophet who advised REHOBAM not to take military action against JEROBOAM and the ten northern tribes that seceded (1 Ki. 12:22-24 = 2 Chr. 11:2-4). Rehoboam was later the subject of another word from the Lord through Shemaiah, who predicted the king’s defeat at the hand of SHISHAK, pharaoh of Egypt (2 Chr. 12:5-8). Along with IDDO the seer, Shemaiah was also a chronicler of the life of Rehoboam (12:15).

(10) One of six Levites whom King JEHOSHAPHAT sent to teach the law in the cities of JUDAH (2 Chr. 17:8). Appointed to the same mission were a number of princes and priests.

(11) Descendant of JEDUTHUN the musician; he and his brother UZZIEL were among the Levites assigned to consecrate the temple in the days of HEZEKIAH (2 Chr. 29:14).

(12) A Levite who faithfully assisted KORE in distributing the contributions made to the TEMPLE during the reign of HEZEKIAH (2 Chr.

31:15).

(13) A leader of the Levites during the reign of King JOSIAH; along with his brothers CONANIAH and NETHANEL, Shemaiah provided 5,000 offerings (lambs) and five head of cattle for the renewed celebration of the Passover (2 Chr. 35:9).

(14) Descendant of Adonikam and a family head who returned with EZRA from BABYLON (Ezra 8:13).

(15) One of a group of leaders sent by EZRA to Iddo to get attendants for the house of God (Ezra 8:16).

(16) One of the priests descended from Harim who agreed to put away their foreign wives (Ezra 10:21).

(17) Another man in the line of Harim, evidently not the same as #16 above, but an ordinary Israelite, who had also married a foreign wife (Ezra 10:31).

(18) Son of Shecaniah; he was a priest who guarded the EAST GATE and who made repairs to the wall in front of his house (Neh. 3:29).

(19) Son of Delaiah; he was a hired prophet sent by TOBIAH and SANBALLAT to intimidate NEHEMIAH and so hinder progress on the rebuilding of the wall (Neh. 6:10). The fear of assassination was calculated to cause Nehemiah to flee into the temple, a forbidden act, and so bring reproach upon him in the eyes of the people, and perhaps divine wrath as well. Nehemiah wisely refused this ploy (vv. 11-13).

(20) One of the priests who participated with Nehemiah in the sealing of the covenant at the dedication of the wall (Neh. 10:8). He is probably the same Shemaiah mentioned in connection with the coming of Zerubbabel to Jerusalem (12:6). In the days of the high priest JOIAKIM, Jehonathan was the head of Shemaiah's priestly family (12:18).

(21) A priest who took part in one of the choirs at the dedication of the wall (Neh. 12:34).

(22) Descendant of ASAPH and grandfather of Zechariah; the latter was a musician who participated in the dedication of the wall (Neh. 12:35).

(23) Another musician who participated in the dedication of the wall (Neh. 12:36).

(24) A priest or Levite who participated in the choir at the dedication of the wall (Neh. 12:42).

(25) Father of a prophet named **URIAH**, from **KIRIATH JEARIM**. He prophesied against Jerusalem in the time of King **JEHOIAKIM**, who sought his life. Uriah, however, escaped to Egypt, but he was brought back and executed by Jehoiakim (Jer. 26:20-23).

(26) A **NEHELAMITE** who was a false prophet; **JEREMIAH** pronounced judgment upon him and predicted the extinction of his family (Jer. 29:24-32).

(27) Father of Delaiah; the latter was one of the officials who witnessed Jehoiakim's burning of the scroll containing the words of Jeremiah (Jer. 36:12).

Shemariah. shem'uh-ri'uh (Heb. *šēmaryāhû* H9080 [only 1 Chr. 12:5, MT 12:6] and *šēmaryâ* H9079, "Yahweh has watched over"). (1) One of the ambidextrous Benjamite warriors who joined **DAVID** while he was in exile from **SAUL** at the **PHILISTINE** city of **ZIKLAG** (1 Chr. 12:5; cf. v. 2).

(2) Son of King **REHOBAM** by his first wife **MAHALATH** (2 Chr. 11:19; KJV, "Shamariah").

(3) One of the descendants of Harim who agreed to put away their foreign wives in the time of **EZRA** (Ezra 10:32).

(4) One of the descendants of Binnui who agreed to put away their foreign wives (Ezra 10:41).

Shemeber. shem-ee'buhr (Heb. *šem ʿēber* H9008, meaning uncertain). The king of **ZEBOIM** (Gen. 14:2); he and four other kings were defeated in the Valley of Siddim by **KEDORLAOMER** and his allies.

Shemed. shee'mid (Heb. *šemed* H9013, derivation uncertain). Son of **ELPAAL** and descendant of **BENJAMIN**; he is credited with having built **ONO** and **LOD** (1 Chr. 8:12; KJV, "Shamed").

Shemer. shee´muhr (Heb. *šemer* H9070, possibly short form of SHEMARIAH, “Yahweh has watched over”). (1) Owner of a hill purchased by King OMRI as the site for a city; the king called it SAMARIA (Heb. *šōmērôn* H9076) after Shemer (1 Ki. 16:24).

(2) Son of Mahli, descendant of LEVI through MERARI, and ancestor of the musician ETHAN (1 Chr. 6:46).

(3) An Asherite (1 Chr. 7:34 NRSV). See SHOMER.

Shemida. shi-mi´duh (Heb. *šēmîdā* H9026, possibly “the Name [*i.e.*, God] has understood”; gentilic *šēmîdā* H9027, “Shemidaite”). Son of GILEAD, grandson of MANASSEH, and ancestor of the Shemidaite clan (Num. 26:32; Josh. 17:2; 1 Chr. 7:19 [some KJV editions, “Shemidah”]).

sheminith. See MUSIC AND MUSICAL INSTRUMENTS (sect. VI).

Shemiramoth. shi-mihr´uh-moth (Heb. *šēmîrāmôt* H9035, meaning unknown). (1) A LE-VITE; one of the gatekeepers assigned to be a musician when DAVID made preparation to transfer the ARK OF THE COVENANT to JERUSALEM (1 Chr. 15:18). He is called one of the brothers of the “second order” (NRSV; NIV, “next in rank”) who followed HEMAN, ASAPH, and ETHAN. Shemiramoth and some others “were to play the lyres according to *alamoth*” (v. 20; see MUSIC AND MUSICAL INSTRUMENTS sect. VI). Later, he was one of the Levites appointed “to minister before the ark of the LORD, to make petition, to give thanks, and to praise the LORD, the God of Israel” (16:4-5).

(2) One of six Levites whom King JEHOSHAPHAT sent to teach the law in the cities of JUDAH (2 Chr. 17:8). Appointed to the same mission were a number of princes and priests.

Shemuel. shem´yoo-uhl (Heb. *šēmû* H9017, possibly “his name is God”; see details under SAMUEL). (1) Son of Ammihud; he was a leader

from the tribe of SIMEON, chosen to assist in the distribution of the land (Num. 34:20).

(2) Son of Tola and grandson of ISSACHAR, described as head of family (1 Chr. 7:2; NIV, “Samuel”).

(3) KJV alternate form of Samuel (only 1 Chr. 6:33).

Shen. shen (Heb. *šēn* H9095, with the definite article, *haššēn*, “the tooth” [possibly alluding to the shape of a topographical formation]). A place near which the stone named EBENEZER was set up by SAMUEL (1 Sam. 7:12). Shen was evidently not far from MIZPAH, but its location is unknown. On the basis of Greek and Syriac evidence, the NRSV emends the text to JESHANAH, a town some 5 mi. (8 km.) N of BETHEL.

Shenazar. See SHENAZZAR.

Shenazzar. shi-naz´uhr (Heb. *šēn ʾaššar* H9100, prob. from Akk. *Sin-ušur*, “may [the god] Sin protect”). KJV Shenazar. Son of the exiled King JEHOIACHIN (1 Chr. 3:18). See also SHESHBAZZAR.

Shenir. See SENIR.

Sheol. shee´ohl (Heb. *šē ʾôl* H8619, derivation disputed; suggestions include “place of inquiry,” alluding to necromancy [from *šā ʾal* H8626, “to ask”], and “desolation, destruction” [from *šā ʾāh* H8615, “to be desolate”]). The place where the DEAD were believed to dwell. The Hebrew term is used sixty-five times in the OT, and more than half of its occurrences are found in the WISDOM Literature. The KJV translates it as “the grave” or “hell” (“the pit” three times). The NIV usually renders it “the grave” (Gen. 37:35 et al.), but occasionally gives such contextual renderings as “the realm of death” (Deut. 32:22; TNIV, “of the dead”), “death” (Job 17:16 et al.), and “depths” (Ps. 139:8). The NRSV and other

modern versions use the transliteration *Sheol*.

The Hebrews evidently shared with their contemporaries the belief that there was a region occupied by the dead as a shadowy underworld existence. A number of obvious parallels exist between the biblical descriptions and references in extrabiblical literature. According to the OT, the realm of the dead was a place of darkness (Job 10:21-22; cf. Ps. 143:3). It was also viewed as a place of silence whose inhabitants cannot praise God (Ps. 6:5; 94:17; 99:10-12; 115:17; Eccl. 9:5, 10). The inhabitants of Sheol are but a shadow of their former selves; in fact, they are called by a term that may mean “shades” (*rēpā ʾîm* H8327; see *REPHAITE*). Sheol is a place of continued existence rather than annihilation, and it does not lie beyond the reach of God (Ps. 139:8; Job 26:6).

An important question regarding Sheol is this: At death, did the OT believers go to such a place of gloom or did they go to be with the Lord immediately? The former view was prevalent in the early church, which also held that *CHRIST* at his death descended into Sheol (*HADES*) to bring the OT believers to heaven with him. The latter view is held by those who believe that the Sheol concept was held by the Israelites in common with their pagan neighbors until God gradually revealed more and more information about the life after death, climaxing his revelation in Christ who brought life and immortality to light. Both views contain considerable difficulties.

Shepham. shee’fuhm (Heb. *šēpām* H9172, meaning uncertain). One of the sites in NE *CANAAN* which served to delineate the E boundary of the Promised Land (Num. 34:10-11). It is mentioned between *HAZAR ENAN* (prob. modern Qaryatein, c. 70 mi./110 km. NE of *DAMASCUS*) and *RIBLAH* (an unknown location apparently not too far to the E or NE of the Sea of Galilee), but the site is unknown.

Shephatiah. shef-uh-thi’uh (Heb. *šēpaṭyāhû* H9153 [only 1 Chr. 12:5; 27:16; 2 Chr. 21:2] and *šēpaṭyâ* H9152, “Yahweh has judged [i.e., obtained justice for the innocent]”). (1) Son of *DAVID* by his wife Abital; he was among David’s children who were born in *HEBRON* (2 Sam. 3:4; 1

Chr. 3:3).

(2) Son of Reuel, descendant of BENJAMIN, and father of MESHULLAM; the latter was a family head who returned to JERUSALEM from the Babylonian EXILE (1 Chr. 9:8).

(3) A HARUPHITE from the tribe of Benjamin who joined David's band while the latter dwelt at ZIKLAG to escape SAUL's attempt to take him (12:5).

(4) Son of Maacah and chief officer of the tribe of SIMEON while David was king (27:16). He belonged to one of the divisions responsible for the affairs of the kingdom, serving a month at a time (v. 1).

(5) Son of JEHOSEPHAT king of JUDAH (1 Chr. 21:2). He and his brothers received a very generous inheritance (v. 3). Jehoshaphat's firstborn, JEHORAM, killed all his brothers when he became king (v. 4).

(6) Ancestor of an Israelite family, 372 of whom returned to Jerusalem from Babylon with ZERUBBABEL (Ezra 2:4; Neh. 7:9). Later, 80 more members of this family, plus their head Zebadiah, returned to Jerusalem with EZRA (Ezra 8:8).

(7) Ancestor of a family of SOLOMON's servants who returned to Jerusalem with Zerubbabel (Ezra 2:57; Neh. 7:59).

(8) Son of Mahalalel, descendant of JUDAH, and ancestor of Athaiah; the latter was a postexilic provincial leader listed among those who lived in Jerusalem at the time of NEHEMIAH (Neh. 11:4).

(9) Son of Mattan; he was one of the officials who complained to ZEDEKIAH about the unfavorable predictions of JEREMIAH (Jer. 38:1-4).



© Dr. James C. Martin The low hills of the Judean Shephelah, looking E through the Elah Valley.

Shephelah. shi-fee'luh, shef'uh-luh (Heb. *šēpēlâ* H9169, “lowland”). This name occurs a dozen times in the NRSV, which however does not use it consistently to translate the Hebrew term (it is rendered “lowland” in Joshua and Judges). The KJV uses a variety of renderings (e.g., “valley,” “vale,” “plain”), while the NIV has “western foothills” (Deut. 1:7 et al.) or simply “foothills” (1 Ki. 10:27 et al.). The term refers to a well-known feature of the landforms of PALESTINE, namely, the low hill tract between the coastal plain and the high central hills of JUDEA and SAMARIA. It consists of hard Eocene limestones that form low, rocky plateaus and hilly swells that rise from the coastal plain to elevations of some 1,500 ft. (460 m.) above sea level. The word derives from *šāpēl* H9164, “to become low,” and topographically it is accurate, suggesting the foothills below the main limestone dorsal of Judea-Samaria. As a buffer zone between the coastal plain of PHILISTIA and the Israelite highlands to the interior, the geopolitical character of the Shephelah was given clear identity in the OT (e.g., 2 Chr. 26:10; 28:18).

Shepher. shee'fuhr (Heb. *šēper* H9184, possibly “beauty”). KJV Shapher. The name of a mountain at which the Israelites camped in the period of the wilderness wandering (Num. 33:23-24). It is listed between

Kehelathah and Haradah, but none of these sites can be identified.

shepherd. See OCCUPATIONS AND PROFESSIONS.

Shephi. See SHEPHO.

Shepho. shee´foh (Heb. *šēpô* H9143 [*šēpy* in 1 Chr. 1:40], derivation uncertain). Son of SHOBAL and grandson of SEIR the HORITE (Gen. 36:23; in 1 Chr. 1:40 the KJV and other versions have “Shephi,” following MT); he was a chieftain living in EDM (Gen. 36:21).

Shephupham. shi-fyoo´fuhm (Heb. *šēpûpām* H9145 [not in NIV], prob. a textual corruption of *šûpām* H8792, meaning unknown). Son of BENJAMIN, grandson of JACOB, and eponymous ancestor of the Shuphamite clan (Num. 26:39 NRSV and other modern versions, following the MT). Both the KJV and the NIV have SHUPHAM, which is the reading of a few Hebrew MSS and several ancient versions. In the several genealogical lists of Benjamin there seems to be a tendency toward the use of pairs of names of similar sound with some variations occurring. For example, in the present passage Shephupham/Shupham is paired with HUPHAM and Huphamites, whereas a parallel passage has SHUPPIM and HUPPIM (1 Chr. 7:12). Huppim occurs also in the initial list of Benjamin’s sons, but instead of Shuppim that list has MUPPIM (Gen. 46:21). See also SHEPHUPHAN. There seems to have been a trend toward stylization and simplification of names.

Shephuphan. shi-fyoo´fuhn (Heb. *šēpûpān* H9146, meaning unknown). Son of BELA and grandson of BENJAMIN (1 Chr. 8:5). Some Hebrew MSS and the Aramaic Targum read SHEPHUPHAM.

Sherah. See SHEERAH.

sherd. See POTSHERD.

Sherebiah. sher'uh-bi'uh (Heb. *šērēbyâ* H9221, meaning uncertain). (1) A LEVITE who, with his extended family, joined EZRA at a river encampment in BABYLON in preparation for journeying to PALESTINE (Ezra 8:18, 24). Mentioned alongside HASHABIAH, he is described as “a capable man” to whom were committed funds and vessels for the TEMPLE treasury at JERUSALEM. Although opinions differ, this Sherebiah is probably the same Levite who assisted in Ezra’s public reading and exposition of the law (Neh. 8:7), shared in leading worship (9:4-5), and joined in sealing the covenant with NEHEMIAH (10:12). See also #2 below.

(2) A Levite who returned from exile in company with ZERUBBABEL and “who, together with his associates, was in charge of the songs of thanksgiving” (Neh. 12:8, 24). Some believe that he is the same as #1 above, but that presents chronological problems. It is also possible that “Sherebiah” was a family name.

Sheresh. shihr'ish (Heb. *šereš* H9246, perhaps “offshoot” or “clever”). Son of MAKIR and grandson of MANASSEH (1 Chr. 7:16).

Sherezer. See SHAREZER.

Sheshach. shee'shak (Heb. *šēšak* H9263). TNIV Sheshak. This name, which occurs twice (Jer. 25:26; 51:41), is evidently a reference to “Babel” (BABYLON), using a cryptic device whereby the first letter of the Hebrew alphabet was substituted for the last letter, the second letter for the next-to-last letter, and so on. See also LEB KAMAI.

Sheshai. shee'shi (Heb. *šēšay* H9259, derivation uncertain). One of three descendants of ANAK who lived in HEBRON when the Israelites spied out the land and who were defeated by the invading Israelites (Num. 13:22; Josh. 15:14; Jdg. 1:10). See AHIMAN.

Sheshak. shee'shak. TNIV form of SHESHACH.

Sheshan. shee'shan (Heb. *šēšān* H9264, meaning unknown). Son of Ishi and descendant of JUDAH through the line of JERAHMEEL (1 Chr. 2:31). He is said to have had a son named AHLAI, but subsequently the text states that he only had daughters, that he gave an unnamed daughter in marriage to his Egyptian servant JARHA, and that this daughter gave birth to a son named ATTAI (vv. 34-35). Some have argued that Ahlai was the name of Sheshan's daughter (in which case the introductory phrase in the Hebrew of v. 31, "the sons of Sheshan," is a general reference to progeny). Other proposals have been made; for example, that Ahlai and Attai were one and the same person, or that Ahlai was the name given to Jarha when he was adopted.

Sheshbazzar. shesh-baz'uhr (Heb. *šēšbazzar* H9256 [Aram. H10746], an Akk. theophoric name [cf. SHENAZZAR], though the precise derivation is disputed). A postexilic Israelite referred to as the "prince" of JUDAH who brought the TEMPLE treasures from BABYLON to JERUSALEM (Ezra 1:8, 11). Elsewhere we are told that, having been appointed "governor" by CYRUS, Sheshbazzar "laid the foundations of the house of God in Jerusalem" (Ezra 5:14, 16). The identity of Sheshbazzar is disputed. If the designation "prince" indicates royalty, he may well have been the son of JEHOIACHIN (Jeconiah), king of Judah from 598 to 597 B.C., who was carried into captivity by NEBUCHADNEZZAR. Among the sons of Jehoicahin was one named SHENAZZAR (1 Chr. 3:18), which some scholars have considered a variant form of Sheshbazzar. Others have proposed that Sheshbazzar should be identified with Zerubbabel. In any case,

Sheshbazzar holds an important place in the continuation of the Davidic royal line, which after the return and restoration of the city of David and the other covenant sites of his once glorious kingdom, should produce the MESSIAH. The hope of Cyrus, called God's "anointed" (Isa. 45:1), was that the divine temple of the Jews be rebuilt and that the core of Israel's heritage be preserved; both were accomplished through Sheshbazzar.

Sheshonk. See SHISHAK.

Sheth. sheth (Heb. *šēt* H9269, possibly "provision, restitution"). (1) The expression "the sons of Sheth" is used in one of BALAAM's oracles with reference to the people of MOAB (Num. 24:17). The Hebrew form of the name is identical to that of SETH (Gen. 4:25-26 et al.), but since it is very unlikely that Seth could have been viewed as the ancestor of the Moabites—or of any other nation, for that matter—perhaps the Shethites were a people group living in or near Moab. The Hebrew text is difficult, however, and many scholars (on the basis of Jer. 48:45, which seems to be a quotation of Num. 21:28a plus 24:17b) emend it to "the people of tumult" (cf. NIV mg., "the noisy boasters").

(2) KJV alternate form of SETH (only 1 Chr. 1:1).

Shethar. shee'thahr (Heb. *šētār* H9285, meaning uncertain). One of "the seven nobles of Persia and Media who had special access to the king and were highest in the kingdom" (Esth. 1:14). Queen VASHTI was banished by Ahasuerus (XERXES) on their advice.

Shethar-Bozenai. shee'thahr-boz'uh-ni (Heb. *šētar bōznay* H10750, meaning uncertain). KJV Shethar-boznai. A Persian official who joined TATTENAI, the governor of the province of Trans-Euphrates, in complaining to King DARIUS about the Jewish rebuilding of the TEMPLE (Ezra 5:3, 6; 6:6, 13). Darius returned a decree requiring them to refrain from hindering the work and to assist completion of the building, and its continuing

services, in every way possible.

Shethar-boznai. See SHETHAR-BOZENAI.

Sheva. shee´vuh (Heb. *šēwā* › H8737, prob. an Aram. name meaning perhaps “similar [to his father]”). (1) A royal secretary (see SCRIBE) in DAVID’s court (2 Sam. 8:17). For the variations on his name and further discussion, see SHAVSHA.

(2) Son of CALEB (by his concubine MAACAH) and descendant of JUDAH (1 Chr. 2:49). He is identified as “the father of Macbenah and Gibeon,” meaning probably that he was the founder of the two cities bearing those names.

shewbread. See TABERNACLE.

Shibah. shi´buh (Heb. *šib* ‹ H8683, “oath” or “abundance”). The name that ISAAC gave to a well dug by his servants (Gen. 26:33). See discussion under BEERSHEBA.

shibboleth. shib´uh-lith (Heb. *šibbōlet* H8672, “[head of] grain,” or H8673, “flood”; contrasted in pronunciation with *sibbōlet* H6027). The password used by the Gileadites at the JORDAN to detect the fleeing Ephraimites (Jdg. 12:6). Because the point to the story is not the meaning of the word but its pronunciation, the English versions transliterate (rather than translate) it as *shibboleth*; similarly, the Ephraimites’ pronunciation is given as *sibboleth*. What the difference was, however, has been a matter of considerable debate. It has been argued that some Israelites pronounced š (*sh*) as *s*, but this view lacks evidence. Others suggest that the Israelites in TRANSJORDAN (where GILEAD is located) preserved an earlier sound that those W of the Jordan (Cisjordan) were unable to imitate precisely.

Shibmah. See SIBMAH.

Shicron. See SHIKKERON.

shield. See ARMS AND ARMOR.

shiggaion. shuh-gay'on (Heb. *šiggāyôn* H8710). The meaning of this term (found only in the title of Ps. 7, and the plural *shigionoth* in Hab. 3:1) is obscure, and Bible versions simply transliterate it. It probably derives from the verb *šāgâ* H8706 ("to go astray, stagger"), so some have suggested the meaning "dithyramb" (i.e., a song with rapidly changing mood or with sporadic rhythm); others appeal to Akkadian *šegû* and translate "dirge, lament," characterized by a wandering style.

shigionoth. See SHIGGAION.

Shihon. See SHION.

Shihor. shi'hor (Heb. *šî ôr* H8865, prob. from Egyp. *š(y)-r*, "waters of [the god] Horus"). KJV also Sihor. A river described as lying "on the east of [*lit.*, before] Egypt" and cited as the southern extremity of the land that remained to be conquered in JOSHUA's old age (Josh. 13:3). Shihor appears to have been an extremity of one of the arms of the NILE, perhaps the Pelusiac or the Bubastite. This identification agrees with the occurrence of Shihor in Isa. 23:3, where it is in parallelism with "the River" (i.e., the Nile), and in Jer. 2:18, where it parallels the EUPHRATES, the chief river of ASSYRIA. Some have thought that the occurrence of Shihor in Josh. 13:3 and 1 Chr. 13:5 (where it is cited as the S extremity of the Davidic empire) would seem to warrant an identification of Shihor with the Wadi el-Arish, c. 100 mi. (160 km.) E of the Nile (see EGYPT, WADI

OF). Since, however, the area of the SINAI S of this wadi was for the most part uninhabited, it may be that these passages simply indicate the extreme limits of Israelite influence.

Shihor Libnath. shi'hor-lib'nath (Heb. *šî ôr libnāt* H8866, possibly “the waters of Libnath” [see SHIHOR]). A town or stream that served to mark the SW boundary of the territory apportioned to the tribe of ASHER (Josh. 19:26). It was evidently in the area of Mount CARMEL, but its identification is uncertain. Some scholars have suggested locations S of Carmel; others believe the name refers to the mouth of the River KISHON.

Shikkeron. shik'uh-ron (Heb. *šikkārôn* H8914, meaning uncertain). KJV Shicron. A town on the NW border of the tribal territory of JUDAH, between the PHILISTINE city of EKRON and Mount BAALAH, toward the sea (Josh. 15:11). Shikkeron is probably to be identified with modern Tell el-Ful, some 4 mi. (6 km.) NW of Ekron and a little N of the Valley of SOREK.

Shilhi. shil'hi (Heb. *šîl î* H8944, meaning uncertain). The father of Azubah, who was King ASA's wife and mother of King JEHOSHAPHAT (1 Ki. 22:42; 2 Chr. 20:31). Because the name is otherwise unattested, some emend the text to read “Azubah from Shilhim” or understand the term as a gentilic, “Azubah daughter of a Shilhite” (see SHILHIM).

Shilhim. shil'him (Heb. *šîl îm* H8946, meaning uncertain). A town in the NEGEV within the tribal territory of JUDAH (Josh. 15:32). It is probably to be identified with SHARUHEN, as suggested by the parallel list (19:6).

Shillem. shil'uhm (Heb. *šîllēm* H8973, prob. short form of SHELEMLAH, “Yahweh has repaid”; gentilic *šîllēmî* H8980, “Shillemite”). Son of NAPHTALI, grandson of JACOB, and eponymous ancestor of the Shillemite

clan (Gen. 46:24; Num. 26:49; in 1 Chr. 7:13 most versions, following the MT, have SHALLUM).

Shiloah. shi-loh´uh (Heb. *šilōa* H8942, from *šāla* H8938, “to send”; possibly alternate form of *šela* H8940, which may mean “canal” [see SHELAH]). The prophet ISAIAH, in the days of King AHAZ, accused his people of rejecting “the gently flowing waters of Shiloah” (Isa. 8:6). The SEPTUAGINT renders this name as *Silōam* G4978, but one should not assume that the passage refers specifically to the Pool of Siloam mentioned in Jn. 9:7; more likely it has in view an aqueduct connecting the GIHON Spring to the southern side of JERUSALEM. See comments under SILOAM.

Shiloh. shi´loh (usually *šilōh* H8926, but also *šilô* H8931 [Jdg. 21:19 et al.] and *šîlô* H8870 [only Jdg. 21:21; Jer. 7:12], meaning uncertain; the original form was prob. *šilôn*, for the gentilic is *šîlônî* H8872 [see SHILONITE]). A city in the territory of EPHRAIM, located by the biblical text as N of BETHEL, S of LEBONAH, and to the E of a road that connected Bethel to SHECHEM (Jdg. 21:19). It is identified with modern Khirbet Seilun, 20 mi. (32 km.) NNE of JERUSALEM. The ARK OF THE COVENANT and the TABERNACLE were there from the time of JOSHUA through that of SAMUEL. Shiloh was thus an important religious center for the Israelites. Its location was well suited to be a quiet place of worship. The town was surrounded by hills on all sides except the SW, and pasture lands and a water supply were nearby. The position is not strategic, however, and did not lend itself to defense nor to control of highways and land areas.



© Dr. James C. Martin Remains of ancient Shiloh in the hill country of Ephraim. (View to the E.)

It was from Shiloh that the men of BENJAMIN, by Israel's permission, kidnapped wives after the Benjamite war under the priesthood of PHINEHAS, the grandson of AARON (Jdg. 21). The godly ELKANAH and his family went to Shiloh before the birth of Samuel (1 Sam. 1:3). Here the boy Samuel received his call from God (3:20-21). From the time of the removal of the ark, however, Shiloh gradually lost its importance, especially when DAVID made JERUSALEM the capital of the kingdom of ISRAEL. This loss of importance was principally because God "abandoned the tabernacle of Shiloh, the tent he had set up among men" (Ps. 78:60). During the reign of King SAUL and especially during his war with the PHILISTINES, AHIJAH, great-grandson of Eli, was high priest of Israel, wearing the sacred EPHOD at Shiloh (1 Sam. 14:3). After the division of the kingdom, though the ark and the TEMPLE were at Jerusalem, and though JEROBOAM, the apostate king, had set up centers of worship at Dan and at Bethel, another Ahijah, prophet of the Lord, was still at Shiloh, representing God before the true people of God in the northern kingdom. To him Jeroboam sent to inquire about his sick son (1 Ki. 14), and here Ahijah pronounced the doom of Jeroboam's house (14:13). In the days of Jeremiah, Shiloh was a ruin (Jer. 7:12, 14), though there were some men there after the destruction of Jerusalem (41:5).

In Gen. 49:10, part of JACOB's blessing to his son JUDAH, we find the

Hebrew phrase *ʿad kî-yābō ʾšlōh* (*Qere šlō*). Rendered “until Shiloh come” by the KJV, these words have been the occasion of a great deal of discussion and difficulty. (1) Shiloh in this passage has been taken traditionally as a name designating the MESSIAH. The name in this case might be derived from the verb *šālāh* H8922, “to be at ease,” and would mean something like “the peace-giver,” but this derivation is linguistically difficult. Shiloh is not found elsewhere in the Bible as a personal name, and the passage is not cited in the NT (as it likely would be if it had been regarded as a prediction of the Messiah). (2) A second interpretation suggests that Shiloh does refer to the city mentioned above, and the passage indicates that Judah or Judean rule was to continue until it extended as far as Shiloh (or until the Messiah came to Shiloh). (3) Another suggestion, which involves a minor textual change, is based on the ancient versions. According to this view, the word should be read as *šellō*, “what belongs to him” (i.e., the particle *ša-* H8611, “which,” plus *lō*, “to him”). In support of this rendering, appeal can be made to Ezek. 21:27 (“until he comes to whom it rightfully belongs,” probably an echo of Gen. 49:10). Thus the NIV renders the Genesis passage, “until he comes to whom it belongs” (so also the Syriac version). (4) Alternatively, some scholars understand the first element of the word to be *šay* H8856, “gift,” and translate, “until tribute comes to him” (NRSV; similarly, NJPS). (5) Among various emendations proposed, a popular suggestion is *mōšēlōh*, “his ruler.” Interestingly, the Akkadian word for “prince” or “ruler” is *šēlu* (*šīlu*), and “his ruler” would appear as *šayyālō*.

Shiloni. See SHILONITE #2.

Shilonite. *shiˊluh-nit* (Heb. *šlōnî* H8872 [in 1 Chr. 9:5, *šlōnî*], gentilic of *šlōh* H8926; see SHILOH). (1) Descriptive term applied to AHIJAH the prophet, who tore the garment of JEROBOAM into twelve pieces and prophesied that ten tribes would be given him (1 Ki. 11:29 [NIV, “of Shiloh”]; 12:15; 15:29; 2 Chr. 9:29; 10:15).

(2) A clan descended from JUDAH, mentioned in two lists of those who

returned from the Babylonian EXILE (1 Chr. 9:5 [TNIV, “Shelanites”]; Neh. 11:5 [NIV and TNIV, “of Shelah”; KJV, “Shiloni”]). If the Masoretic vocalization is correct, these may have been persons who traced their relationship and ancestry to the city of Shiloh and who after the exile resettled in Jerusalem. The NIV/TNIV renderings are based on the view that one or both of these passages should read *šēlānî* H8989, “Shelanite,” that is, descendants of SHELAH son of Judah (cf. Gen. 38:5; Num. 26:20).

Shilshah. shil’shah (Heb. *šilšâ* H8996, perhaps “gentle”). Son of Zophah and descendant of ASHER (1 Chr. 7:37); some emend the text to “Shelesh” (v. 35).

Shimea. shim’ee-uh (Heb. *šim ʿā* H9055, prob. short form of a name such as HEMAIAH, “Yahweh has heard”). (1) Son of JESSE (1 Chr. 2:13 [KJV, “Shimma”]; 20:7). See SHAMMAH #2.

(2) Son of DAVID (1 Chr. 3:5). See SHAMMUA #2.

(3) Son of Uzzah and descendant of LEVI through MERARI (1 Chr. 6:30 [Heb. text, v. 15]).

(4) Son of Michael, descendant of LEVI through GERSHOM, and grandfather of ASAPH the musician (1 Chr. 6:39 [Heb. text, v. 24]).

Shimeah. shim’ee-uh (Heb. *šim ʾâ* H9009 [1 Chr. 8:32], derivation uncertain; *šim ʿâ* H9056 [2 Sam. 13:3 et al.], prob. short form of a name such as HEMAIAH, “Yahweh has heard”). (1) Son of JESSE (2 Sam. 13:3, 32; 21:21). See SHAMMAH #2.

(2) Son of Mikloth, descendant of BENJAMIN, and relative of King SAUL (1 Chr. 8:32; called “Shimeam” in 9:38).

Shimeam. shim’ee-uhm (Heb. *šim ʾām* H9010, derivation uncertain). See SHIMEAH #2.

Shimeath. shim´ee-ath (Heb. *šim ʿāt* H9064, prob. short form of a name such as SHEMAIAH, “Yahweh has heard”). An “Ammonite woman” who was the mother of ZABAD, one of the murderers of King Joash (JEHOASH) of JUDAH (2 Chr. 24:26). In the parallel passage (which has JOZABAD, 2 Ki. 12:21), Shimeath is not identified as a woman; the name could be masculine (in spite of the apparently feminine ending), and some scholars argue that Shimeath was in fact the father of Zabad/Jozabad. See also SHIMRITH.

Shimeathite. shim´ee-uh-thit (Heb. *šim ʿātî* H9065, prob. gentilic of a place name such as *šēma ʿ* H9054). Among the descendants of CALEB (through his son HUR and grandson SALMA) are listed three “clans of scribes who lived at Jabez: the Tirathites, Shimeathites and Sucathites. These are the Kenites who came from Hammath, the father of the house of Recab” (1 Chr. 2:55). Nothing else is known about these clans, and their names cannot be traced to a particular person or place. See also KENITE.

Shimei. shim´ee-i (Heb. *šim ʿî* H9059, “my listening” or short form of a name such as SHEMAIAH, “Yahweh has heard”; gentilic *šim ʿî* H9060, “Shimeite” [KJV, “Shimite”]). (1) Son of GERSHON, grandson of LEVI, and eponymous ancestor of the Shimeite clan; usually paired with his brother LIBNI (Exod. 6:17 [KJV, “Shimi”]; Num. 3:18, 21; 1 Chr. 6:17). In one passage (1 Chr. 6:42-43) Shimei is identified as son of Jahath and *grandson* of Gershon. Elsewhere (23:7-11) Shimei is paired with LADAN, while Jahath is listed as first son of Shimei. Some scholars posit two different descendants of Gershon named Shimei; others believe that the genealogies have suffered textual corruption. The descendants of Shimei are mentioned unexpectedly in Zechariah’s prophecy of future mourning, which focuses on the Levites in general and on the Shimeite clan in particular (Zech. 12:13).

(2) Son of Gera, descendant of BENJAMIN, and relative of SAUL (2 Sam. 16:5). When DAVID was seeking to escape from his son ABSALOM, Shimei met the fleeing party at BAHURIM and began hurling stones as well as ugly

words at the king (vv. 6-8). David's men offered to silence the insolent Benjamite but the king refused, believing that Yahweh would take note of the affliction he suffered under the tormenting tongue of Saul's house (16:11-12). With the turn of events that brought deliverance to David and his faithful followers, Shimei found it necessary to reverse his former behavior. As David returned to Jerusalem, Shimei met him again, but this time at the JORDAN River with 1,000 Benjamites; in great humility and penance, he pleaded for mercy (19:16-23). The king restrained his men from seeking vengeance and assured the trembling Benjamite that he would not be executed. Later, however, as David saw his death approaching, he instructed SOLOMON to see to it that Shimei receive the punishment befitting his deeds (1 Ki. 2:8-9). Solomon brought Shimei to Jerusalem and warned him that he would be put to death if he ever left the city (vv. 36-37). Things went well for Shimei for three years, but when his slaves ran away he left the city to retrieve them. Upon his return, Solomon carried out the threatened penalty; Shimei was slain (vv. 38-46).

(3) Son of JESSE (2 Sam. 21:21 NRSV). See SHAMMAH #2.

(4) Son of Ela; he was appointed by Solomon from the tribe of BENJAMIN to provide food for the royal household (1 Ki. 4:18). Shimei was one of the twelve officers whose task it was to provide supplies one month of the year. If this appointment was a reward for faithful service under David, this Shimei may be the same man who with Rei remained faithful to David in ADONIJAH's attempt to usurp the throne (1:8).

(5) Son of Pedaiah, descendant of David, and brother of ZERUBBABEL (1 Chr. 3:19).

(6) Son of Zaccur and descendant of SIMEON; the text notes that he had twenty-two children (1 Chr. 4:26-27). Some interpret the Hebrew to mean that Shimei, Zaccur, and Hammuel were all sons of MISHMA.

(7) Son of Gog and descendant of REUBEN (1 Chr. 5:4).

(8) Son of LIBNI and descendant of Levi through MERARI (1 Chr. 6:29).

(9) A head of family in the tribe of BENJAMIN (1 Chr. 8:21; KJV, "Shimhi"). He is probably the same as Shema son of Elpaal (v. 13). See SHEMA #4.

(10) Son of the musician JEDUTHUN; he and his brothers, under their father's supervision, "prophesied, using the harp in thanking and praising the LORD" (1 Chr. 25:3 NIV; the name "Shimei" is omitted by the KJV following the MT). He was also the head of the tenth company of temple musicians appointed by lot under DAVID (v. 17).

(11) A RAMATHITE whom David placed in charge of his vineyards (1 Chr. 27:27).

(12) Descendant of HEMAN the musician; he and his brother Jehiel were among the LEVITES assigned to consecrate the TEMPLE in the days of HEZEKIAH (2 Chr. 29:14). This may be the same Shimei who is later identified as brother of CONANIAH; the latter was in charge of the contributions brought to the temple, and Shimei assisted him (31:12-13).

(13) One of the Levites who agreed to put away their foreign wives in the time of EZRA (Ezra 10:23).

(14) One of the sons of Hashum who agreed to put away their foreign wives (Ezra 10:33).

(15) One of the sons of Binnui who agreed to put away their foreign wives (Ezra 10:38).

(16) Son of Kish, descendant of Benjamin, and grandfather of MORDECAI (Esth. 2:5).

Shimeon. shim'ee-uhn (Heb. *šim'on* H9058, possibly "[God] has heard"; see SIMEON). One of the sons of Harim who agreed to put away their foreign wives (Ezra 10:31). The distinction in English between "Shimeon" and "Simeon" has no basis in the Hebrew.

Shimhi. See SHIMEI #9.

Shimi. See SHIMEI #1.

Shimite. KJV form of “Shimeite”; see SHIMEI.

Shimma. See SHIMEA #1.

Shimon. shi´muhn (Heb. *šmôn* H8873, derivation uncertain). A descendant of JUDAH (1 Chr. 4:20); his place in the genealogy is unclear, but he was probably the head of a clan.

Shimrath. shim´rath (Heb. *šmrāt* H9086, possibly short form of SHEMARIAH, “Yahweh has watched over”). Son of SHIMEI (#9) and descendant of BENJAMIN (1 Chr. 8:21).

Shimri. shim´ri (Heb. *šmrî* H9078, “my protection” or short form of SHEMARIAH, “Yahweh has watched over”). (1) Son of Shemaiah, descendant of SIMEON, and ancestor of Ziza; the latter was one of the clan leaders in the time of HEZEKIAH who invaded the land of the Hamites and the Meunites (1 Chr. 4:37; cf. vv. 38-41).

(2) Father of Jediahel and of Joha the Tizite; both of his sons were among DAVID’s mighty warriors (1 Chr. 11:45).

(3) Son of Hosah and descendant of LEVI through MERARI; listed among the gatekeepers appointed by David (1 Chr. 26:10; KJV, “Simri”). Although Shimri was not the firstborn, he was designated by Hosah as first in rank.

(4) Descendant of Levi through ELIZAPHAN; he was among the Levites who assisted in the TEMPLE reforms under HEZEKIAH (2 Chr. 29:13).

Shimrith. shim´rith (Heb. *šmrîth* H9083, possibly “guardian”). A “Moabite woman” who was the mother of JEHOZABAD, one of the murderers of King Joash (JEHOASH) of Judah (2 Chr. 24:26). In the parallel passage (2 Ki. 12:21), the name is given as the masculine SHOMER, which is not likely

to have been applied to a woman. Possibly the final Hebrew consonant (transliterated *th*) dropped out by a scribal mistake. Some have argued that Shomer was the father of Shimrith (in which case the latter passage could be rendered “Jehozabad grandson of Shomer”); others consider such a solution to be artificial and argue that, for theological reasons, the two Israelite fathers mentioned in 2 Kings were deliberately turned by the Chronicler into non-Israelite mothers. See also SHIMEATH.

Shimrom. See SHIMRON (PERSON).

Shimron (person). shim´ron (Heb. *šimrôn* H9075, possibly “[God] has watched over”; gentilic *šimrônî* H9084, “Shimronite”). Son of ISSACHAR, grandson of JACOB, and eponymous ancestor of the Shimronite clan (Gen. 46:13; Num. 26:24; 1 Chr. 7:1 [here some editions of KJV have “Shimrom”]).

Shimron (place). shim´ron (Heb. *šimrôn* H9074, derivation disputed). A Canaanite city whose king was included in a military alliance initiated by JABIN of HAZOR, the purpose of which was to resist the Israelite invasion under JOSHUA (Josh. 11:1). It was later included in the territory assigned to the tribe of ZEBULUN (19:15). Shimron is usually thought to be the same as the “Shimron Meron” mentioned in 12:20 (though the SEPTUAGINT may be correct in listing Shimron and Meron as two distinct towns; see MADON). However, because the name appears as *Symoōn* in the LXX (Codex B), many scholars believe that the original name of the town was “Simeon” (*šim ʿôn*) and that it should be identified with modern Khirbet Sammuniyeh, some 5 mi. (8 km.) W of NAZARETH.

Shimron Meron. shim´ron-mee´ron (Heb. *šimrôn mēr ʿôn* H9077). See SHIMRON (PLACE).

Shimshai. shim´shi (Heb. *šimšay* H10729, possibly “child of the sun” or “my [little] sun”). A Persian secretary (see *SCRIBE*) who, with another official, *REHUM*, wrote a letter to *ARTAXERXES* asking him to prohibit the rebuilding of the *TEMPLE* by the Jews (Ezra 4:8-16). They succeeded in their purpose; work on the temple was halted (vv. 17-24).

shin. shin (from *šēn* H9094, “tooth”). KJV *schin*. The twenty-first letter of the Hebrew alphabet (ש), with a numerical value of 300. It is named for the shape of the letter, which in its older form resembled the outline of sharp teeth. Its sound corresponds to that of English *sh*. Originally, the Hebrew alphabet made no distinction between *shin* (transliterated *š*) and *sin* (*ś*, transliterated *ś*); the pronunciation of the latter is uncertain, but it was probably an intermediate sound between *š* and *s*.

Shinab. shi´nab (Heb. *šin ʾāb* H9098, prob. from Akk. *Sin-abum*, “[the god] Sin is his father”). The king of *ADMAH*, who joined four other S¹ Palestinian rulers in a failed rebellion against *KEDORLAOMER* (Gen. 14:2).



© Dr. James C. Martin. The British Museum. Photographed by permission.

Shinar. shi'nahr (Heb. *šîn'ār* H9114, derivation debated). A designation for the land of Babylonia. In Genesis the name Shinar is used early to describe the land that included the cities of BABYLON, ERECH, and AKKAD (possibly also CALNEH) within the kingdom of NIMROD (Gen. 10:10). This was the place where migrants from the E settled and built the city and tower of BABEL (11:2). A king of Shinar (AMRAPHEL) took part in the coalition that raided SODOM and GOMORRAH (14:1) and was defeated by ABRAHAM. A fine garment looted by ACHAN near JERICHO was described as a "fine Shinar mantle" (Josh. 7:21 NJPS; NIV, "beautiful robe from Babylonia"). It was to this land that NEBUCHADNEZZAR took the captives from JERUSALEM (Dan. 1:2; cf. also Isa. 11:11; Zech. 5:11). The references to known Babylonian cities within Shinar (Gen. 10:10; 11:2) and the mention of Shinar as the place of EXILE make the identification with Babylonia almost certain. However, no undisputed equivalent of this name has yet been found in early texts from Babylonia itself.

Shion. shi'uhn (Heb. *šî'ōn* H8858, meaning unknown). KJV Shihon (some editions). A town within the tribal territory of ISSACHAR (Josh. 19:19). Its location is uncertain; possible identifications include two sites near NAZARETH.

Shiphi. shi'fi (Heb. *šîp'î* H9181, "my abundance" or "[Yahweh] is fullness"). Son of Allon, descendant of SIMEON, and father of Ziza; the latter was one of the clan leaders in the time of HEZEKIAH who invaded the land of the Hamites and the Meunites (1 Chr. 4:37; cf. vv. 38-41).

Shiphmite. shif'mit (Heb. *šîpmî* H9175, possibly gentilic of *šēpām* H9172). Descriptive applied to ZABDI, an official under DAVID (1 Chr. 27:27). The reference of this term is uncertain, but some scholars have suggested that it designates a native of SHEPHAM.

Shiphrah. shif´ruh (Heb. *šiprāh* H9186, “fair, beautiful”). One of the two Hebrew midwives who were ordered by the king of Egypt to kill all male children born to the Israelites (Exod. 1:15). See MIDWIFE.

Shiptan. shif´tan (Heb. *šipṭān* H9154, prob. from *šepet* H9150, “judgment”). Father of KENUEL; the latter was a leader from the tribe of EPHRAIM appointed to assist in dividing the land of CANAAN among the tribes (Num. 34:24).

ships. Seafaring finds only a small place in the OT. The Hebrews were an agricultural people, and PHOENICIA and PHILISTIA, over long periods, separated them from a coastline that was itself harborless and difficult. In Jdg. 5:17 there is cryptic reference to some experience of ships in the case of the two tribes of ASHER and DAN, but Hebrew seafaring in general was secondhand. The Phoenicians, confined to their coastal strip, and with the timber resources of the Lebanon range in their hinterland, were prompted by geography to exploit the sea, and became, in the process, the great navigators of the ancient world; hence the symbolic vessel with ivory benches and embroidered purple sails of EZEKIEL’s metaphor in his denunciation of TYRE (Ezek. 27:4-11). Solomon’s fleet at EZION GEBER (1 Ki. 9-10) consisted of Phoenician ships manned by Phoenicians. JEHOSEPHAT’s later attempt to revive the trade ended in shipwreck, due, no doubt, to the Hebrews’ inexperienced handling of the ships. The ships of TARSHISH mentioned in this connection and elsewhere (e.g., Isa. 2:16; NIV, “trading ship”) were probably sturdy vessels, built at first for commerce with Tartessus in Spain, the term later being applied, like “China clipper” and “East Indiamen,” to vessels generally used for arduous and distant voyaging. SOLOMON’s southern fleet, for example, traded to OPHIR, and, if the cargoes are an indication, to southern INDIA as well (1 Ki. 10:22).



© Dr. James C. Martin Relief from Corinth showing a sailing vessel with sailor.

It is certain that the Phoenicians penetrated to Cornwall for tin and to the Canary Islands. They probably used the trireme, the useful vessel with three banks of oars, which was a Phoenician invention. Remaining OT references are few and commonly poetic. Psalm 107:23-27 speaks of the terrors of a storm at sea, and 104:26 briefly mentions ships. Isaiah 18:2 speaks of the boats or rafts built of bound bundles of PAPYRUS; these are sometimes depicted in Egyptian murals. Daniel 11:30 refers to warships from the western coastlands or CYPRUS (Chittim or Kittim). In NT times the shipping of the MEDITERRANEAN was principally Greek and Roman. The Romans maintained war fleets of triremes and quinqueremes. How the rowers on these vessels were arranged has been much debated, and the view that there were three (or five) banks of benches is now generally rejected. It is probable that the benches had a forward slant, and that each rower pulled an individual oar sitting three (or five) to a bench. The warship (or “long ship,” as it was sometimes called) was not designed for heavy loads but for speed and maneuverability. Hence the frequency of shipwreck, and sometimes mass disaster, in Roman naval history. The great artists in the naval use of the trireme were the Athenians, whose admiral Phormion (c. 440-428 B.C.) developed the tactics that kept ATHENS supreme at sea until the Syracusans invented the ramming device, which struck Athenian naval power a fatal blow in the Great Harbor (413 B.C.). Merchant ships were more heavily built and were designed to stay at sea for long periods in all weathers, carrying considerable cargoes.

The classic passage is Acts 27, which contains LUKE’s brilliant account of the voyage and wreck of the Alexandrian grain ship. These vessels

were of considerable size. There were 276 people aboard the ship on which PAUL and Luke traveled (27:37). JOSEPHUS (*Life* 3) states that he traveled to ROME on a ship with no fewer than 600 aboard. The Alexandrian grain ship, Isis, of the second century A.D., measured 140 by 36 ft. (43 by 11 m.), and would be rated at 3,250 tons burden. No doubt these were exceptional vessels, and the average merchant ship was probably in the vicinity of 100 tons. Paul's ship may have been on a northern route because of the lateness of the season (27:6), though some have thought that this was the regular route from Egypt to Rome. According to Vegetius, from mid-September to mid-November was a particularly dangerous period for autumn navigation. Paul's voyage fell within this period.

The account illustrates the difficulty of handling the ancient sailing ship in adverse winds. From MYRA, on the extreme S point of ASIA MINOR, the ship was proceeding W to CNIDUS, a port at the SW extremity of Asia Minor. A wind off the shore drove the vessel S, and the shipmaster was compelled to seek shelter under the lee of the island of Crete (27:7), which was 140 mi. (225 km.) long. FAIR HAVENS, where the ship found refuge was (and is) a little more than halfway along this coast, just E of the part where the island rises into a group of lofty mountains. Funneled down from these highlands (27:14), the NE wind drove them S from the "more commodious" harbor of PHENICE, over 23 mi. (37 km.) of turbulent sea, to the off-shore island of CLAUDA. The brief advantage of the island's protection was used to haul in the waterlogged boat, which was being towed behind (27:16). To the S lay the SYRTIS, ancient graveyard of ships, as modern underwater archaeology has strikingly revealed. Hence the battle to maintain a westerly course, aided by a veering of the wind to the E, as the cyclonic disturbance shifted its center.

At this point they "passed ropes under the ship itself" (Acts 27:17) These tautened cables, used to bind the straining timbers against the stress of the sea and the leverage of the loaded mast, are mentioned elsewhere in ancient literature. "See you not," says Horace, writing metaphorically of the laboring ship of state (*Odes* 1.14), "that the side is stripped of oars, the masts crippled by the rushing southwest wind, the yard-arms groaning, and that without ropes the hull can scarcely bear

the too peremptory sea.” (See also Plato, *Republic* 10.616c.) It is possible that the hull was “undergirded” by strong ropes, but that an extension of the cables above deck formed a network that could be twisted to tautness. It is probable that the “tackling,” which was thrown overboard, was the rigging and the long spar on which the mainsail depended, a device likely to become unmanageable during a storm.



© Dr. James C. Martin This mosaic of a Galilean sailboat was discovered at Magdala, on the NW shore of the Sea of Galilee.

The ship on which Paul continued his voyage from MALTA to the grain port of PUTEOLI had “the sign” of CASTOR AND POLLUX (Acts 28:11). In Greek mythology, the Great Twin Brethren were the patrons of shipmen and had special charge of storm-bound ships (Horace, *Odes* 1.12:27-32). The account in Acts also tells of soundings for depth (27:28) and the bracing of the ship by a system of compensatory anchors (27:29). This is the purport of the metaphor in Heb. 6:19. James 3:4 refers to the rudder paddles.

The boats of the Sea of Galilee, mentioned in the Gospels, were sturdy fishermen’s craft or the barges of local lakeside trade. See GALILEE, SEA OF. They comfortably held a dozen men, but even two of them could not hold all that Jesus’ miracle produced (Lk. 5:7). It is not known what wood was used for these boats, but Theophrastus says that seagoing ships were made of larch, cypress, and fir.

Shisha. shi'shuh (Heb. *ššā* › H8881, meaning uncertain, but possibly an Egyp. word). A royal secretary (see SCRIBE) in SOLOMON's court (1 Ki. 4:3). For the variations on his name and further comments, see SHAVSHA.

Shishak. shi'shak (Heb. *ššaq* H8882, a Libyan name of unknown meaning; the form *šūšaq* [1 Ki. 14:25, *Ketib*] is considered the more correct vocalization, for it appears in Akk. as *Susinqu* and *šusanqu*). Also Sheshonk, Shishonk, Shoshenq. King of EGYPT (c. 945-924 B.C., but dated a decade later by some) who founded the 22nd (or Bubastite) dynasty. Several of his less important successors bore the same name. Shishak's ancestors were among the Libyan lords of the Meshwesh who entered Egypt as mercenary soldiers (see LIBYA). In Egypt, the Meshwesh became the dominant members of a militaristic, land-holding aristocracy. At the same time, they attempted to become completely Egyptian, that is, to adopt the language and culture of Egypt. Within several generations, they succeeded in establishing a small feudal principality. When the last ruler of the 21st dynasty died, Shishak's power was such that he was able to assume royal power in Bubastis (see PI BESETH). He gained legitimacy for his dynasty by marrying his son to a princess of the former dynasty.

Shishak's predecessors had maintained an interest in Asia. HADAD of EDMON had taken refuge in Egypt, probably with Siamun of the 21st dynasty (c. 978-959 B.C.; cf. 1 Ki. 11:14-22). With JEROBOAM's flight to Egypt (11:40) Shishak's personal role is clearly attested. He continued the policy of sheltering enemies of the Jewish kings while keeping an eye on Palestinian affairs. In the fifth year of REHOBAM, about Shishak's twentieth year, the latter raided JUDAH and ISRAEL. The Bible reports only the plundering of JERUSALEM (1 Ki. 14:25-26; 2 Chr. 12:2-12), but Egyptian records reveal the true scope of the raid. This record is found on a huge relief in the classical Egyptian stela at Karnak. The god Amun (see AMON #4) and a goddess are shown presenting ten lines of Asiatic captives to Shishak. Each of the 156 captives bore the name of a site captured by Shishak. From these names one learns that his raid extended N as far as the Sea of Galilee; thus he had plundered Israel as well. About half the

names are legible and include the following: Taanach, Beth Shan, Gibeon, Beth Horon, Aijalon, and Socoh. There is little doubt that Jerusalem was originally included in the list. The raid was not a conquest; Egypt no longer had sufficient strength for permanent rule. However, Shishak still may have aimed at more than the plunder which helped to finance his building program. He also may have desired to intercept the profitable trade routes from the RED SEA to the MEDITERRANEAN, and to divert them from Hebrew territory to Egypt by destroying the cities located along the routes through Israel.

Shitrai. shit'ri (Heb. *šīṭray* H8855, meaning uncertain). A Sharonite who was DAVID's chief shepherd of the herds that pastured in SHARON (1 Chr. 27:29).

shittah tree. See PLANTS (under *acacia*).

Shittim. shi'tim (Heb. *šīṭīm* H8850, "acacia trees"). A region in the plains of MOAB just NE of the DEAD SEA. Shittim was the scene of the final events before the crossing of the JORDAN (Num. 25:1). It is probably an abbreviation of ABEL SHITTIM, listed as the last encampment site in the record of the journey from EGYPT to the Jordan (33:49). While the modern Tell-el Kefrein (c. 5 mi./8 km. NNE of the DEAD SEA) was previously regarded as the location of the site of ancient Shittim, most scholars today favor Tell el-Hammam (c. 5 mi./8 km. farther E). Shittim figures prominently in the history of the Hebrews. Here the people fell into grave error, for many Israelites took wives from among the Moabites (25:1-3). This was apparently done at the instigation of BALAAM, who otherwise failed in his attempts to aid the Moabites in driving out the Hebrews (Num. 31:16). A plague in which 24,000 died was the punishment for their intermarriage and idolatry (25:9). It was here also that a census was taken of those twenty years of age and over. Apparently it was a military conscription, but it was done with a view toward the eventual settlement of the people in Canaan (26:2; cf. v. 53).

MOSES learned in Shittim that he would not see the Promised Land and that **JOSHUA** was to succeed him as the leader of the people (Num. 27:13-23). A successful military campaign against the Midianites was conducted by the Israelites during the encampment, which resulted in the gain of much booty. Moses delivered his farewell address here, then viewed the Promised Land from Mount Nebo just before his death (see **NEBO, MOUNT**). Later, it was from Shittim that Joshua sent two spies to scout the city of **JERICHO** (Josh. 2:1), and from here the Israelites departed for the passage of the Jordan (3:1). **MICAH** refers to “what happened from Shittim to Gilgal” (Mic. 6:5), evidently reminding the Israelites of the grace of God revealed in the Jordan crossing. **JOEL** speaks of a fountain that will “water the valley of Shittim” (Joel 3:18 RSV; NIV, “the valley of acacias”), but this reference probably has in view a different location, such as the Wadi en-Nar, a section of the **KIDRON** as it runs toward the Dead Sea.

shittim wood. See **PLANTS** (under *acacia*).

Shiza. shi’zuh (Heb. *šîzā* [◦] *H8862*, derivation uncertain). Father of **ADINA**; the latter is described as “chief of the Reubenites” and included among **DAVID**’s mighty warriors (1 Chr. 11:42).

Shoa. shoh’uh (Heb. *šô* [◦] *a H8778*, derivation uncertain). A people group who, along with the Babylonians and others, would be brought by God against Judah (Ezek. 23:23). They have not been identified with certainty, but the name is probably a deliberate distortion of *Sutu*, an Akkadian word referring to a nomadic people who for a time lived E of the **TIGRIS** and also in the Syrian desert. They were often at war with the Assyrians, but were never completely conquered. See **KOA**; **PEKOD**.

Shobab. shoh’bab (Heb. *šôbāb H8744*, prob. short form of **MESHOBAB**, “brought back”). (1) Son of **CALEB** (apparently by **AZUBAH**) and descendant

of JUDAH (1 Chr. 2:18).

(2) Son of DAVID, listed among the children born to him in JERUSALEM (2 Sam. 5:14; 1 Chr. 3:5; 14:4).

Shobach. shoh´bak (Heb. *šôbak* H8747 and *šôpak* H8791 [in Chronicles], an Aram. name of uncertain meaning). TNIV Shobak. A general of the ARAMEAN forces under HADADEZER who battled DAVID at HELAM (2 Sam. 10:16, 18; called “Shophach” [TNIV Shophak] in 1 Chr. 19:16, 18). The attack was an Aramean attempt to reverse two previous defeats at the hands of ISRAEL (2 Sam. 8:3-8; 10:6-14). David’s men were victorious again, however; Shobach was struck down and died.

Shobai. shoh´bi (Heb. *šôbay* H8662, meaning uncertain). Ancestor of a family of gatekeepers who returned with ZERUBBABEL from the EXILE (Ezra 2:42; Neh. 7:45).

Shobak. shoh´bak. TNIV form of SHOBACH.

Shobal. shoh´buhl (Heb. *šôbāl* H8748, perhaps “lion”). (1) Son of SEIR the HORITE; he was a clan chief of EDMOM (Gen. 36:20, 23, 29; 1 Chr. 1:38, 40).

(2) Son of HUR and descendant of CALEB, included in the genealogy of JUDAH as the “father” (i.e., founder) of KIRIATH JEARIM (1 Chr. 2:50, 52). This Shobal is evidently the same that is later called a “son” (i.e., descendant) of Judah (4:1-2). Some believe that the inclusion of Shobal in these genealogies reflects an immigration into Judahite territory by the Edomite clan referred to in #1 above.

Shobek. shoh´bek (Heb. *šôbēq* H8749, possibly “leader”). One of the leaders of the people who sealed the covenant with NEHEMIAH (Neh. 10:24).

Shobi. shoh´bi (Heb. *šōbî* H8661, meaning uncertain). Son of NAHASH king of AMMON. Shobi and two companions, MAKIR son of Ammiel and BARZILLAI the Gileadite, brought provisions to DAVID and his men as they fled from ABSALOM and his supporters (2 Sam. 17:27-29).

Shocho, Shochoh, Shoco. See SOCO and SOCOH.

shoe. See DRESS.

shoe-latchet. See DRESS.

shofar, shophar. A ram’s horn used as a trumpet. See MUSIC AND MUSICAL INSTRUMENTS (sect. I.H).

Shoham. shoh´ham (Heb. *šōham* H8733, “jewel”). Son of Jaaziah and descendant of LEVI through MERARI (1 Chr. 24:27).

Shomer. shoh´muhr (Heb. *šōmēr* H9071, “guardian”). (1) Father of JEHOZABAD, one of the murderers of King Joash (JEHOASH) of JUDAH (2 Ki. 12:21). In the parallel passage, however, Jehozabad is described as “son of Shimrith a Moabite woman” (2 Chr. 24:26). See comments under SHIMRITH.

(2) Son of Hemer and descendant of ASHER (1 Chr. 7:32); two verses later he is called SEMER (v. 34 NRSV, following MT, which has the pausal form *šāmer*, thus KJV, “Shamer”). It is difficult to determine which form is original. Moreover, some scholars have suggested that Shomer and Shemer in this genealogy are two different individuals.

Shophach, Shophak. See SHOBACH.

Shophan. See ATROTH SHOPHAN.

shophar. See MUSIC AND MUSICAL INSTRUMENTS (sect. I.H).

shore. The meaning “shore” or “seashore” is usually represented in Hebrew by the noun *šāpâ* H8557 (lit., “lip,” Gen. 22:17 et al.). As in Hebrew, so also in Greek the word for “lip,” *cheilos* G5927, can be used metaphorically of the shore (Heb. 11:12), but more frequent is *aigialos* G129 (Matt. 13:2 et al.). The seashore plays little part in the Bible narrative, mainly because the Israelites were not a seafaring nation, nor was their grip upon the MEDITERRANEAN coastlands ever secure for long periods (see SEA; SHIPS). The frequent NT references to shores relate to the Sea of Galilee (see GALILEE, SEA OF). With these the Galileans were, of course, entirely familiar, since so much of their livelihood originated at the lake shore. In the almost continuous circle of shoreline towns that surrounded the lake in biblical times, not only lake fishing but all kinds of cross-lake transport (such as wheat from the rich arable lands E of the lake) formed the basis of employment. Consequently, Jesus might be said to have chosen the focal point of the region’s life and activity for his pulpit when he went down to the lake shore to fulfill his ministry.

Shoshannim, Shoshannim-eduth, Shushan-eduth. shoh-shan ’im, shoh-shan ’im-ee’duhth, shoo’shan-ee’duhth. KJV transliterations of terms found in the titles of various psalms (Ps. 45; 60; 69; 80). The Hebrew word *šûšan* H8808 (pl. *šōšannîm*) means “lily,” and *‘ēdût* H6343 means “covenant.” It is uncertain whether the reference is to lily-shaped musical instruments, or to the mood or content of the poem, or (more likely) to the name of a melody.

Shoshenq. See SHISHAK.

shoulder. This word is used in the Bible both literally and figuratively.

In both cases the shoulder is usually shown as the part of the body bearing a burden. The ancients carried heavy objects such as water jars on the shoulder (Gen. 21:14). The shepherd who found his lost sheep is depicted as carrying it back upon his shoulders (Lk. 15:5). There is an echo here of Yahweh's dealings with his children: "the one the LORD loves rests between his shoulders" (Deut. 33:12). Both passages illustrate human helplessness and total dependence on God in dealing with personal sin. Figuratively, the shoulder usually indicates submission, whether it be to an unwelcome burden or to an accepted responsibility. Matthew, in reference to the unnecessary laws imposed by the PHARISEES, quotes Jesus as saying, "They tie up heavy loads and put them on men's shoulders" (Matt. 23:4). Isaiah relates the Lord's promise to break the Assyrians' yoke upon his people and remove the burden from their shoulders (Isa. 14:25). The same prophet, predicting the coming of CHRIST, refers to the responsibility of judgment: "the government will be upon his shoulders" (9:6).

shoulder piece. That part of the EPHOD where the front and the back were joined together, making the garment to be of one piece (Exod. 28:7-8).

shovel. This English term usually renders Hebrew *yā' H3582*, which refers to a ceremonial implement used in removing the debris from the altars of the TABERNACLE and TEMPLE (Exod. 27:3; 38:3; Num. 4:14; 1 Ki. 7:40, 45; 2 Ki. 25:14; 2 Chr. 4:11, 16; Jer. 52:18). In one other passage (Isa. 30:24) two uncommon words are paired with reference to winnowing implements; the NIV translates "fork and shovel," whereas the NRSV has "shovel and fork" (KJV and NJPS, "shovel...fan").

showbread. See TABERNACLE.

shrine. This English term (from Lat. *scrinium*), meaning originally "case, receptacle," refers in particular to a box where sacred relics or

objects of WORSHIP are deposited, and by metonymy to a small building where such objects are kept or more generally to any place where devotion to a deity or saint is paid—thus a “sanctuary.” The word is used by the KJV only once (Acts 19:24), referring to certain small idol houses made by the silversmith DEMETRIUS. Modern versions use “shrine” not only here but also with some frequency in the OT; for example, in passages where the Hebrew word for “house” is used in a similar sense (Jdg. 17:5; 1 Ki. 12:31; Isa. 44:13; et al.).

shroud. This English noun is used once by the KJV in the archaic meaning, “shelter” (Ezek. 31:3). Modern versions use it occasionally either in the general sense of “a covering” (Isa. 25:7) or more specifically of the winding sheet with which the dead were covered (see RSV at Matt. 27:59; Mk. 15:46; Lk. 23:53; Gk. *sindōn* G4984, meaning “[fine or linen] cloth”).

shrub. See PLANTS.

Shua. shoo’uh (Heb. *šû‘a* H8781, “salvation, prosperity”; also *šû‘ā* H8783 [only 1 Chr. 7:32], but the derivation of the latter is uncertain). (1) A Canaanite man whose daughter married JUDAH (Gen. 38:2, 12 [KJV, “Shuah”]; 1 Chr. 2:3); she gave birth to three sons, ER, ONAN, and SHELAH. In the Chronicles passage, the words *bat-šû‘a* (“the daughter of Shua”; cf. KJV and NIV) are rendered as the name BATH-SHUA by the NRSV and other versions (but the same Hebrew expression occurs in Gen. 32:12).

(2) Daughter of Heber and descendant of ASHER (1 Chr. 7:32).

Shuah. shoo’uh (Heb. *šûa* H8756, meaning uncertain; gentilic *šû î* H8760, “Shuhite”). (1) Son of ABRAHAM and KETURAH (Gen. 25:2; 1 Chr. 1:32). Some scholars link Shuah with the Akkadian place name *šû u*, which refers to a region near the confluence of the rivers EUPHRATES and HABOR. One of JOB’s friends, BILDAD, is identified as “the Shuhite” (Job 2:11).

et al.), but his connection with either Abraham's son or the Akkadian toponym is uncertain.

(2) KJV alternate form of SHUA (Gen. 38:2, 12).

(3) KJV form of SHUHAH (1 Chr. 4:11).

Shual (person). shoo'uhl (Heb. *šû'āl* H8786, "fox, jackal"). Son of Zophah and descendant of ASHER (1 Chr. 7:36). Some scholars link him with SHUAL (PLACE) and infer that the Asherite clan of Shual had settled not within the tribal territory of Asher but rather in the southern hill country of EPHRAIM.

Shual (place). shoo'uhl (Heb. *šû'āl* H8787, "fox, jackal"). A region in the vicinity of OPHRAH to which one of three detachments of PHILISTINES went while encamped at MICMASH (1 Sam. 13:17). Two of the detachments went W and E, while the third headed N of Micmash in the direction of Ophrah. Shual is possibly an alternate form of SHAALIM, the country through which SAUL passed in seeking the lost donkeys of his father KISH (1 Sam. 9:4). The precise location is uncertain. See also SHUAL (PERSON).

Shubael. shoo'bay-uhl (Heb. *šûbā'ēl* H8742 and *šēbû'ēl* H8649, possibly "Return, O God!"). Also Shebuel. (1) Descendant of LEVI through AMRAM, MOSES, and GERSHOM (1 Chr. 23:16 [KJV and other versions, "Shebuel"]; 24:20). On the basis of the first passage listed, Shubael is usually thought to be a son of Gershom, but if so, he must then be distinguished from the Shubael who was in charge of the temple treasuries at the time of DAVID (26:24 [KJV and other versions, "Shebuel"]).

(2) Son of HEMAN, the king's seer (1 Chr. 25:4 [KJV and other versions, "Shebuel"]). The fourteen sons of Heman, along with the sons of ASAPH and JEDUTHUN, were set apart "for the ministry of prophesying, accompanied by harps, lyres and cymbals" (v. 1). The assignment of duty was done by lot, and the thirteenth lot fell to Shubael, his sons, and

his relatives (25:20).

Shuhah. shoo´huh (Heb. *šû āh* H8758, meaning unknown). KJV Shuah. Brother of Kelub and descendant of JUDAH (1 Chr. 4:11). His place in the genealogy is unclear.

Shuham. shoo´ham (Heb. *šû ām* H8761, meaning unknown; gentilic *šû āmî* H8762, “Shuhamite”). Son of DAN and eponymous ancestor of the Shuhamite clan (Num. 26:42); elsewhere called HUSHIM (Gen. 46:23).

Shuhite. See SHUAH.

Shulammite. shoo´luh-mit (Heb. *šûlammît* H8769, derivation uncertain). The name of, or a designation given to, the bride in SONG OF SOLOMON (Cant. 6:13). The Hebrew form suggests that this term is the gentilic of an otherwise unknown place (or clan) named Shulam. Many scholars, however, suspect that the name should be read as *Shunammite*, referring to someone from the town of SHUNEM (cf. 2 Ki. 4:12 et al.). In this light it has been suggested that since ABISHAG was a “Shunammite” taken to minister to DAVID in his old age (1 Ki. 1:1-4, 15; 2:17-22), she was perhaps the “Shulammite” of SOLOMON’S Song. It was common in ancient times for a conquering or succeeding king to take over the former king’s HAREM (cf. 2 Sam. 16:22). Solomon, as David’s successor, may have acquired Abishag along with other women of David’s harem. Several other interpretations of the term have been proposed.

Shumathite. shoo´muh-thit (Heb. *šumâtî* H9092, gentilic form of a presumed ancestor or place named *šumâ*). The Shumathites were a Judahite clan descended from CALEB through HUR and SHOBAL; they made up one of several families associated with KIRIATH JEARIM (1 Chr. 2:53).

Shunammite. See SHUNEM.

Shunem. shoo'nuhm (Heb. *šûnēm* H8773, meaning unknown; gentilic *šûnammî* H8774, "Shunammite"). A town in the territory allotted to the tribe of ISSACHAR (Josh. 19:18). Shunem is identified with modern Solem, about 3 mi. (5 km.) N of JEZREEL and just S of Mount MOREH. The town is mentioned in several extrabiblical sources. The PHILISTINES encamped here in preparation for battle against the Israelites (1 Sam. 28:4); this maneuver led SAUL to occupy Mount GILBOA, about 8 mi. (13 km.) SSE of Shunem (the resultant conflict led to Saul's death on the slopes of the mountain). ABISHAG, DAVID's nurse who cared for him shortly before his death, was a Shunammite; ADONIJAH sought unsuccessfully to marry her, evidently in an attempt to strengthen his weak claim to the throne (1 Ki. 2:13-18, 22). The prophet ELISHA lodged frequently at Shunem in the home of a benefactress, the birth of whose son he accurately predicted; he later restored the child to life (2 Ki. 4:8-37; cf. Jesus' raising of the widow's son at NAIN, which is on the N side of Mount Moreh and thus very close to Shunem). Elisha's use of Shunem as a stopping place on his way from SAMARIA indicates that the prophet ministered in an extensive circuit. See also SHULAMMITE.

Shuni. shoo'ni (Heb. *šûnî* H8771, meaning unknown; gentilic *šûnî* H8772, "Shunite"). Son of GAD, grandson of JACOB, and eponymous ancestor of the Shunite clan (Gen. 46:16; Num. 26:15).

Shupham. shoo'fuhm (Heb. *šûpām* H8792, meaning unknown; gentilic *šûpāmî* H8793). Son of BENJAMIN, grandson of JACOB, and eponymous ancestor of the Shuphamite clan (Num. 26:39 KJV and NIV; other versions, "Shephupham," following MT). See comments under SHEPHUPHAM.

Shuphim. shuh'pim (Heb. *šuppim* H9173 [not in NIV], meaning unknown). (1) Son of Ir and descendant of BENJAMIN (1 Chr. 7:12, 15 KJV

and other versions; NIV, “Shuppites”). See HUPPIM; HUSHIM #2; SHEPHUPHAM.



© Dr. James C. Martin The village of Shunem, located on the SW side of Mt. Moreh in the Jezreel Valley. (View to the E.)

(2) A doorkeeper who, along with HOSAH, was responsible for the SHALLEKETH Gate on the W side of JERUSALEM (1 Chr. 26:16). Many scholars, however, believe that the name Shuppim here is the result of a scribal mistake (dittography due to *hā ʾāsuppîm* at the end of v. 15) and delete the name.

Shuppites. shuhʾpits (Heb. *šuppîm* H9157, meaning unknown). A clan descended from BENJAMIN through Ir (1 Chr. 7:12, 15 NIV; the KJV and other versions have “Shuppim”). See discussion under HUPPIM.

Shur. shoor (Heb. *šûr* H8804, “wall”). A desert region along the eastern border of EGYPT (Gen. 16:7). Because the name means “wall,” some have argued that the reference is to a line of fortifications attested in extrabiblical sources. It is more likely, however, that the ancient fortifications gave their name to the region E of it, and it is to the latter that the instances of Shur may refer. In Exod. 15:22 such is obviously the case, for Moses led “from the Red Sea and they went into the Desert of Shur” (this wilderness area, or possibly part of it, was also identified as

the Desert of ETHAM, Num. 33:8). The same region is probably also intended when it is said that ABRAHAM “dwelt between Kadesh and Shur” (Gen. 20:1). The possibility must be left open, however, that Shur could refer to a more specific locality not yet identified. In the account of HAGAR’s flight from SARAH, mention is made of “the spring that is beside the road to Shur” (16:7). Such a road was probably an ancient caravan route, the last segment of the northern route of the KING’S HIGHWAY, which came out of EDOM, passed through the wilderness of ZIN to KADESH BARNEA, and reached Egypt via “the Desert of Shur” (Exod. 15:22).

Shushan. See SUSA.

Shushan-eduth. See SHOSHANNIM.

Shuthalhite. See SHUTHELAH.

Shuthelah. shoo’thuh-luh (Heb. *šûtela* H8811, meaning uncertain; gentilic *šutal* î H9279, “Shuthelahite”). (1) Son of EPHRAIM, grandson of JOSEPH, and eponymous ancestor of the Shuthelahite clan (Num. 26:35-36 [KJV, “Shuthalhites”]; 1 Chr. 7:20). There are some unexplained differences between the genealogies in these two passages.

(2) Son of Zaba and descendant of Ephraim (1 Chr. 7:21). Some suspect textual corruption and delete Shuthelah here as a repetition from the previous verse. Others insert Shuthelah in v. 25; see RESHEPH (PERSON).

shuttle. A device containing a reel or spool; it is used in WEAVING to carry the woof thread back and forth between the warp threads. The word occurs in the Bible as a figure of the quick passing of life (Job 7:6; the Heb. word apparently refers to the LOOM in its only other occurrence, Jdg. 16:14).

Sia, Siaha. *si'uh* (Heb. *sî'ā* › *H6103* [Neh. 7:47] and *sî'āhā* › *H6104* [Ezra 2:44]). A descendant of temple servants (NETHINIM) who returned from the EXILE with ZERUBBABEL (Ezra 2:44; Neh. 7:47).

Sibbecai. *sib'uh-ki* (Heb. *sibbēkay* *H6021*, derivation uncertain). KJV Sibbechai; TNIV Sibbekai. A Hushathite (see HUSHAH) who was among DAVID's mighty warriors and who slew a GIANT named Saph or Sippai during a battle with the PHILISTINES at GOB (2 Sam. 21:18; 1 Chr. 11:29; 20:4; called MEBUNNAI in 2 Sam. 23:27). Sibecai was the commander heading the eighth division (1 Chr. 27:11, where he is also referred to as a Zerahite; see ZERAH).

Sibbechai. *sib'uh-ki*. KJV form of SIBBECAL.

Sibbekai. *sib'uh-ki*. TNIV form of SIBBECAL.

sibboleth. *sib'uh-lith*. See SHIBBOLETH.

Sibmah. *sib'muh* (Heb. *śibmā* *H8424* and *śēbām* *H8423* [only Num. 32:3], possibly “cold”). A city in the territory allotted to the tribe of REUBEN (Num. 32:3 [where it is called “Sebam”; KJV, “Shebam”], 38 [KJV, “Shibmah”]; Josh. 13:19). Sibmah was apparently known for its vines and grapes: both Isaiah and Jeremiah predicted that its vines were to languish under the judgment of God (Isa. 16:8-9; Jer. 48:32). The town, usually mentioned in connection with such other places as HESHBON and KIRIATHAIM, was located in the pastoral plateau area of MOAB acquired by conquest from SIHON king of the AMORITES. The oracles of Isaiah and Jeremiah indicate that Sibmah must have fallen back into Moabite hands. Some have identified it with modern Qarn el-Qibsh (c. 3 mi./5 km. WSW of Heshbon), but there is no archaeological evidence to support this proposal.

Sibraim. sib´ray-im (Heb. *sibrayim* H6028, derivation uncertain). A place between DAMASCUS and HAMATH, mentioned in EZEKIEL's prophecy as part of the N border of Israel (Ezek. 47:16). Some have suggested that that Sibraim is the same as SEPHARVAIM. In any case, its exact location is unknown.

Sibylline Oracles. sib´uh-leen. A Jewish collection of prophecies, with many Christian additions, written in imitation of pagan oracles attributed to the sibyl (originally the term *sibyl* may have been a proper name, but it was applied to some ten prophetesses from various countries). The work consists of books that date as early as c. 150 B.C. and as late as the 7th century A.D. See APOCALYPTIC LITERATURE; PSEUDEPIGRAPHA.

Sicarii. See ZEALOT.

Sichem. See SHECHEM.

Sicily. The triangular island lying off the toe of ITALY was colonized by a tribe closely related to those from the region of the Tiber who became the Roman people. The W and S of the island was colonized from the eighth century B.C. onward by the Carthaginians (themselves Phoenician colonists from TYRE), and the E and N by the Greeks. Colonization in both cases was by the building of *emporia*, or seacoast towns, designed to exploit the hinterland. Centuries of tension and strife between the Greeks and Carthaginians ended with the intervention of ROME in the middle of the third century B.C. The W MEDITERRANEAN was too small for two first-class powers, and Rome and Carthage both looked on Sicily as a bridgehead. Hence the firmness with which Rome took advantage of factional strife at Messana to invade the island. The end of the Punic wars saw Sicily a Roman PROVINCE.

sick, sickness. See DISEASES.

sickle. A curved cutting tool for harvesting grain (Deut. 16:9; 23:25; 1 Sam. 13:20 [MT, “plowshare”]; Jer. 50:16; Joel 3:13; Mk. 4:29; Rev. 14:14-19). The earlier sickles seem to have been constructed of wood. They resembled our modern scythes, though smaller, and the cutting edge was made of flint. Later sickles were constructed of metal. These were used mostly for cutting grain, but on occasion they were used for pruning. In usage the NT follows the Joel passage in presenting the sickle as the instrument of divine WRATH and JUDGMENT.

Siddim, Valley of. sid'im (Heb. *siddîm* H8443, derivation uncertain). A place identified with the “Salt Sea” where KEDORLAOMER and his allies defeated the kings of SODOM, GOMORRAH, and the other cities of the JORDAN pentapolis (Gen. 14:3, 8, 10). The armies apparently followed the KING'S HIGHWAY in TRANSJORDAN to the field of battle somewhere in the locality of the DEAD SEA. Some believe that Siddim was the plain S of el-Lisan, which has been down-faulted and submerged beneath the lake. Certainly, the lake terrain around the shores of the Dead Sea indicate that as a consequence of climatic oscillations, drainage evolution, and faulting, possibly twenty-five distinct lake levels have occurred in the trough since Pleistocene times. The exact locale of the Valley of Siddim remains speculative.



© Dr. James C. Martin. The Istanbul Archaeological Museum. Photographed by permission.

Limestone foundation inscription from the Eshmun temple in Sidon (6th cent. B.C.). The Phoenician text reads:
“Bodastarte, the son of Eshmunazar, the king of Sidon, has ordered this temple to be built for the god Eshmun.”

Sidon. *si'duhn* (Heb. *šîdôn* H7477, possibly “fishing town”; gentilic *šîdōnî* H7479, “Sidonian”). KJV Zidon (Sidon in Gen. 10:15, 19, and NT). The first biblical occurrence of this name is in reference to the firstborn son of CANAAN (Gen. 10:15 = 1 Chr. 1:13), but elsewhere it designates an important coastal city-state of PHOENICIA. As a geographical term, it first occurs in Gen. 10:19 in a description of the territory of the Canaanites, which is said to have extended from Sidon to the S as far as GAZA. JACOB prophesied that the territory of ZEBULUN would reach all the way to Sidon (49:13; cf. Josh. 19:28). The city is mentioned at various points in the historical books of the OT (Josh. 11:8; Jdg. 1:31; 10:6; 18:28; 2 Sam. 24:6; 1 Ki. 17:9; Ezra 3:7) and figures in a number of prophetic oracles (Isa. 23:2-12; Ezek. 28:21-22; et al.). The modern Lebanese city of Sidon is built over the ruins of the ancient city, also known as Saida. It is located about 28 mi. (45 km.) SSW of Beirut and about 25 mi. (40 km.) N of Tyre. On the N side of the city there was a good harbor, protected by a low line of rocks joining the promontory and the mainland. To the S of the city there was a large bay.

Sometimes in the OT (Jer. 25:22 et al.), and often in the NT, Sidon is combined with TYRE, almost as a formula. One visit by Jesus to the region of Tyre and Sidon is recorded in the Gospels, at which time he had the encounter with the SYROPHOENICIAN woman (Matt. 15:21-28). In his invectives upon the cities of GALILEE, Jesus compared KORAZIN and BETHSAIDA to Tyre and Sidon and declared that the latter cities would have responded more quickly than the former (Matt. 11:21-22; Lk. 10:13-14). The people of Tyre and Sidon were involved in difficulties with HEROD Agrippa at the time of his death (Acts 12:20). On PAUL's shipwreck voyage to ROME a port call was made at Sidon (Acts 27:3).

The skill of the artisans of Sidon is well attested in ancient times. The carving of IVORY to decorate furniture, architecture, and small objects was a flourishing industry in Sidon. The Assyrian documents record great quantities of ivory articles sent to the Assyrian kings as gifts and tribute.

Homer lists one of the prizes at the funeral games of Patrocles as a beautiful Sidonian silver bowl (*Iliad* 23.741ff.). Such trade in ancient times reflects an extensive Sidonian influence in E and W. The chief god of the Sidonians was Eshmun, and of the Tyrians, Melqart. These two were part of the familiar ANE FERTILITY CULT and harvest myth, represented in Babylonia as ISHTAR and TAMMUZ, in Egypt as Isis and OSIRIS. Eshmun also became the chief god of Carthage.

siege. See WAR.

sieve. A utensil used to sift grains. Some of the Egyptian sieves were made of strings or reeds. Those constructed of string were used for finer work whereas those made from reeds were used for sifting coarser material. The word is used in the Bible in a figurative sense in both passages where it occurs (Isa. 30:28; Amos 9:9).

sign. In Scripture this word generally refers to something addressed to the senses to attest the existence of a divine power. MIRACLES in the OT were often signs (Exod. 4:8; 8:23). Several specific things were given as signs, such as the RAINBOW (Gen. 9:12-13), some of the FEASTS (Exod. 13:9), the SABBATH (Exod. 31:13), and CIRCUMCISION (Rom. 4:11). Often extraordinary events were given as a sign to insure FAITH or demonstrate AUTHORITY. When MOSES would not believe God, his rod was turned into a serpent and his hand became leprous as signs of God's divine commission (Exod. 4:1-8). Sometimes future events were given as signs, as in the case of ISAIAH's prophecy to AHAZ (Isa. 7:14). When CHRIST was born, the place of his birth and his dress were to be signs of his identity to the shepherds. When the SCRIBES and the PHARISEES asked Jesus for a sign, he assured them that no sign was to be given them except the sign of JONAH, whose experience in the fish portrayed Christ's burial and resurrection. Revelation tells that before Christ returns there will be signs in the heavens, in the stars, moon, and sun.

signal. The standard method for communicating in times of war and peace in antiquity was by signal fires. Such are mentioned in the OT (e.g., Jer. 6:1) and in the records from Tell el-AMARNA and LACHISH. However, banners or flags are also mentioned (e.g., Isa. 5:26).

signature. This term is used by the NRSV once (Job 31:35) to render *tāw* H9338, the name of the last letter of the Hebrew alphabet, which in its earlier form resembled the English letter X (see TAU). The same Hebrew word is translated “mark” elsewhere (Ezek. 9:4, 6). In sealing documents, individuals would have used their own recognizable signs, thought to correspond with the fingernail impressions made on clay tablets.

signet. See SEAL.

Sihon. *si'hon* (Heb. *sî ōn* H6095, meaning unknown). A king of the AMORITES defeated by the Israelites on their way to CANAAN (Num. 21:21-30). MOSES had sent messengers to Sihon, hoping to obtain permission to lead the Israelites through his land. The king refused to grant this permission; rather he went out against ISRAEL with his army, but was defeated and slain. Israel then claimed Sihon's land as its first conquered area. HESHBON had been his capital city; his S boundary was the river ARNON; and his N boundary was the river JABBOK (Num. 21:24). Further, his country was a land of many villages and cities (21:25); it became a part of the Transjordanian territory claimed and settled by the tribes of REUBEN, GAD, and part of MANASSEH.

Moses used the defeat of Sihon as a meaningful reference to the past (Deut. 1:3-4; 2:24-37; 3:1-11; 29:7; 31:4). It is of interest to observe that other peoples told about this incident and spread the news, causing dread among the inhabitants on the W side of the Jordan (Josh. 2:10; 9:10). JOSHUA referred to it as he recounted great victories and apportioned the conquered land to certain tribes (Josh. 12:2, 5; 13:10, 21, 27). Later writers mentioned this Israelite victory as a reminder of

what God had done for his people (Jdg. 11:19-20; 1 Ki. 4:19; Neh. 9:22; Ps. 135:11; 136:19; Jer. 48:45).

Sihor. See *SHIHOR*.

Sikkuth. See *SAKKUTH*.

Silas. *si'luhs* (Gk. *Silas* *G4976* [in Acts], apparently from Aram. *šē ʾîlā* [= Heb. *šā ʾûl* *H8620*, *SAUL*]; the form *Silouanos* *G4977* [2 Cor. 1:19; 1 Thess. 1:1; 2 Thess. 1:1; 1 Pet. 5:12] is thought to be either a surname [cognomen from Lat. *silva*, “wood, forest”] or a latinized form of *Silas*, though some have suggested that the latter was rather a shortened form of what may have been his original name, *Silvanus*). A prominent member of the *JERUSALEM* church and companion of the apostle *PAUL* on most of his second missionary journey. When the Council of Jerusalem decided that *GENTILE* believers were not obligated to be circumcised, Silas was one of two delegates appointed to accompany Paul and *BARNABAS* to *ANTIOCH* with the letter announcing the council’s decision (Acts 15:22-23). The sentiments of the council were orally expressed as well (v. 27), together with strengthening words of exhortation by Silas and Judas Barsabbas (see *JUDAS* #7), who are referred to as “prophets” (v. 32). After some time in Antioch, their mission accomplished, they returned to “those who had sent them” (v. 33; according to v. 34 in the KJV, Silas remained in Antioch, but this verse is omitted by most witnesses, including the earliest MSS).

Paul chose Silas as his companion for the second missionary journey after the apostle and Bar-nabas had a falling out over the John Mark incident (Acts 15:36-40; see *MARK, JOHN*). Not much is said directly of Silas until the incident at *PHILIPPI* when he and Paul were beaten and imprisoned, accused of causing a breach of the peace and preaching false doctrine (16:12-40). Undaunted, the two prisoners prayed and sang praises to God at midnight until an earthquake secured their miraculous release. After the conversion of the jailer and his family, and the

realization by the magistrates that Paul and Silas were Roman citizens (see CITIZENSHIP), they took leave of Philippi and the brethren there for THESSALONICA (17:1-9). Later, in BEREA, Silas was left with TIMOTHY while Paul went to ATHENS to escape the riots (17:1-15). The apostle had asked his companions to join him when they could, but it was not until he had left Athens and arrived at CORINTH that they caught up with their leader (18:5).

The person who is invariably called Silas in Acts and the one who is invariably called Silvanus in the NT epistles are undoubtedly one and the same. Paul always mentions him together with Timothy (2 Cor. 1:19; 1 Thess. 1:1; 2 Thess. 1:1). PETER, at the end of his first letter, gives the following information: “With the help of Silas [Silvanus], whom I regard as a faithful brother, I have written to you briefly” (1 Pet. 5:12). While the full meaning of this remark is uncertain, it has been taken to mean that he was not simply bearer of the epistle, but also its AMANUENSIS, responsible for much of the style and arrangement of the letter.

silence. See QUIET, QUIETNESS.

silk. This English term is used by the KJV in two passages where modern versions usually have “fine linen” (Prov. 31:22; Ezek. 16:10, 13). It is doubtful that the woven thread of the Chinese silkworm (*Bombyx mori*) was known in the ANE in OT times. The Greek term for “silk” (*sirikos* G4986) appears only in Rev. 18:12. It is derived from a Hellenistic term (*Sēres*) that referred to people from China; certainly by the first century B.C. Chinese silk was known in ASIA MINOR.



© Dr. James C. Martin Staircase leading to the depression which once functioned as the Pool of Siloam. The excavation remains here have been dated as early as the first century B.C.

Silla. sil'uh (Heb. *sillā* [•] *H6133*, meaning unknown). An unidentified place cited in connection with the murder of King Joash (JEHOASH), an event that is said to have taken place “at Beth Millo, on the road down to Silla” (2 Ki. 12:20). Its association with BETH MILLO (KJV and other versions, “the house of Millo”) suggests that it may have been a sector of JERUSALEM or a place within its environs. See MILLO.

Siloam. si-loh'uhm (Gk. *Silōam* *G4978*, from Heb. *šilōa* *H8942*; see SHILOAH). A pool and tower in biblical JERUSALEM; the term is also currently applied to the water tunnel that empties into the pool. As a defense against the attacks by ASSYRIA, which culminated in SENNACHERIB's campaign of 701 B.C. (cf. 2 Chr. 32:4), King HEZEKIAH of JUDAH constructed the Siloam water tunnel from the GIHON, southwestward through the rocky core of Mount ZION, and out into the central Tyropoeon Valley of Jerusalem (v. 30). The American traveler and scholar Edward Robinson and his missionary friend Eli Smith discovered this tunnel in 1838. They first attempted to crawl through it from the Siloam end, but soon found that they were not suitably dressed to crawl through the narrow passage. Three days later, dressed only in a wide pair of Arab drawers, they entered the tunnel from the Spring of Gihon and, advancing much of the

way on their hands and knees and sometimes flat on their stomachs, went the full distance. They measured the tunnel and found it to be about 1,750 ft. (533 m.) in length. The tunnel has many twists and turns, however; a direct line would be less than 1,100 ft. (335 m.) In 1867 Captain Charles Warren also explored the tunnel, but neither he nor Robinson and Smith before him noticed the inscription on the wall of the tunnel near the Siloam end. This was discovered in 1880 by a native boy who, while wading in the tunnel, slipped and fell into the water. When he looked he noticed the inscription. The boy reported his discovery to his teacher, Herr Conrad Schick, who made the information available to scholars. The inscription consists of six lines written in the older Hebrew alphabet with pronglike characters. The first half of the inscription is missing, but what remains reads as follows: "The boring through [is completed]. And this is the story of the boring through: while yet [they plied] the drill, each toward his fellow, and while yet there were three cubits to be bored through; there was heard the voice of one calling unto another, for there was a crevice in the rock on the right hand. On the day of the boring through the stonecutters struck, each to meet his fellow, drill upon drill; and the water flowed from the source to the pool for 1,200 cubits, and a hundred cubits was the height of the rock above the head of the stone cutters." The importance this inscription can scarcely be overestimated. Not only does it give a fascinating account of the building of the tunnel, but has also provided a crucial point of reference for understanding the development of the Hebrew script and thus for dating other inscriptions. (In 1890 a vandal entered the tunnel and cut the inscription out of the rock. It was subsequently found in several pieces in the possession of a Greek in Jerusalem who claimed he had purchased it from an Arab. The Turkish officials seized the pieces and removed them to Istanbul, where they are today.) ISAIAH appears to speak of Hezekiah's project when he mentions "a reservoir between the two walls for the water of the Old Pool" (Isa. 22:11). The "Old Pool" may refer to an original Upper Pool (7:3) near the Gihon Spring. The Lower Pool (22:9), possibly modern Birket el-Hamra, at the S tip of the pre-Hezekian city is known to have received water from it by a surface conduit. The course of its upper 200 ft. (60 m.), with a minimal drop along the E side of Mount ZION—"gently flowing waters"—is still

traceable. Thus it appears that the original Siloam Pool predated Hezekiah. However, by postexilic times, at least, the Lower Pool itself came to be called **SHELAH** (Neh. 3:15), since it seems to have continued in use for overflow from Hezekiah's newer pool. By Christian times the name Siloam had, understandably, become transferred to the newer pool. The NT thus designates this pool, to which Jesus sent the man who had been born blind, as the Pool of Siloam and appropriately interprets it to signify "Sent" (Jn. 9:7). Traces remain of a Herodian reservoir and bath structure, c. 70 sq. ft. (6.5 sq. m.), with steps on the W side. Here the man would have washed, miraculously receiving his sight (vv. 8, 10).

Siloam, tower in. A structure that was probably part of the ancient system of fortifications on the walls of the city of **JERUSALEM** near the Pool of **SILLOAM**. The collapse of this tower and the resulting death of eighteen persons is cited by Jesus (Lk. 13:4). Apparently the accident was well known to his hearers, but it is not mentioned elsewhere.

Siloam, village of. There is no mention of a village by this name in the Bible. However, across the valley E of the Spring of **GIHON** is a rocky slope on which is situated the modern village of Silwan (Siloam). At this site an inscription over the door of a tomb, discovered at the end of the nineteenth century, indicates that the tomb may have belonged to Shebna, an official during **HEZEKIAH**'s time (cf. Isa. 22:15-16).

Silvanus. sil-vay'nuhs. See **SILAS**.

silver. See **MINERALS**.

silverling. This archaic term, meaning "small silver coin," is used once by the KJV (Isa. 7:23, where modern versions have "shekels").

silversmith. See OCCUPATIONS AND PROFESSIONS.



The tribal territory of Simeon.

Simeon. sim´ee-uhn (Heb. *šimʿôn* H9058, possibly “[God] has heard” [cf. SHIMEON and SIMON]; gentilic *šimʿōnî* H9063, “Simeonite”; Gk. *Symeōn* G5208). Also Symeon (some versions in the NT). (1) Son of JACOB and ancestor of the Israelite tribe that bears his name. According to the book of Genesis, Jacob loved RACHEL more than he loved his other wife, LEAH (Gen. 29:30). Because of this, God opened Leah’s womb and she bore first REUBEN and then Simeon; the latter received that name because God had “heard” Leah’s grief (vv. 31-33). It was Simeon and his younger brother LEVI who used deception to avenge themselves upon SHECHEM the HIVITE after that prince violated their sister DINAH (34:25-31). The act made Jacob persona non grata in the area and aroused his anger upon the two brothers (34:30; Jacob’s last testament indicates that his anger did not abate through the years, for he predicted that because of the violent nature of the two, their descendants would be scattered throughout the land, 49:5-7). Simeon was the brother whom JOSEPH held hostage until BENJAMIN should be brought to him (42:24).

Simeon and his five sons (including SHAUL, the son of a Canaanite woman) settled in EGYPT with the rest of Jacob’s family and by the time of

the **EXODUS** had developed into a tribe (Gen. 46:10; Exod. 1:2; 6:15). In those sections of Numbers that deal with the organization of the Israelite camp, the tribe of Simeon is mentioned several times in its appropriate position, the second (Num. 1:6, 22, 23; 2:12; 7:36; 10:19). However, a comparison of the census figures in chs. 1 and 26 shows that while the nation as a whole lost only 2,000 during the wilderness sojourn (603,000 to 601,000), the tribe of Simeon lost more than 27,000. This represents a decline of more than fifty percent, from 59,300 to 22,100. There were no smaller tribes than Simeon. Apparently, then, the tribe of Simeon was hard hit during the wandering. The man whom **PHINEHAS** killed at **BAAL PEOR** (25:14) was the head of a Simeonite clan. If the Simeonites were leaders in this apostasy, the resulting plague may have rested upon that tribe especially heavily and may partially account for the decline. At any rate, it was perhaps because of the weakness of the Simeonite tribe that it seems to have lost its independent status at an early stage, for the Simeonites were not accorded a separate inheritance in the land (Josh. 19:1-9). Simeon alone, of all the tribes, was rather given certain villages within the boundaries of another tribe, **JUDAH** (19:2-9; cf. 15:20-63); these villages were located in the southern area of Judah, the **NEGEV**.

Simeon's special situation within Judah meant that the two groups were more and more melted into one, with Judah taking the lead (Josh. 21:9; Jdg. 1:3, 17-19). This is especially plain in that Simeon is not mentioned in the numerous tribal lists of Judges. Its absence from the books of Samuel and Kings is also noteworthy. During the reign of **HEZEKIAH**, a group of Simeonites migrated to **GEDOR** (prob. modern Khirbet Judur, c. 8 mi./13 km. SW of **BETHLEHEM**), while another group migrated S into **EDOM** (1 Chr. 4:39-43). If the identification of Gedor is correct, this may indicate that the Simeonites, deposed from their cities, spread both northward and southward in the area of Judah during the monarchy.

The treatment of Simeon in 2 Chr. 15:9 and 34:6 is difficult to interpret. In both instances, the tribe appears to be grouped with **EPHRAIM** and **MANASSEH** as typifying the northern kingdom versus Judah and **BENJAMIN**. This seems impossible unless one presumes that a majority of the Simeonites had migrated into the northern area. Perhaps the

statements intend to say only that peoples from both N (Ephraim and Manasseh) and S (Simeon) were drawn into Judah and Benjamin at this time. Further complicating this question is the issue of the tribal make-up of the kingdoms of Judah and ISRAEL. If Judah was composed of Judah and Benjamin (1 Ki. 12:21; 2 Chr. 15:9), then Simeon would have had to be counted as one of the ten (northern) tribes of Israel. Only in the unlikely circumstance that LEVI was counted as one of the northern tribes would it then be possible to argue that Simeon was simply dropped from the enumeration. Some scholars have argued that SOLOMON so effectively broke the separate identities of the tribes that the idea of ten northern tribes was not literally carried out. The final reference to the tribe of Simeon occurs in Rev. 7:7, which states that 12,000 Simeonites, along with representatives of the other eleven tribes, were sealed against the coming doom.

(2) Grandfather of MATTATHIAS (#2) and thus great-grandfather of the Maccabean leaders (1 Macc. 2:1). See MACCABEE.

(3) Son of a certain Judah, included in Luke's GENEALOGY OF JESUS CHRIST (Lk. 3:30). This Simeon had a son named Levi, but nothing else is known about him.

(4) A devout man of JERUSALEM who had been promised by God that he would see the MESSIAH before he died (Lk. 2:25-26). When Jesus was taken by his parents to the temple for the performance of the purification rites, Simeon was prompted by the HOLY SPIRIT. Recognizing the baby Jesus as the MESSIAH, Simeon took him in his arms and uttered the famous prayer known by its first two Latin words, NUNC DIMITTIS (2:29-32). He further predicted the necessity of suffering involved in Jesus' redemptive work, especially as it would affect Mary. This incident is apparently related by Luke as a part of his program of locating independent witnesses to Christ's messiahship.

(5) One of the prophets and teachers of the church at ANTIOCH (Acts 13:1). See NIGER.

(6) The name used by JAMES with reference to Simon PETER (Acts 15:14 most versions; NIV, "Simon"). This use of Peter's Hebrew name may well have been intended to remind troubled Jews in the group that it was

through a faithful Jew like Peter that God had inaugurated the Gentile mission.

similitude. This English term, meaning “corresponding likeness,” is used a number of times in the KJV, mostly in the OT (Num. 12:8 et al.). In the KJV NT it translates *homoioōma* G3930 (Rom. 5:14; cognate nouns in Heb. 7:15 and Jas. 3:9). The apostle PAUL can use this Greek term to express the reality of the INCARNATION. God has sent “his own Son in the likeness of sinful humanity” (Rom. 8:3 TNIV); Jesus was born “in human likeness” (Phil. 2:7; conversely, believers are united with Christ “in the likeness” [KJV] of his death and resurrection, Rom. 6:5). Using the cognate verb (*homoioō* G3929), the epistle to the Hebrews states that Jesus “had to be made like his brothers in every way” (Heb. 2:17; cf. 4:15). Though many have taken the “likeness” to point to some remaining “unlikeness,” surely the intent of these passages is to teach the agreement of Christ’s nature with true humanity. These passages underline the reality of Christ’s work, including his continuing care and intercession for his people. On the concept that we “have been made in God’s likeness” (Jas. 3:9), see IMAGE OF GOD.

Simon. *si’muhn* (Gk. *Simōn* G4981, from Heb. *šim ʿôn* H9058; see SIMEON). (1) One of the twelve disciples of Jesus. See PETER.

(2) Another of the twelve disciples of Jesus, called “the Zealot” (Matt. 10:4; Mk. 3:18; Lk. 6:15; Acts 1:13). See CANANAEAN.

(3) A brother of Jesus (Matt. 13:55; Mk. 6:3).

(4) A leper of BETHANY in whose house a woman anointed Jesus’ head with expensive ointment (Mk. 14:3-9; cf. Jn. 12:1-8).



© Dr. James C. Martin Remains of the Roman forum at Samaria (Sebaste), city of Simon Magus. (View to the NE.)

(5) A PHARISEE in whose house a sinful woman anointed the feet of Jesus with her tears and ointment. Simon's criticism of the act by an unclean woman of such low reputation drew forth from Jesus a parable which taught Simon the relation between forgiveness and appreciation (Lk. 7:36-50). Jesus commended the woman for her love and faith.

(6) A man from CYRENE in N Africa who was compelled to carry the CROSS of Christ (Matt. 27:32; Mk. 15:21; Lk. 23:26). Mark calls him "the father of Alexander and Rufus," who must have been well known to Mark's readers (prob. in the church at ROME, cf. Rom. 16:13 and see RUFUS). Simon was likely one of many Jews living in Cyrene, now visiting Jerusalem.

(7) The father of JUDAS ISCARIOT (Jn. 6:71; 12:4 [KJV, following the TR]; 13:2, 26).

(8) A man who practiced sorcery in SAMARIA (Acts. 8:9-24), often referred to as Simon Magus. The deacon/evangelist PHILIP encountered him in a town, probably Sebaste, the capital of the province. The magician himself became a convert (8:13, "believed," which is the normal term in Acts), was baptized with many others, and was amazed at the miracles of Philip, which apparently surpassed his own. How genuine was his conversion can only be judged by the sequel. This remarkable response in Samaria caused the apostles to dispatch PETER and

John (see JOHN THE APOSTLE), their most prominent members. Their special function was to lay hands on the converts so that they might receive the HOLY SPIRIT. It was these visible acts of the Jerusalem leaders which aroused Simon to an intense interest in their “craft.” Perhaps the gift of tongues was evident, if one follows the analogies of Acts 10:44-46 and 19:6. The externality of Simon’s faith seems indicated by his bold attempt to bribe the apostles into imparting their “power.” Peter’s severe rebuke (8:20-23; the last verse echoes Deut. 29:18 and Isa. 58:6) implies Simon’s basic misconception about the gifts of God, which are inward in their nature. Yet there remained the possibility of his seeking in penitence the forgiveness of God. His final plea (Acts 8:24) does not make it clear whether he had penetrated beyond the “signs” and the fear of retribution to any real faith, but his subsequent heretical reputation and the doubts raised by Luke himself make it safer to regard him as a nominal convert only. The story closes with a reference to a preaching tour that may have been partly designed to counter the cult of Simon. (The name of Simon Magus occurs frequently in the early history of “Christian” GNOSTICISM, and there has been much debate as to whether the Simonians, a sect that lasted well into the 3rd cent., had its origins in the magician of Acts 8. Some traditions view him as the heretic par excellence of the subapostolic age.) (9) A tanner of JOPPA in whose house PETER stayed “for some time” (Acts 9:43; 10:6, 17, 32). His house was by the seaside outside the city wall, because the handling of dead bodies made tanning ceremonially unclean to a Jew.

(10-11) The name of two high priests during the intertestamental period. Simon I (“the Just”), who lived in the first half of the third century B.C., was the son of ONIAS I and the father of Onias II. Toward the end of the century, Onias II was succeeded by his son Simon II. The ancient sources (e.g., Sir. 50:1-21; Jos. *Ant.* 12.2.5 §43) are sometimes ambiguous regarding which Simon is being referred to.

(12) A man from the tribe of BENJAMIN who was captain of the temple early in the second century B.C. (2 Macc. 3:4 et al.).

(13) One of the Maccabean brothers. See MACCABEE.

(14) Simon ben Kosiba. See BAR KOKHBA.

Simon Maccabeus. See MACCABEE.

Simon Magus. See SIMON #8.

Simon Peter. See PETER.

Simon the Canaanite. See CANANAEAN.

simple. This English term occurs primarily in the book of PROVERBS. Those who are simple hate knowledge and the fear of the Lord (Prov. 1:29; cf. vv. 22, 32); they are fools (8:5) who shall inherit folly (14:18). While the prudent foresee, the simple just go on their way and are punished (21:11), as when they visit the harlot (7:7). Since the simple can still learn, they are invited to the dinner prepared for them by WISDOM (9:4), and the book of Proverbs itself is written to give wisdom to the simple and the young (1:4; cf. also Ps. 19:7; 119:130). The NT usage is somewhat different. The KJV uses “simple” in one passage (Rom. 16:18-19) to render two Greek words that can mean “innocent” or “guileless”; the reference is to those who are unsuspecting and can be easily deceived.

Simri. See SHIMRI.

sin. The biblical writers portray sin with a great variety of terms because they have such a powerful sense of the living Lord, who is utterly pure and holy. For sin is that condition and activity of human beings that is offensive to God, their Creator. However, it is only as they are conscious of his HOLINESS that they are truly aware of their sin (1 Ki. 17:18; Ps. 51:4-6; Isa. 6).

The first book of the OT reveals how human beings were created by

God without sin but chose to act contrary to his revealed will and thereby caused sin to become an endemic feature of human existence (Gen. 3; Ps. 14:1-3). Sin is revolt against the holiness and sovereign will of God. Therefore, it is both a condition of the heart/mind/will/affections (Isa. 29:13; Jer. 17:9) and the practical outworking of that condition in thoughts, words, and deeds that offend God and transgress his holy LAW (Gen. 6:5; Isa. 59:12-13). For ISRAEL, sin was a failure to keep the conditions of the COVENANT that the Lord graciously made with the people at SINAI (Exod. 19-23).

There is no person in Israel or the whole world who is not a sinner. However, those who have a right relationship with God receive his FORGIVENESS and who walk in his ways are sometimes described as righteous (Gen. 6:9) and blameless (Job 1:1; Ps. 18:20-24). This is not because they are free from sin, but because the true direction of their lives is to serve and please God in the way he requires.

The sins of the fathers have repercussions for their children and their children's children (Isa. 1:4; Lam. 5:7). Yet it is also true that individual Israelites are personally responsible to God for their own sins (Jer. 31:19-20; Ezek. 18; 33:10-20). Sin was punished by God in various ways (e.g., EXILE), but the final punishment for individual sin and wickedness was DEATH (Gen. 2:17; Ps. 73:27; Ezek. 18:4). This is certainly physical death but is also spiritual death, being cut off from communion with the living God.

The reality of sin and the need for CONFESSION and ATONEMENT are clearly presupposed by the SACRIFICES offered to God in the TEMPLE, especially the regular guilt (or trespass) offering and sin offering, as well as the special annual sacrifice of the Day of Atonement (Lev. 4; 6:24-30; 7:1-7; 16). They are also presupposed in the prophecy of the vicarious suffering of the SERVANT OF THE LORD who acts as a "guilt offering" and bears the sin of many (Isa. 53:10, 12).

The NT strengthens the OT portrayal of sin by viewing it in the light of CHRIST and his atonement, which is a victory over sin. Jesus was sinless and taught that the root of sin is in the human heart: "For from within, out of men's hearts, come...evils" (Mk. 7:20-23). The outward life is

determined by the inner (Matt. 7:15-17), and thus an outward conformity to laws and rules is not in itself a true righteousness if the heart is impure. The law of God, rightly understood, requires inner as well as outer conformity to its standards. But sin is more than failure to keep the law: it is also the rejection of the MESSIAH and the kingdom he proclaims and personifies. The work of the HOLY SPIRIT, said Jesus, is to convict “the world of...sin...because men do not believe in me” (Jn. 16:8-9; 15:22). Further, to live without the light of God from Jesus, the Messiah, is to live in darkness and to be in the grip of evil forces (1:5; 3:19-21; 8:31-34). And to call the light darkness and the Spirit of the Messiah unclean is to commit the unforgivable sin (Matt. 12:24, 31).

PAUL has much to say about sin. He believed that sin is revealed by the law of God, but it is only as the Holy Spirit enlightens the mind that a person truly sees what righteousness the law demands (Rom. 3:20; 5:20; 7:7-20; Gal. 3:19-24). Thus for Paul a person could be a devout keeper of the law (externally) and yet be a slave of sin (internally) because he knew, as Jesus also said, that sin begins in the heart (or flesh; see Rom. 6:15-23). The origin of sin can be traced back to the first human beings, ADAM and EVE, and to their revolt against the Lord (Rom. 5:12-19; 2 Cor. 11:3; 1 Tim. 2:14).

There is a positive message in all this. In a dream JOSEPH was told that MARY’s baby “will save his people from their sins” (Matt. 1:21), and JOHN THE BAPTIST proclaimed that Jesus was the Lamb of God who takes away the sin of the world (Jn. 1:29)—referring to Jesus as the fulfillment of the atoning sacrifices of the temple. Paul declared that God sent his only Son to be a sin offering (Rom. 8:3). Jesus made himself to be the friend of sinners (Lk. 7:34), and he understood that his ministry leading to death was the fulfillment of the ministry of the Suffering Servant who gives his life as a ransom for many (Mk. 10:45).

Sin (city). See PELUSIUM.

sin (letter). See SHIN.

Sin, Desert of. (*śîn* H6097, derivation uncertain). This desert region—not to be confused with the Desert of ZIN in the northern NEGEV—was on the route followed by the Hebrews when they left EGYPT, somewhere between ELIM and Mount SINAI (Exod. 16:1; 17:1; Num. 33:11-12 locates it more narrowly between the RED SEA and DOPHKAH). It was here that God provided both MANNA and QUAIL for the Israelites. Assuming that Mount Sinai should be identified with Jebel Musa or another mountain in its vicinity, some have suggested that the Wilderness of Sin is Debbet er-Ramleh, a sandy tract of desert at the foot of Jebel et-Tih, in the SW of the Sinai peninsula. Others believe it refers to the plain of el-Merkha on the W coast, half-way between the head of the Red Sea and the tip of the peninsula. Scholars who argue that the Israelites took a northerly route have proposed various other sites. The location remains unknown. See also EXODUS.

sin, man of. See ANTICHRIST.

Sinai, Mount. *si'ni* (Heb. *śînay* H6099, perhaps from Akk. *Sin*, name of the moon god; Gk. *Sina* or *Sina* G4982 [the mountain is also called Horeb, *ōrēb* H2998, “dry, desolate”]). The name of the sacred mountain before which Israel encamped and upon which MOSES communicated with Yahweh. In the Bible, the name occurs almost exclusively in the PENTATEUCH. The Israelites reached Mount Sinai in the third month after their departure from Egypt and camped at its foot where they could view the summit (Exod. 19:1, 16, 18, 20). Yahweh revealed himself to Moses here and communicated the Ten Commandments and other laws to the people through him (see COMMANDMENTS, TEN; LAW). God established his COVENANT with the people through Moses as mediator, and this covenant has been remembered throughout Israel's history (e.g., Jdg. 5:5; Neh. 9:13; Ps. 68:8, 17; Mal. 4:4; Acts 7:30, 38). ELIJAH later visited Sinai (Horeb) in a time of particular discouragement and depression (1 Ki. 19:4-8). In the allegory of Gal. 4:24-25, Mount Sinai is representative of the bondage of the law in contrast to the JERUSALEM above, which is free.

(The name Sinai is also applied to the large peninsula lying to the S of the Wilderness of PARAN between the Gulf of AQABAH on the E and Suez on the W; it has a triangular shape and is c. 150 mi./240 km. wide at the N and 250 mi./400 km. long. In addition the “Desert of Sinai” [Exod. 19:1] is the place where Israel came in the third month after they left Egypt; it may be used loosely as a synonym for the Sinaitic Peninsula but technically does not embrace as much territory.)



© Dr. James C. Martin Pinnacle of Jebel Musa, traditional site of Mt. Sinai. (View to the S.)

There has been much debate over the exact location of Mount Sinai. Possible sites include the following: (1) Mount Serbal, on Wadi Feiran; a serious objection to this identification, however, is that there is no plain large enough in the neighborhood to offer camping ground for a large group of people. (2) The traditional site is Jebel Musa (Arabic for “Mountain of Moses”), with an altitude of 7,363 ft. (2,244 m.; the well-known St. Catherine’s Monastery is located at the foot of Jebel Musa); another peak in the same ridge, Ras Safsaf (6,540 ft./almost 2,000 m.) is often identified specifically with Horeb. (3) Jebel Hellal, a 2,000-ft. (610-m.) elevation that is 30 mi. (50 km.) south of el-~~c~~Arish. (4) Mount Seir, on the edge of the ARABAH. The identification of Mount Sinai depends primarily on the route of the EXODUS, a hotly disputed problem.

Sinaiticus, Codex. sin’i-it’uh-kuhs. See SEPTUAGINT; TEXT AND VERSIONS (NT).

sincere. This term and its cognates *sincerity* and *sincerely* appear rarely in English versions of the OT. In the NT, the Greek adjective *eilikrinēs* G1637 (“unmixed, pure, sincere”) and similar terms occur a handful of times. According to the NT, sincerity is an all-embracing attitude, not just one virtue among many. In Phil. 1:9 (where *eilikrinēs* is often rendered “pure”) it is a quality required at the judgment, and requires growth in both love and knowledge, fitting one to discern that which is truly excellent (v. 10). The eschatological perspective is in view also in 2 Pet. 3:11; the sincere mind believes God’s promises of Christ’s return, over against the attitude of the scoffers that covers up God’s promises with proud self-evaluation of the future. In 1 Cor. 5:8, sincerity is the (unmixed, plain) unleavened bread that rejects immorality in the church and the pride which condones it.

sinew. A tough fibrous band connecting muscle to bone; synonymous with *tendon*. Sinews are depicted as holding the bones of the body together (Job 10:11; 40:17; Ezek. 37:6, 8). JACOB’s experience at P^{ENUEL} (Gen. 32:32; cf. v. 25) may have involved a mighty contraction of the muscle and tendon that tore muscle fibers and left Jacob limping at

dawn. “Out of joint” would refer to any injury of the hip region; taken literally, it would imply a dislocation of the hip, a major injury making walking impossible (see **THIGH**). In the NT, **PAUL** uses the Greek noun *syndesmos* *G5278* (“bond, ligament”) figuratively when he compares the relationship between Christ and the **CHURCH** to the human body (Col. 2:19; see **BODY OF CHRIST**).

singer. See **OCCUPATIONS AND PROFESSIONS**.

singing. See **MUSIC AND MUSICAL INSTRUMENTS**; **SONG**.

single eye. The KJV rendering of a Greek phrase (Matt. 6:22; Lk. 11:34) that has been interpreted variously, for example, “honest,” “generous,” “healthy.”

Sinim, land of. *si’nim*. See **SINITE**; **SYENE**.

Sinites. *sin’its* (*sînî* *H6098*, meaning unknown). A people group descended from **CANAAN** and mentioned in the Table of Nations (Gen. 10:17; 1 Chr. 1:15; it is possible, but unlikely, that the same people are referred to by the name *sînîm* in the MT of Isa. 49:12, for which see **SYENE**). Some believe the Sinites should be connected to a coastal city-state named *syn*, located S of **RAS SHAMRA** (possibly modern Siyano, c. 2 mi./3 km. E of Jeble-Gabala).

sin offering. See **SACRIFICE AND OFFERINGS**.

Sion. *si’uhn*. (1) KJV form of **SIYON** (Deut. 4:48).

(2) KJV alternate form of **ZION** (Ps. 65:1 and NT).

Siphmoth. *sif'moth* (Heb. *šipmôt* H8560, meaning unknown). One of the cities of JUDAH with which DAVID shared the spoils taken from ZIKLAG (1 Sam. 30:28). It was visited by David during the time in which he was a fugitive from King SAUL. Siphmoth was evidently in the southern part of Judah's territory, but its location is unknown.

Sippai. *sip'i* (Heb. *sippay* H6205, meaning unknown). A descendant of the REPHAITES who was killed by SIBBECAI the Hushathite (1 Chr. 20:4). See SAPH.

Sirach. *si'ruhk*. See APOCRYPHA (under *Ecclesiasticus*).

Sirah. *si'ruh* (Heb. *sirâ* H6241, "thorn bush"). The name of a cistern or well from which JOAB summoned ABNER in order to put him to death (2 Sam. 3:26). Proposed identifications of Sirah include a spring named Ain Sarah (1.5 mi./2.5 km. NW of HEBRON) and a site called Şiret el-Bella (farther E).

Sirion. *sihr'ee-uhn* (Heb. *širyôn* H8590, possibly "armor"). The Phoenician name that the people of SIDON used for Mount HERMON (Deut. 3:9). This mountain served to indicate the northern limit of the territory held by AMORITE kings (4:48 NRSV, following the Syriac version [but see SIYON]). The name occurs in poetic parallelism with LEBANON (Ps. 29:6).

Sisamai. See SISMAI.

Sisera. *sis'uh-ruh* (Heb. *šîsrâ* H6102, derivation uncertain; prob. not a Semitic name). (1) Commander of the army under JABIN, the Canaanite king of HAZOR (Jdg. 4:2-22). Sisera oppressed Israel for twenty years, waging war against them with 900 iron chariots (4:2-3). Finally, DEBORAH

the prophetess, who judged Israel at that time, urged BARAK under the direction of God to unite his forces and go against Sisera. She assured Barak that God would deliver Sisera into his hands. He agreed, if Deborah would go with him, and she gave her consent. These two armies met in battle on the plain at the foot of Mount TABOR (4:14). The forces of Sisera were killed or scattered, and Sisera fled on foot, taking refuge in the tent of JAEL, the wife of HEBER the KENITE. Here he was killed by Jael while he slept in her tent. The remarkable victory was celebrated by the Song of Deborah (ch. 5).

(2) The ancestor of a family of temple servants who returned from the EXILE with ZERUBBABEL (Ezra 2:53; Neh. 7:55). Because the temple servants were apparently non-Israelites (see NETHINIM), some have speculated that this family descended from #1, above.

Sismai. sis'mi (Heb. *sismay* H6183, meaning unknown). KJV Sisamai. Son of Eleasah and descendant of JUDAH through the line of JERAHMEEL (1 Chr. 2:40).



© Dr. James C. Martin The Kishon River, a wadi that flows through the Jezreel Valley, was the scene of Sisera's defeat at the hands of Deborah and Barak. (View to the E.)

sister. A word used in both Hebrew and Greek with varying ideas. In

the OT it is used of females having the same parents, having but one parent in common, a female relative, or a woman of the same country (Gen. 20:12; Lev. 18:18; Num. 25:18; Job 42:11). In the NT it is used of girls belonging to the same family or just to blood relatives (Matt. 13:56; Mk. 6:3; Lk. 10:39). It is also used figuratively (Ezek. 16:45; 23:11; Rom. 16:1; 2 Jn. 13).

sistrums. See MUSIC AND MUSICAL INSTRUMENTS (sect. I.F).

Sithri. sith´ri (Heb. *sitrî* H6262, “[God is] my hiding place”). KJV Zithri. Son of Uzziel and descendant of LEVI through KOHATH (Exod. 6:22). One of Uz-ziel’s brothers was AMRAM (father of MOSES, AARON, and MIRIAM), so Sithri was Moses’ first cousin.

Sitnah. sit´nuh (Heb. *šitnāh* H8479, possibly “enmity, contention”). The name of the second well dug by the servants of ISAAC in the vicinity of GERAR (Gen. 26:21). The name reflects the conflict that ensued when the herdsmen of Gerar disputed with Isaac’s herdsmen concerning the water rights. Although the exact location is uncertain, it was in the vicinity of REHOBOTH (v. 22).

Sivan. si´van (Heb. *šîwān* H6094, meaning uncertain). The third month in the Jewish religious CALENDAR, corresponding to May–June (Esth. 8:9).

six hundred sixty-sixy. See NUMBER.

Siyon. si´yuhn (Heb. *šîʾôn* H8481, perhaps “small height”). Alternate name of Mount HERMON, possibly referring to a specific part of the range (Deut. 4:48; KJV and NJPS, “Sion”). However, some scholars suspect textual corruption and, following the Syriac Peshitta, emend to *širyôn* H8590 (see SIRION), which was the Phoenician name for the mountain (cf.

NRSV and TNIV; see also 3:9).

skin. Biblical references to animal skins used for clothing go back to the narrative of ADAM and EVE (Gen. 3:21). See DRESS; LEATHER. REBEKAH put the skins of kids on JACOB's hands and neck so that he would feel rough, like ESAU, to his blind father (Gen. 27:16). Animal skins were used also to manufacture leather bags for WINE (Josh. 9:4 et al.). Jesus, in response to complaints that his disciples were not fasting, commented that people do not "pour new wine into old wineskins. If they do, the skins will burst, the wine will run out and the wineskins will be ruined. No, they pour new wine into new wineskins, and both are preserved" (Matt. 9:17; cf. Mk. 2:22; Lk. 5:37-38). New wine was still fermenting, and the expansion caused by the resulting gases was easily accommodated by a new stretchable bottle. As skin bottles grew old, however, they lost their elasticity, becoming hard and brittle; new wine would cause them to burst.

There are some references to human DISEASES of the skin. That JOB in his affliction suffered from smallpox is a good possibility. He was afflicted with sores from head to toe, to the extent that his friends could not recognize him (Job 2). The condition was very itchy, for he scraped himself with a piece of broken pottery. He commented, "my skin hardens, then breaks out again" (Job 7:5 NRSV). All this fits smallpox, although there are other possibilities. Israelite law addressed the problem of skin disorders (e.g., Lev. 13).

skink. See ANIMALS (under *lizard*).

skirt. See DRESS.

Skull, Place of the. See GOLGOTHA.

sky. In the OT, the KJV uses “skies” seven times and only as the rendering of *šē āqîm* (pl. of *ša aq* H8836, Deut. 33:26 et al.); this Hebrew term, however, normally means “clouds.” The KJV also uses the singular “sky” in three NT passages to translate Greek *ouranos* G4041 (Matt. 16:2-3; Lk. 12:56; Heb. 11:12), a word usually rendered “heaven.” The NIV and other modern versions use the English term much more frequently to translate the words for “heaven” (both Gk. *ouranos* and Heb. *šāmayim* H9028) when these refer to the physical space above the earth that has the appearance of a vault (Gen. 1:8 et al.; Matt. 24:29 et al.).

slander. A false accusation that defames a person’s reputation. The basic character of this sin is shown by its inclusion in the Decalogue (Exod. 20:16; see **COMMANDMENTS, TEN**), and also in the immediate context from which **CHRIST** quotes the second and great commandment (Lev. 19:16; cf. v. 18 and see Matt. 19:19; 22:39; Jas. 2:8). There, **LOVE** for one’s neighbor is characterized by not slandering him. That slander is against God’s wisdom is stressed by Proverbs (e.g., Prov. 10:18). When it is against God’s messengers, it is against God himself and is so punished (Num. 14:36; Rom. 3:8). It is placing human standards over God’s judgment, and is implicit **BLASPHEMY** (cf. Jas. 4:11-12). It belongs in the category of those ultimate sins to which God delivers men and women (Rom. 1:30; 2 Tim. 3:3 for its eschatological character). The great slanderer is **SATAN** himself (Gk. *diabolos* G1333, “accuser, slanderer”). He attempts to alienate **JOB** from his God. The Apocalypse describes him as the one who continually accuses the brethren (Rev. 12:10). The deliberate false witness against Christ, particularly at his trial, must be seen in this context (Matt. 26:59). It is on Christ’s account that his followers are falsely accused (Matt. 5:11), but when God has pronounced his judgment on the elect (justification), who dares bring any charge against them (Rom. 8:33)?

slave, slavery. While Hebrew *‘ebed* H6269 and Greek *doulos* G1528 are very common words in the Bible, these are usually rendered

“servant” by the KJV, which uses the English term *slave* only twice (Jer. 2:14; Rev. 18:13), and *slavery* not at all. The NIV and other modern versions frequently use these English words if the context so indicates. Among the Hebrews, slaves could be acquired in a number of ways: as prisoners of war (Num. 31:7-9), by purchase (Lev. 25:44), by gift (Gen. 29:24), by accepting a person in lieu of a debt (Lev. 25:39), by birth from slaves already possessed (Exod. 21:4), by arrest if the thief had nothing to pay for the object stolen (22:2-3), and by the voluntary decision of the person wanting to be a slave (21:6). Slaves among the Hebrews were more kindly treated than slaves among other nations, since the Mosaic law laid down rules governing their treatment. They could gain their freedom in a number of ways (Exod. 21:2-27; Deut. 15:12-23). Slavery continued in NT times, but the love of Christ seemed to militate against its continued existence (Gal. 3:28; Eph. 6:5-9; Phlm. 15-16).

sleep. There is nothing unusual about most biblical uses of this word in its literal or physical sense. After JACOB dreamed about the ladder he simply woke from his sleep (Gen. 28:16); when EUTYCHUS fell down during PAUL’s long sermon it was due to a typical human loss of concentration in weariness (Acts 20:9). In a few cases natural sleep was, for supernatural reasons, deepened. This is recorded in the account of the creation of EVE (Gen. 2:21-22). The men around SAUL were in a similar deepened sleep while DAVID and ABISHAI took the spear and jar of water from his head (1 Sam. 26:12). The Bible refers to sleep also in a figurative sense; for example, to indicate spiritual indolence (Prov. 24:33-34; cf. 6:9). Similarly CHRIST, in talking to his followers about his second coming, exhorted them to be faithful and watchful: “If he comes suddenly, do not let him find you sleeping” (Mk. 13:36). PAUL, in exhorting Christians in everyday living and in warning them of the enormity of their task, stressed that “it is full time now for you to wake from sleep” (Rom. 13:11 RSV; cf. 1 Thess. 5:6-7). Where sleep is used to indicate physical DEATH, the picture is of a temporary state pending a final consummation (1 Cor. 15:51; cf. 1 Thess. 4:13-18). It is clear that this reference to death as sleep is figurative, and does not refer to sleep of the soul (cf. Lk.

16:24; 23:43; 2 Cor. 5:8; Rev. 6:9-10).

sleeves. See DRESS.

slime. See BITUMEN.

sling. See ARMS AND ARMOR.

slothfulness. See IDLENESS; SLUGGARD.

slow of anger. See LONGSUFFERING.

slug. See ANIMALS.

sluggard. See IDLENESS.

smell. See ODOR.

smith. See OCCUPATIONS AND PROFESSIONS.

smoke. Literal references to smoke in the Bible are relatively few (e.g., Josh. 8:20-21; Jdg. 20:38-40). The offering of INCENSE produced a cloud of smoke that represented the prayers of God's people (Lev. 16:13; Ezek. 8:11; Rev. 8:4). The most significant references to smoke indicate a visible concomitant of the presence of God in divine self-manifestations. In the instance of the Abrahamic covenant, while ABRAHAM slept "he saw a smoking fire pot with a flaming torch" passing between the pieces of the

sacrifices he had divided (Gen. 15:17). When MOSES met with God on Mount SINAI, the mountain was “covered with smoke” (Exod. 19:18). The TEMPLE was filled with smoke when ISAIAH saw the Lord (Isa. 6:4); he also prophesied that God would “create over all of Mount Zion...a cloud of smoke by day and a glow of flaming fire by night” (4:5). In John’s vision, the heavenly temple “was filled with smoke from the glory of God and from his power” (Rev. 15:8). Though not explicitly stated, one can assume that other references to the divine self-manifestation (e.g., Exod. 3:2; 13:21; Num. 10:34; 14:14) include also the presence of smoke. See PILLAR OF FIRE AND OF CLOUD.

There are other figurative uses. The fire of God’s anger is accompanied by “smoke...from his nostrils” (Ps. 18:8; cf. Job 41:20). MOSES warned that the WRATH of God would “burn” against idolaters (Deut. 29:20). The psalmist cried out, “Why does your anger smolder against the sheep of your pasture?” (Ps. 74:1). Smoke also symbolizes the transient: enemies (Ps. 37:20; 68:2), idolaters (Hos. 13:3), the days of one’s life (Ps. 102:3), and the heavens (Isa. 51:6).



© Dr. James C. Martin Excavations at ancient Smyrna.

Smyrna. smuhr’nuh (Gk. *Smyrna* G5044, “myrrh”). A port on the W coast of ASIA MINOR at the head of the gulf into which the Hermus River flows, a well-protected harbor and the natural terminal of a great inland

trade-route up the Hermus Valley. Smyrna's early history was checkered. It was destroyed by the Lydians in 627 B.C. and for three centuries was little more than a village. It was refounded in the middle of the fourth century B.C., after ALEXANDER THE GREAT's capture of Sardis, and rapidly became the chief city of Asia. Smyrna was shrewd enough to mark the rising star of ROME. A common danger, the aggression of ANTIOCHUS the Great of SYRIA, united Smyrna with Rome at the end of the third century B.C., and the bond formed remained unbroken. Smyrna was, indeed, the handiest of the bridgeheads, balancing the naval power of RHODES in the Aegean Sea. Smyrna referred to their ancient alliance with Rome when, in A.D. 26, they petitioned Emperor TIBERIUS to allow the community to build a temple to his deity. The permission was granted, and Smyrna built the second Asian temple to the emperor. The city had worshiped Rome as a spiritual power since 195 B.C., hence Smyrna's historical pride in her Caesar cult (see EMPEROR WORSHIP). Smyrna was famous for science, medicine, and the majesty of its buildings.

One of the letters in the book of Revelation was addressed to the Christian church in Smyrna (Rev. 2:8-17). It refers to "a synagogue of Satan" in the city (v. 9), undoubtedly indicating a Jewish community that was scornful of Christianity. The exhortation to endure and win a "crown of life" (v. 10) is probably a piece of imagery caught from a diadem of porticoes surrounding her hilltop, and described by Apollonius of Tyana (1st cent. A.D.): "For though their city is the most beautiful of all cities under the sun, and makes the sea its own, and holds the fountains of Zephyrus, yet it is a greater charm to wear a crown of men than a crown of porticoes, for buildings are seen only in their one place, but men are seen everywhere, and spoken about everywhere, and make their city as vast as the range of countries which they visit" (Philostratus, *Life of Apollonius* 4.7). Early in the second century, Ignatius wrote a letter to the Smyrneans; and in the middle of the century, Polycarp, who had been a disciple of JOHN THE APOSTLE, became a martyr in that city.

snail. See ANIMALS (under *slug*).

snake. See ANIMALS.

snake charming. Various kinds of serpents were numerous in Palestine, and the art of snake charming was practiced in the country. Some snakes were susceptible to such influence (Eccl. 10:11) and others resisted the techniques of the charmer. In Jer. 8:17 serpent charming is used metaphorically to describe the enemies of Judah who are “vipers that cannot be charmed”; and in Ps. 58:4-5 it characterizes the wicked who are “a cobra that has stopped its ears, / that will not heed the tune of the charmer.”

snare. A device used to entangle and capture animals. Several Hebrew nouns can be rendered “snare,” especially *môqēš* H4613, which probably refers to a wooden contrivance for catching birds (cf. Amos 3:5). The near synonyms *pa* H7062 and *rešet* H8407 seem to indicate trapping nets (all three words are used together in Ps. 140:5). These and other words are almost always used in metaphorical contexts. For example, IDOLATRY is often described as a snare to God’s people (Exod. 23:33). For further comments see TRAP.

sneeze. The verb *sneeze* occurs once to indicate that the SHUNNAMITE’s son had returned to life as a result of ELISHA’s work (2 Ki. 4:35). The noun *sneeze* (or *sneezing*) is used by most versions in the description of the LEVIATHAN (Job 41:18; KJV, “neesings”); the Hebrew term in this passage probably refers to the animal’s snorting (cf. NIV).

snow. The Hebrew words for “snow” occur nearly twenty times in the Bible (the corresponding Gk. word occurs only twice in the NT, Matt. 28:3; Rev. 1:14). Almost all the references, however, are figurative, indicating healing (Exod. 4:6 et al.), purity (Ps. 51:7; Isa. 1:18; et al.), refreshment (Prov. 25:13), and the like. In the historical record, snow is mentioned only once, when it is said concerning BENAIAH son of Jehoiada:

“He also went down into a pit on a snowy day and killed a lion” (2 Sam. 23:20; 1 Chr. 11:22). Mention in this context presumably indicates that the event was exceptional, not only as a feat of arms but also as a fact of climate, for the lion’s home would be in the JORDAN Valley, where snow does not occur. In the Judean hills snow is rare, but no means unknown. JERUSALEM has a mean January temperature of 48°F, with a daily range of some 13°. But there are two areas where snowfalls are both heavy and regular: (1) on the Lebanese mountains in the N, where Mount HERMON rises to 9,100 ft. (c. 2,770 m.) and snow patches lie throughout the year (cf. Jer. 18:14)—it was the distant view of these snows from the hot Galilean trench that prompted so much biblical imagery; and (2) on the mountains of EDOM, E of the Jordan, where the land rises to over 5,000 ft. (1,525 m.). For many Israelites, therefore, snow was better known to them as a distant prospect than as a common experience. See also PALESTINE; RAIN.

snuffers. This English term, referring to a device used for cropping the snuff of a candle, occurs in the KJV and other versions as the rendering of two Hebrew words, both of which are applied to instruments made of gold used in tending fires and lamps in the TABERNACLE and the TEMPLE. One of the words, *mēzammeret* H4662, was probably a type of knife used for shearing a wick (1 Ki. 7:50; 2 Ki. 12:13; 25:14; Jer. 52:18; 2 Chr. 4:22); the NIV renders it “wick trimmers.” The precise meaning of the second term, *melqā ayim* H4920, is less certain. According to Isa. 6:6, this tool could be used to handle live coals, and thus most versions render it “tongs” not only here but also in 1 Ki. 7:49 and 2 Chr. 4:21 (where *mēzammeret* occurs in the same context). It is possible, however, that this instrument was also used as a wick trimmer (cf. Exod. 25:38; 37:23; Num. 4:9).

So. soh (Heb. *sô* [⚭] H6046, derivation disputed). According to 2 Ki. 17:4, King HOSHEA of JUDAH betrayed the Assyrians by sending envoys to So king of EGYPT. There have been numerous attempts to identify this Egyptian king. An older proposal that the person in question was Sibᵉ, an

Egyptian general at the Battle of Raphia (c. 720 B.C.), has been discredited. Also unlikely is the view that the biblical text refers to Shabaka, who ruled Egypt at the very end of the eighth century; Hoshea's contemporary would have been an earlier pharaoh, Tefnakht I, whose capital was Sais. An intriguing suggestion is that the name So is an abbreviated form of Osorkon IV (c. 730-715), a competing pharaoh at Tanis and Bubastis. These and other identifications have not won wide acceptance, however, and thus alternative interpretations of the text have been put forward. According to some scholars, So should be understood not as a proper name but rather as an Egyptian title. More widely accepted, but not without problems, is the view that the reference is to the city of Sais; in this case, the text should be rendered, "he had sent envoys to Sais, [to] the king of Egypt," and the king in question would be Tefnakht.

soap. Soap in a modern sense was unknown in OT times. Even until recent time it was not used in some parts of the Middle East. Clothes, cooking utensils, and even the body were cleansed with the ashes of certain plants containing alkali (e.g., soapwort, glasswort, and saltwort). This cleansing material is referred to in Jer. 2:22 and Mal. 3:2.

Socho, Sochoh. See **Soco**.

socket. The base into which the pintle of a **DOOR** was set to act as a pivot for swinging. The socket in Solomon's **TEMPLE** was a recess cut in the stone sill (1 Ki. 7:50). The KJV and other versions use "socket" also in reference to the base supporting the posts of the **TABERNACLE** curtains and walls (Exod. 26:19 et al.), some of silver, others of bronze, formed to mortise or tenon the elements supported.

Soco, Socoh. soh'koh (Heb. *śôkô* H8459 and *śôkôh* H8458, probably "thorny [place]"). TNIV Soko, Sokoh; KJV variously (Socoh, Sochoh, Socho, Shochoh, Shoco). (1) A town in the **SHEPHELAH** of **JUDAH**, listed

between ADULLAM and AZEKAH (Josh. 15:35). It was here that the PHILISTINES assembled prior to the confrontation between DAVID and GOLIATH (1 Sam. 17:1). Soco was one of the cities that REHOBAM repossessed and fortified after the revolt of the northern tribes (2 Chr. 11:7; however, this passage may refer to #2 below). It was retaken by the Philistines in the reign of AHAZ (2 Chr. 28:18). The town is identified with modern Khirbet ʿAbbad, some 17 mi. (27 km.) WSW of JERUSALEM.



© Dr. James C. Martin The foreground mound of ancient Soco in the Shephelah.

(2) A town in the southern hill country of JUDAH, listed between DANNAH and JATTIR (Josh. 15:48; perhaps mentioned in 2 Chr. 11:7, but see #1 above). This site is identified with another Khirbet Shuweikeh, E of modern Dahariyeh and about 10 mi. (16 km.) SW of HEBRON.

(3) A city in the SHARON Plain that was under the administration of Ben-Hesed in the time of Solomon (1 Ki. 4:10). It has been identified with modern Khirbet Shuweiket er-Ras (a little N of modern Tul-Karem), some 11 mi. (18 km.) NW of SAMARIA and about the same distance from the MEDITERRANEAN coast.

(4) In 1 Chr. 4:18 it is difficult to know whether Soco is the name of a person or place. It occurs in a genealogy of the descendants of Judah, yet some of the other names listed are place names (cf. Josh. 15:48-58). Either the person took his name from the town (possibly #2 above) or a clansman is mentioned along with the clan's settlement indicating that

he is the “father” of the town (i.e., **HEBER** was the founder or settler of Soco).

soda. See **MINERALS**.

Sodi. soh´di (Heb. *sôdî* *H6052*, possibly “[God is] my confidant”). Father of **GADDIEL**, from the tribe of **ZEBULUN**; the latter was one of the ten spies sent by **MOSES** into the Promised Land (Num. 13:10).

Soko, Sokoh. soh´koh. TNIV forms of **SOCO**, **SOCOH**.

Sodom. sod´uhm (Heb. *sēdôm* *H6042*, meaning uncertain; Gk. *Sodoma* *G5047*). KJV also Sodoma (only Rom. 9:29). One of the **CITIES OF THE PLAIN** destroyed by God because of their sin, along with **ADMAH**, **GOMORRAH**, **ZEBOIIM**, and **ZOAR**. The site of “the plain” has been variously conjectured, but many believe that it is the shallow S end of the **DEAD SEA**, and that the waters cover the remains. An area around the N end of the Dead Sea has been favored by others, mainly on the grounds that only this region is fully within the range of vision from **BETHEL**, from which vantage point **LOT** made his fatal choice (cf. Gen. 13:3, 10-11). The S end is shut off by the high country around **EN GEDI**. **ABRAHAM**’s field of view from a point E of Hebron, from which he looked in the morning toward Sodom and Gomorrah (19:28), may lead to the same conclusion. But what the patriarch saw was the column of smoke from whatever form of catastrophe destroyed the whole area.

Attempts have been made to pinpoint the site by a reconstruction of the invasion route of the raid described in Gen. 14. According to 2 Chr. 20:2, **HAZAZON TAMAR** is En Gedi, halfway up the W shore of the Dead Sea. If the invaders, circling the sea from the S, clashed with the **AMORITES** here, they must then have continued N to capture Sodom, and not returned on their tracks. But could not the Hazazon Tamar of Gen. 14 be the Tamar

of Ezek. 47:19 to the SW of the water? Zoar can be located on the Moabite shore from Isa. 15:5 and Jer. 48:34 and at the S end of the sea from JOSEPHUS (*War* 4.8.4), but Deut. 34:3 assumes that the town was visible from PISGAH. Perhaps there were two towns of the name. Failing conclusive archaeological evidence, the cities of the plain must be listed as lost. Sodom, because of the episode of Gen. 19, became a name for vice, infamy, and judgment (Isa. 1:9-10; 3:9; Jer. 23:14; Lam. 4:6; Ezek. 16:46; Amos 4:11; Zeph. 2:9; Matt. 10:15; Lk. 17:29; Rom. 9:29; 2 Pet. 2:6; Jude 7; Rev. 11:8).

Sodom, Vine of. See PLANTS.

sodomite, sodomy. Historically, the English term *sodomy* (derived from the story of SODOM and GOMORRAH in Gen. 18-19) has referred to any kind of nonprocreative sexual act, although it is usually applied specifically to homosexuality. The KJV uses the term *sodomite* to translate Hebrew *qādēš* H7728 (“set apart [for the use of the deity]”; Deut. 23:17; 1 Ki. 14:24; 15:12; 22:46; 2 Ki. 23:7), which evidently refers to a male shrine PROSTITUTE. In the NT the NRSV uses the same word to translate Greek *arsenokoitēs* G780 (1 Cor. 6:9; 1 Tim. 1:10), probably meaning “pederast,” a man who assumes the dominant role in homosexual activity.

sojourner. See STRANGER.

soldier. See OCCUPATIONS AND PROFESSIONS; WAR.

solemn assembly. This phrase is used by the KJV and other versions to render the Hebrew term *‘ăṣārâ* H6809 (NIV simply “assembly”). It refers to the gathering and sanctifying of the community of Israel for a solemn occasion (in one passage it is used simply in a nonreligious sense, Jer 9:2). The term is used in a technical sense as the eighth day of the

Feast of Booths (Lev. 23:36; Num. 29:35; Neh. 8:18; see FEASTS) and the seventh day of Passover (Deut. 16:8). In both instances the people were instructed to do no work for they were in a state of ritual HOLINESS. At the dedication of the TEMPLE, SOLOMON proclaimed a solemn assembly (2 Chr. 7:9). For quite a different purpose, JEHU ordered the people, “Sanctify a solemn assembly for Baal” (2 Ki. 10:20 NRSV); he was then able to complete his purge of BAAL worshipers from the land of Israel through the massacre of those who gathered in that assembly. The solemn assembly also was convened for special days of fasting, as when a locust plague threatened the land (Joel 1:14; 2:15). Amos and Isaiah disparaged these solemn assemblies (among other things) as that which God could not endure (Isa. 1:13; Amos 5:21) because the people did not do justice in the land.

Solomon. sol´uh-muhn (Heb. *šēlōmōh* H8976, prob. “peaceable”; Gk. *Solomōn* G5048). Son of DAVID and third king of Israel (c. 970-930 B.C.). Shortly after his birth, the boy received the additional name JEDIDIAH, “beloved of Yahweh,” from NATHAN the prophet, who had himself received the name from God (2 Sam. 12:24-25). In another passage, the name Solomon (which apparently derives from *šālôm* H8934, “peace”) is connected with God’s promise that he would “grant Israel peace and quiet during his [Solomon’s] reign” (1 Chr. 22:9; some believe that the name derives from the verb *šālēm* H8966 [piel, “to recompense, restore”] and that BATHSHEBA regarded Solomon as compensation for the loss of her first child). It is probable that either Jedidiah or Solomon was a throne name.

Solomon built the kingdom of ISRAEL to its greatest geographical extension and material prosperity. Though a very intelligent man, in his later years he lost his spiritual discernment and for the sake of political advantage and voluptuous living succumbed to apostasy. His policies of oppression and luxury brought the kingdom to the verge of dissolution, and when his son REHOBAM came to the throne the actual split of the kingdom occurred.

Solomon did not enter the history of Israel until David’s old age, when

a conspiracy attempted to crown as king ADONIJAH, the son of David and HAGGITH. Nathan and Bathsheba quickly collaborated to persuade David of the seriousness of the situation, and David had Solomon anointed king at GIHON by ZADOK the priest while the conspirators were still gathered at EN ROGEL. As David's death drew near, he gave Solomon practical advice regarding faithfulness to God, the building of the TEMPLE, and the stability of the dynasty. Solomon had to deal harshly with Adonijah and his followers when they continued to plot against him. Adonijah and JOAB were put to death, and ABIATHAR the priest was expelled from the priesthood. Solomon made BENAIAH head of the army, and Zadok became priest in Abiathar's stead. David had also told Solomon to kill SHIMEI, who had cursed David at the time of ABSALOM's revolt; this was done after Shimei violated the probation Solomon had ordered.

Solomon then began a series of marriage alliances that were his eventual undoing. He married the daughter of the king of EGYPT, who had sufficient power to capture GEZER and to present it as a dowry to his daughter. Early in Solomon's reign he loved the Lord; he sacrificed at the great high place of GIBEON, where the TABERNACLE was located; here he offered a thousand burnt offerings. The night he was at Gibeon the Lord appeared to him in a dream and told him to request of him whatever he desired. Solomon chose above all else understanding and discernment. God was pleased with this choice, granted his request, and also gave him riches and honor. A demonstration of this gift came when he returned to JERUSALEM, where his decision in the case of two prostitutes caused the people to see that God's WISDOM was in the king. He was an efficient administrator: each department had its appointed officers and the country was divided into twelve districts, different from the tribal divisions, each responsible for the provisions of the royal household for a month of the year. With taxation and conscription Israel began to see some of the evils of monarchy against which Samuel had warned (1 Sam. 8:11-18), though during the reign of Solomon "Judah and Israel were as numerous as the sand on the seashore; they ate, they drank and they were happy" (1 Ki. 4:20). The kingdom extended from the EUPHRATES in the north to the border of Egypt in the SW.

Solomon was a wise and learned man; it is stated that his wisdom was greater than that of the wise men of the E and of Egypt. Expert in botany and zoology, he was also a writer, credited with three thousand proverbs and one thousand songs (1 Ki. 4:32) and named the author of two psalms (titles, Ps. 72; 127) and of the books of PROVERBS (Prov. 1:1), ECCLESIASTES (Eccl. 1:1, 12), and SONG OF SOLOMON, his greatest song (Cant. 1:1). His fame was widespread, and people came from afar to hear him.



© Dr. James C. Martin Remains of the northern palace at Megiddo, dated by some to the period of Solomon.

He made an alliance with HIRAM king of TYRE, who had been a friend of David. This relationship was of great advantage to Solomon, as he undertook an immense building program, particularly that of the TEMPLE in Jerusalem on Mount MORIAH. He contracted with Hiram for the supply of cedar and cypress wood and arranged for Phoenician builders to supplement the Israelite conscription of workers. A chronological reference is supplied in 1 Ki. 6:1, which states that the year that construction of the temple was begun numbered the 4th year of Solomon and the 480th year after the EXODUS from Egypt. David had wanted to build the temple, but the Lord reserved that privilege for Solomon (2 Sam. 7:13; 1 Chr. 17:4-6, 12; 22:6-11; 28:6); nevertheless, Solomon got the complete plan of the structure from his father (1 Chr. 28:11-19). David had also gathered much building material, especially precious metals and other costly commodities, and had taken freewill offerings for the building of the temple (1 Ki. 7:51; 1 Chr. 22:2-5; 29:1-19). A description of the temple is given in some detail (1 Ki. 6:2-36).

The temple was finished in seven years, and Solomon's palace was thirteen years in building. The latter consisted of various houses or halls: the House of the Forest of Lebanon, the Hall of Pillars, the Hall of the Throne (also the Hall of Judgment), his royal quarters, and a palace for his Egyptian wife. A great amount of bronze was used for ornamental work, for architectural features such as the two large pillars of the temple vestibule, and for decorative and functional articles, such as the altar, the molten sea, and all sorts of utensils and implements used in the temple service. This part of the project was the responsibility of a craftsman, Hiram of Tyre (1 Ki. 7:14; cf. 2 Chr. 2:13-14). See HIRAM #2. Much of the copper used for these purposes probably came from mines worked by the Israelites. It is only in comparatively recent years that the great mining and smelting enterprises of Solomon have become known, for they are not referred to in the Bible. Explorations in the NEGEV have revealed that the area was of much importance in Solomonic times. Many towns were built and fortified, a number of copper mines were worked, and the preliminary processing done nearby. Exploration led to the identification (not accepted by all) of Tell el-Kheleifeh as EZION GEBER; excavation here brought to light the remains of an industrial town, with blast furnaces utilizing the prevailing winds to operate on the modern principle of the Bessemer forced-air draft.

When the temple was completed, an impressive dedication service was held. The ARK OF THE COVENANT was brought up from ZION by the priests and was placed in the Most Holy Place (1 Ki. 8). Solomon blessed the people and made a heartfelt prayer of dedication. Sacrifices were made, and fire from heaven consumed them. Finally, a great feast was held. The Lord appeared to Solomon again, as at Gibeon; he had heard his supplication and now promised to establish his heirs as he had promised to do for David, if he and his descendants would remain faithful to the Lord. After the celebration of the dedication, Solomon settled accounts with Hiram king of Tyre. Solomon gave him twenty cities in the land of GALILEE, but when Hiram inspected them and was not satisfied, he also paid him 120 talents of gold. Solomon's work of building extended throughout the land, with labor provided by a forced levy of the descendants of the people Israel did not annihilate at the time of the conquest. He built at Gezer, Hazor, Megiddo, Upper Beth Horon, Lower Beth Horon, Baalath,

Tadmor in the desert, and in Lebanon. He did additional building at Jerusalem. He made store cities throughout the domain.

And now Israel no longer had a lack of armaments. Solomon had 1,400 chariots and 12,000 horsemen (2 Chr. 1:14); he also had 4,000 stalls for horses (9:25). He built cities for his chariots and cavalry. Stables for at least 450 horses were found at MEGIDDO. Similar stables were excavated at Gezer, Taanach, Tell el-Hesi, and Tell el-Far'ah. He also engaged in a profitable trade in chariots and horses between Egypt and the HITTITES. His commercial interests led him to the sea; since the Mediterranean coast afforded no good harborage in the area held by him, he made his port at Ezion Geber near Eloth on the Gulf of Aqabah of the Red Sea. Again he was assisted by Hiram, who provided Phoenician seamen (8:18).

The rulers were enriched by this trade with the East. OPHIR was a source of gold, almugwood (algumwood), and precious stones. Solomon's ships also went to TARSHISH with the Phoenician fleet and brought back all sorts of exotic things. Immense wealth thus came to Solomon by commerce, mining, tribute (1 Ki. 4:21), and gifts from visitors (10:25). Among the most distinguished of these visitors was the queen of SHEBA. Women were a serious weakness of Solomon; not only did he make many political alliances through marriage, but he "loved many foreign women" (11:1) and "held fast to them in love" (11:2). God had warned that such marriages would lead to apostasy. The HAREM of Solomon held a collection of some seven hundred wives and three hundred concubines; and "his wives turned his heart after other gods, and his heart was not fully devoted to the LORD his God" (11:4). He built places of worship for the false gods to satisfy his heathen wives. The Lord was angered at Solomon's failure to keep his explicit commands and announced to him the rift in the kingdom that was to take place in the reign of his son.

The rule of Solomon had been quite peaceful, but trouble was brewing. HADAD the Edomite, who as a child had survived a raid by David and had escaped to Egypt, now returned to plague him. In SYRIA, REZON was made king at DAMASCUS and became an enemy of Israel. In Israel a capable young man, JEROBOAM son of Nebat, was informed by the prophet

AHIJAH that he would become ruler of ten tribes of Israel. Solomon attempted to kill Jeroboam, but Jeroboam took refuge in Egypt until the death of Solomon. The signs of the impending division of the kingdom were evident; when he died in 930 B.C. and his son Rehoboam became king, the break soon became a reality. Other historical records of Solomon's reign cited in the Bible include "the book of the annals of Solomon" (1 Ki. 11:41), "the records of Nathan the prophet," "the prophecy of Ahijah the Shilonite," and "the visions of Iddo the seer concerning Jeroboam the son of Nebat" (2 Chr. 9:29). A great temporal ruler, possessing every natural advantage, almost inconceivably wealthy in material splendor, learning, and experience, Solomon was nevertheless a disappointment. Although he began extremely well, the tragedy of his gradual apostasy had more disastrous results than the infamous scandal of his father, who sincerely repented and was a man after the Lord's own heart.

Solomon, Pools of. Name given (cf. Eccl. 2:6) to three **POOLS** located in the valley of **ETHAM**, just S of **BETHLEHEM** and 10 mi. (16 km.) from **JERUSALEM**. For centuries they have been an important part of the water supply for Jerusalem. The pools are fed by springs and surface water, and a twisting **AQUEDUCT**, at least as old as Roman times, conveyed the water ultimately to Jerusalem and to Bethlehem en route. Lacking pumping facilities, the ancients had to plan and engineer with skill to take full advantage of the gravity. The pools were hewn out of rock and in part artificially constructed with masonry. They have been repaired many times through the years. The pools are arranged at successive levels with conduit connections between them. The E wall of the lowest one forms a dam across the valley. The pools were roughly rectangular in shape and varied in depth from about 25 ft. in the upper pool to 50 ft. in the lower pool (c. 7-15 m.). The lower pool is the largest, being about 582 ft. (177 m.) long with a width varying from 148 to 207 ft. (45-63 m.).

Solomon, Psalms of. See **PSEUDEPIGRAPHIA**.

Solomon, Song of. See SONG OF SOLOMON.

Solomon, Wisdom of. See APOCRYPHA.

Solomon's Colonnade (Porch). What the KJV calls "Solomon's porch" (NRSV, "the portico of Solomon") was a roofed colonnade in the temple built by HEROD the Great. It bordered on the E side of the outer court of the TEMPLE, resting on a massive Herodian retaining wall (still largely visible as the lower courses of the present temple-area wall) built out over the KIDRON Valley. It may have been so named because of a tradition that SOLOMON had once constructed a similar E wall and cloister. It was here that Christ walked and talked during the Feast of Dedication (Jn. 10:23); here also his disciples seem later to have gathered regularly (Acts 5:12; cf. 3:11).

Solomon's servants. A class of state SLAVES in Israel instituted by King SOLOMON. Of course, all subordinates of a king might be considered his servants, but the specific Hebrew phrase usually translated "Solomon's servants" does not refer generally to all those who served the king in any capacity. Rather, it is a technical term designating a slave class that was common in the ANE, where prisoners of war were made servants for big commercial or industrial enterprises carried out by the king. Not until the time of DAVID was ISRAEL strong enough to have any state slaves (cf. 2 Sam. 12:31), but the extensive building projects of Solomon called for state slavery on a vast scale. It was thus Solomon who reduced the native Canaanites to slavery (1 Ki. 9:20-21), and the new class of slaves was appropriately called *ʿabdê šēlōmōh* (1 Ki. 9:27; 2 Chr. 8:18; 9:10; in these three passages the NIV [but not the TNIV] renders "Solomon's men" or "men of Solomon"). The descendants of Solomon's servants after the EXILE are noted as having been merged with the NETHINIM or temple servants (Ezra 2:55-58; Neh. 7:57-60; 11:3). It is doubtful that at this time these two groups were regarded as slaves in the strict sense of the term.

Solomon's temple. See TEMPLE.

son. See BEN (PREFIX AND IDIOM); CHILD; SON OF GOD; SON OF MAN.

song. See MUSIC AND MUSICAL INSTRUMENTS.

Song of Solomon. One of the poetical books of the OT and the first of the five MEGILLOTH (“scrolls”) that were read at Jewish FEASTS. It is unique among biblical books, for it centers in the joys and distresses of the love relationship between a man and a woman.

I. Name. The book is generally known as “Song of Songs” (Heb. *šir haššîrîm*), the phrase with which it begins (Cant. 1:1). This use of the Hebrew superlative declares the book the best of the 1,005 songs of Solomon (1 Ki. 4:32), or perhaps the greatest of all songs. In the VULGATE the work was entitled *Canticum canticorum*, hence the alternative English title of *Canticles*.

Overview of SONG OF SONGS

Author: The work appears to be attributed directly to King SOLOMON (Cant. 1:1, though the Hebrew can be understood to mean, “The Song of Songs which is for [*or* concerns] Solomon”). Some scholars are uncertain about this attribution, and others argue against it.

Historical setting: The subject matter is the life of Solomon (c. 950 B.C.). The date of the composition of the book, if not written by Solomon himself, is uncertain.

Purpose: To celebrate human LOVE, probably as a reflection of the love between God and his people.

Contents: The lovers praise each other (Cant. 1:1—2:7); (2) deepening of their affection (2:8—3:5); (3) arrival of Solomon and marriage (3:6—5:1); (4) the wife's longing for the return of her husband (5:2—6:9); (5) the beauty of the bride (6:10—8:4); (6) the wonder and permanence of love (8:5-14).

II. Authorship and date. Although the work is attributed to SOLOMON (Cant. 1:1), there is considerable range of opinion as to its authorship and date. On the basis of its language—various Aramaic forms and words, the presence of names of foreign products, a Persian word, and a Greek word—some have concluded that the book is a collection of erotic poems dating to about 250 B.C. On the other hand, it has been pointed out that these usages are not inconsistent with authorship by Solomon. In view of the extensive commerce and widespread diplomatic relations of Solomon, the presence of foreign terms, especially for articles imported or imitated from foreign sources, is to be expected. The use of ARAMAIC is not a valid indication of date and may be accounted for by the northern origin of the SHULAMMITE (Cant. 6:13). There are lines of evidence that agree with the ascription of the book to Solomon. The work has affinities with other writings attributed to him. The author's acquaintance with plants and animals is reminiscent of Solomon (1 Ki. 4:33). The mention of "a mare harnessed to one of the chariots of Pharaoh" (Cant. 1:9) accords with Solomon's involvement in horse trading with EGYPT and with his being married to a daughter of the PHARAOH. The lover is called "the king" (1:4), and there are other indications of his royal interests, in addition to references to Solomon by name. The place-names range throughout PALESTINE and thus fit well with an origin predating the divided kingdom.

III. Content. Though the book is difficult to analyze, a common outline is as follows: (1) the mutual admiration of the lovers (Cant. 1:2—2:7); (2) growth in love (2:8—3:5); (3) the marriage (3:6—5:1); (4) longing of the wife for her absent husband (5:2—6:9); (5) the beauty of the Shulammitic bride (6:10—8:4); (6) the wonder of love (8:5-14).

IV. Interpretation. There is great diversity and much overlapping among interpretations of the Song of Songs. (1) The *allegorical* view regards the Song as descriptive of the LOVE of God and his people ISRAEL or of the love of CHRIST and the CHURCH. Usually this view denies or ignores the historicity of the events described. Hippolytus and Origen introduced this interpretation into the ancient church, and it has been the popular or prevailing position. There are two major arguments in its favor: (a) it explains the inclusion of the book in the canon; (b) it harmonizes with the biblical use of MARRIAGE as an illustration of the Lord's relationship to his people. Opposing arguments include the following: (a) other reasons may be advanced for its presence among the canonical books; (b) elsewhere the figure of the marriage relationship is made the basis for specific teaching; (c) nothing in the book itself invalidates its historicity; (d) the necessity of interpreting details leads to fanciful and absurd interpretations.

(2) The *typical* interpretation combines literal and allegorical views, maintaining both the historicity and the spiritualizing of the book. In support of this view: (a) the superlative of the title connotes spiritual meaning; (b) Solomon is a type of Christ; (c) marriage also is a type. Against this view: (a) spiritual value does not demand typology; (b) the definition and application of the concept of "type" are debatable.

(3) The *literal* view is that the book presents actual history and nothing more.

(4) The *dramatic* interpretation regards the Song as a drama based on the marriage of Solomon to a Shulammite girl. Here may be included the so-called shepherd hypothesis, which proposes a triangle of Solomon, the girl, and her shepherd-betrothed. On this hypothesis, the girl refuses the blandishments of the king and remains true to her shepherd. The book is not labeled drama, which was not a widely used Hebrew literary form. If the book were merely a drama, its presence in the canon is not explained.

(5) The *erotic-literary* view is that the book is simply a collection of love songs.

(6) The *liturgical* view regards the Song as borrowed pagan liturgy associated with FERTILITY CULTS. It is inconceivable that a work of such an

origin should be in the canon.

(7) The *didactic-moral* interpretation holds that the book presents the purity and wonder of true love. It regards the book as history and also agrees that the love portrayed does direct us to the greater love of Christ, in accordance with the history of Christian interpretation. The purpose of the Song of Songs, therefore, is to teach the holiness and beauty of the marriage-love relationship that God ordained.

Song of Songs. See SONG OF SOLOMON.

Song of the Three Young Men (Children). See APOCRYPHA.

songs of degrees. See ASCENTS, SONG OF.



© Dr. James C. Martin Medieval mosaic in the church of Hagia Sophia (Istanbul) depicting Christ, the Son of God, on his throne.

Son of God. One of the primary titles of CHRIST in the NT. His claim to this title was the principal charge that the Jewish leaders made against him. “Tell us if you are the Christ, the Son of God,” the high priest taunted (Matt. 26:63-64; Mk. 14:61-62; cf. Jn. 5:17-18; 19:7). Further, the confession that Jesus is the Son of God was basic to the teaching of

the apostles and the faith of the early church (2 Cor. 1:19; Gal. 2:20; 1 Jn. 4:15; 5:5, 13). The title is to be understood both as a synonym for MESSIAH (Ps. 2:7; Matt. 16:16; 26:63; 27:40) and as implying deity through a unique relation with the Father (Jn. 5:18). Sometimes the latter implication is obvious (as in the Gospel of John), and sometimes it is hidden (as often in the three other Gospels).

Jesus became conscious of his special relation with the Father as a boy and expressed it when he was twelve years old (Lk. 2:49). At his baptism, the voice from heaven confirmed what he already knew—that he had a unique spiritual and moral union with the Father and that he was called to be the Messiah and to do the work of God’s Chosen Servant (Matt. 3:13-17; Mk. 1:9-12; Lk. 3:21-22). This consciousness was severely tested in the temptations (Matt. 4; Lk. 4). Throughout his ministry Jesus was sustained and inspired by the knowledge that he was the Father’s Son, doing his will (Matt. 17:5; 21:33-44). In GETHSEMANE and on the CROSS this consciousness remained his possession (Matt. 26:36-42; Lk. 22:39-44; 23:46).

The filial consciousness of Jesus and his unique relationship with the Father are particularly emphasized in John’s Gospel. Jesus is God’s only Son (Jn. 1:18), one with the Father (10:30), always doing the Father’s will (4:34; 5:30; 6:38), and being in the Father as the Father is in him (10:38). He speaks what he hears from the Father (12:50), has unique knowledge of the Father (10:15; cf. Matt. 11:27), and possesses the authority of the Father (Jn. 3:35; 5:22; 13:3; 16:15). Thus, only in and through the Son is God’s salvation given (3:36; 5:26; 6:40). However, as *incarnate* Son there are things that the Son does not know and cannot do —“the Father is greater than I” (Mk. 13:32; Jn. 14:28). See INCARNATION.

Outside the Gospels we find the expression “the God and Father of our Lord Jesus Christ,” suggesting a particular intimacy between Father and Son (Rom. 15:6; 2 Cor. 1:3; Eph. 1:3; Col. 1:3; 1 Pet. 1:3; cf. Rev. 1:6). By his RESURRECTION and ASCENSION Jesus is designated Son of God (Rom. 1:3) and preached to be so (Acts 8:37; 9:20; 13:33; 2 Cor. 1:19). The distinction and difference between Jesus and the great prophets of Israel is that Jesus is the unique Son of God (Heb. 1; 3:6). True unity in the church and true spiritual maturity involves growing into “the knowledge

of the Son of God” (Eph. 4:13). The people of God wait for the Son to return to earth from heaven (1 Thess. 1:10). See also SONS OF GOD.

Son of Man. An expression found in the OT and used as a self-description of Jesus in the NT. In Hebrew, “son of man” means an individual human being (Num. 23:19; Ps. 8:4-5; ADAM is “humankind”). This phrase was used once by the Lord in addressing DANIEL (Dan. 8:17) and over eighty times in addressing EZEKIEL (Ezek. 2:1 et al.). There must have been a special reason for its use with them. Both of them were privileged to see visions of God. Probably the Lord wanted to emphasize to them that they were, after all, only men of the earth, in spite of this privilege of receiving the divine word. In Ps. 80:17 the king of Israel is called “the son of man” whom God has raised up for himself.

Daniel used this phrase to describe a personage whom he saw in a night vision. He saw one “like a son of man” (that is, a member of the genus man) coming with the clouds of heaven and approaching God (the “Ancient of Days”) to be given authority, glory, and an everlasting kingdom (Dan. 7:13-14). While opinions differ about the interpretation of this vision, and many hold the “son of man” to be a personification of “the saints of the Most High” (see 7:22) to whom the dominion is given, it is on the whole entirely in accord with the evidence to see here a messianic figure predictive of the Lord Jesus Christ. In the extrabiblical *Similitudes of Enoch* the presentation of the Son of Man in the terms found in Daniel’s prophecy is continued.

Why Jesus decided to call himself “Son of Man” (eighty-two times in the Gospels; see also Acts 7:56; Rev. 1:13; 14:14) is not known, despite much scholarly study of the question. Often he put his statements about himself in the third person to give his teachings more force. Whenever he did this he used this phrase as a name for himself. No doubt he took it from Daniel’s prophecy. The Jews must have been familiar with this prophecy. Jesus, in assuming this title, was saying to the Jews, “I am the Son of Man in that prophecy.” This title emphasized his union with mankind. It was also a name no one would criticize. If Jesus called himself the Son of God or the Messiah, the Jews would not accept him as such. But they did not object to the term, the Son of Man. But no one

else ever called him by that name.

Jesus certainly used the title in a variety of contexts: (1) As a substitute for “I” (e.g., Matt. 11:19; 16:13; Lk. 9:58). (2) When making his important declarations and claims (e.g., Matt. 20:28; Mk. 10:45; Lk. 9:56; 11:30; 19:10); these relate to his saving role. (3) Once in the Gospels this phrase occurs without the definite article: “a son of man” (Jn. 5:27 ASV); although most versions understand it in the usual sense as “the Son of Man,” possibly Jesus made the statement that he had been given authority to execute judgment because he was a son of man, that is, he was qualified to judge human beings because of his experience as man, living among men. (4) Concerning his resurrection: “Don’t tell anyone what you have seen, until the Son of Man has been raised from the dead” (Matt. 17:9). (5) Concerning the glorious state into which as the exalted Son of Man he would enter (Matt. 19:28; 24:30; 26:64; Mk. 13:26; 14:62; Lk. 17:2, 30; 22:69). These verses relate to his reign with the Father in and from heaven. (6) Concerning the return to earth in a glorious manner (Matt. 24:27, 30, 44; Lk. 17:24; 18:8). (7) Concerning his role in judgment (Matt. 13:41; 25:31-32; Lk. 9:56; 21:36). (8) Most important of all, concerning his passion and violent death (Matt. 17:12, 22; 26:2, 24, 45; Mk. 9:12, 31; 10:33; 14:21, 41; Lk. 9:44; 18:31-32; 22:22, 48). In view of the usage of “son of man” in Dan. 7:13, this emphasis by Jesus that he as Son of Man must, of necessity, suffer, is quite remarkable.

sons of God, children of God. A description of those who are in a special or intimate relationship with God. In the OT the Lord chose the people ISRAEL and made a holy COVENANT with them. As a result, the people as a unit (and thus each member) were described as the son(s) of God. MOSES told PHARAOH that the Israelite nation was God’s “firstborn son,” and that this “son” must be released in order to offer WORSHIP to his “Father” (Exod. 4:22-23). Later the description was “children of God” and “a people holy to the Lord” (Deut. 14:1). Further, the Davidic King-Messiah was described as the Son of God (see 2 Sam. 7:14; 23:5; Ps. 2:7; 89:27-28). This usage is continued in the NT, where the ancient people of Israel are said to possess the “sonship” (Rom. 9:4) and be God’s children

(Jn. 11:52), and the Messiah is seen as God's "Son" (Heb. 1:5; citing Ps. 2:7 and 2 Sam. 7:14). See SON OF GOD.

Building on this OT usage, members of the new covenant are also described as sons/children of God. PAUL declared that "you are all sons of God through faith in Christ Jesus" (Gal. 3:26), and he used the image of adoption to convey the idea of being taken into God's family, of receiving forgiveness and the gift of the indwelling Spirit (Rom. 8:13-17). JOHN THE APOSTLE taught that by spiritual birth (see REGENERATION) believers become the children of God and are thereby in an intimate spiritual/moral union with God their heavenly Father (1 Jn. 3:1). Both Paul and John insisted that to be called son or child meant living in a way that reflects this relationship (Rom. 8:17, 29; 1 Jn. 3:9). Jesus himself made a similar point (Matt. 5:9, 44-45; 12:48-50). Again this continues the OT emphasis that to be the son or child of God means being godlike in behavior (Deut. 32:6; Isa. 1:2; Hos. 1:10).

A special problem attaches to the use of the phrase "sons of God" (Heb. *bēnê hā ʾēlōhîm*) in Gen. 6:1-4. (1) Some argue that this passage reflects mythological stories of the ANE, depicting deities that engage in illicit relations among themselves and in some instances with humans. Although most biblical scholars admit that erotic mythology is not a normal feature of the OT literature, it is alleged that the writer of Genesis altered an ancient myth and, with embarrassment, set it forth as a basis for God's judgment in the form of a FLOOD. This method of analysis, however, is contrary to procedure elsewhere in the OT.

(2) According to an old Jewish interpretation, the "sons of God" were pagan royalty or members of the nobility who, out of lust, married women from the general population. A variation of this view is that the term refers to ANE kings who were honored as divine rulers and who were characterized by tyrannical and polygamous behavior. The main difficulty with this approach is that the Hebrew phrase is not used in this particular sense elsewhere in the OT.

(3) The term does occur in several OT passages in reference to ANGELS or "heavenly beings" (Job 1:6; 2:1; 38:7; Aram. *bar- ʾēlāhîn* in Dan. 3:25; cf. also Ps. 29:1; 89:6). Thus a common interpretation is that fallen angels married women and begat children, and that this unnatural union

explains the appearance of the Nephilim (Gen. 6:4). Many object to this approach on the basis of Jesus' comment that a married state does not apply to angels (Matt. 22:30).

(4) Conservative interpreters have often identified the "sons of God" with the descendants of SETH. Earlier in the Genesis narrative, in connection with the births of Seth and of his son ENOSH, the comment is made, "At that time men began to call on the name of the LORD" (Gen. 4:24). Thus the context, by identifying the Sethites as worshipers of God, seems to provide a referent for the otherwise ambiguous phrase, "sons of God." If so, the passage views the intermarriage of such worshipers with the ungodly as the immediate cause of the flood. The primary objection to this view is that the contrasting phrase in Gen. 6:2, "daughters of men [Heb. *hā ʾādām* H132]," seems to be a general human designation rather than a way of describing a specific (ungodly) part of the population.

(5) Still another approach argues that the passage should not be understood negatively as an explanation for the flood but simply as a conclusion to Gen. 5. According to this view, the phrases "sons of God" and "daughters of man/Adam" simply refer to men and women in general, alluding respectively to Adam's divine origin and Eve's origin from Adam.

sons of the prophets. The Hebrew phrase *bēnê-hannēbî ʾîm*, which the NIV renders as "company of the prophets," occurs almost always in connection with ELISHA (2 Ki. 2:3 et al.; the only exception is 1 Ki. 20:35). The term is a technical one referring to the members of a prophetic order or guild, and has no reference to physical descent from a PROPHET. There were several different guilds or branches of the same guild located at various places: (1) BETHEL (2 Ki. 2:3), (2) JERICHO (2:5), (3) GILGAL (4:38), (4) the hill country of Ephraim (5:22; see EPHRAIM, HILL COUNTRY OF). Yet it appears that they were all under the authority of one prophet whom they called "master" (2:3, 5). When the master died or was taken, as ELIJAH was, one of the guild members took his place as the new master. The promotion had to be recognized by the guild members, and the test was whether the new master had the powers of the old master (2:8, 14)

and whether the spirit of the old leader rested on the new one (2:15). The guild may have lived in a monastic community. They erected community buildings (6:1-2) and shared a common table (4:38-44). Yet some were married (4:1). Some of their work was done at the command of the master (4:38; 9:1), and often they sought his approval before doing something (2:16-18; 6:1-2). Yet they could act on their own (1 Ki. 20:35). It is possible that other passages where the phrase does not occur reflect the existence of prophetic guilds (see 1 Sam. 10:5-12; 19:20; 1 Ki. 18:4, 19; 22:6; 2 Ki. 23:2; Jer. 26:7-8, 11; cf. also Amos 7:14).

soothsayer. See OCCUPATIONS AND PROFESSIONS (under *magician* and *sorcerer*).

sop. This English term is used by the KJV to render *psōmion* G6040, which occurs in only one passage (Jn. 13:26-27, 30). The Greek word (diminutive in form) refers to a small, wafer-like piece of bread dipped into the common dish as a kind of improvised spoon. Knives and forks were unknown at table; therefore the more liquid parts of a meal were secured by dipping a morsel of bread into them.

Sopater. soh'puh-tuhr (Gk. *Sōpatros* G5396, prob. short form of *Sōsipatros* G5399, "saving the father"). Son of Pyrrhus; a Christian from BEREIA who, along with others, accompanied PAUL on his way back from GREECE (Acts 20:4). The group may have served as representatives when the apostle conveyed the offering from the Gentiles to the needy in JERUSALEM (24:17). Sopater is usually thought to be the same as SOSIPATER (Rom. 16:21).

Sophereth. See HASSOPHERETH.

sorcerer, sorcery. See DIVINATION; MAGIC; OCCUPATIONS AND PROFESSIONS.

sore. See DISEASES.



© Dr. James C. Martin The Sorek Valley. (View to the W.)

Sorek. sor'ik (Heb. *śōrēq* H8604, “vine”). The valley where DELILAH, the lover of SAMSON, lived (Jdg. 16:4). This region was one of three parallel narrow E-W valleys that crossed the SHEPHELAH (a rocky plateau stretching from AIJALON to GAZA). ESHTAOL and ZORAH were on the N of the valley, while TIMNAH, where Samson sought a wife (Jdg. 14:1), is located farther SW, near the mouth of the valley. The Valley of Sorek is known today as Wadi eṣ-Ṣarar, beginning about 13 mi. (21 km.) SW of JERUSALEM and running in a NW direction for about 20 mi. (32 km.) toward the MEDITERRANEAN.

sorrel. This English term, referring to a brownish color, is used by the NRSV and other versions to render Hebrew *śārōq* H8601, which occurs only once (Zech. 1:8; NIV, “brown”). The Hebrew word may indicate a reddish color.

sorrow. The Bible speaks of sorrow in various contexts. For example, CHRIST's suffering and departure brings sorrow to his disciples' hearts (Jn.

16:6; cf. Matt. 9:15), but it was good that he go away, for then the Comforter (of the sorrowful) would come (see HOLY SPIRIT). As the woman in childbirth has sorrow but also JOY at birth, so the disciples' sorrow will be turned into joy at his return (Jn. 16:21-22); when they ask and receive, their joy will then be made full. Elsewhere Jesus says that the mourners will be comforted (Matt. 5:4).

If Christ brings joy, so SIN should bring sorrow and MOURNING. Those who laugh now should mourn and weep (Lk. 6:25); sinners should be wretched and mourn (Jas. 4:9). Not only should there be mourning over one's own sins, but also over those of others in the church (1 Cor. 5:2). Second Corinthians is practically a treatise on the necessary sorrow that Christians must inflict on each other as they admonish and correct sin. PAUL did not desire to make another painful visit to CORINTH (2 Cor. 2:1), nor was his purpose ever just to bring sorrow (2:4). Instead his goal was godly grief, the sort that produces repentance, salvation, zeal, and finally Paul's own comfort and joy (7:8-13). Hebrews teaches that the Father's disciplining of his own sons indeed yields the fruit of repentance even though painful at the time (Heb. 12:11). PETER makes the similar statement that our rejoicing is in our imperishable inheritance, even though its genuineness is tested by various trials for a short time (1 Pet. 1:6). We shall be approved if we suffer unjustly (2:19-20). So the inheritance of comfort enables us to sorrow with HOPE.

Sosipater. soh'sip'uh-tuhr (*Sōsipatros* G5399, "saving the father"). One of two or three "relatives" of PAUL (the others being JASON and possibly LUCIUS) who sent greetings to the Christians in ROME (Rom. 16:21). According to many scholars, however, the Greek term *syngenēs* G5150 here means "kinsman" (cf. RSV) and should be understood in the sense of "fellow-Jew" (cf. 9:3). Sosipater is usually identified with SOPATER (Acts 20:4).

Sosthenes. sos'thuh-neeZ (Gk. *Sōsthenēs* G5398). (1) Ruler of the synagogue at CORINTH during PAUL's first visit there (Acts 18:17; see RULER OF THE SYNAGOGUE). It is possible that Sosthenes succeeded CRISPUS in this office

when the latter became a Christian (v. 8). For some unclear reason, Sosthenes was seized and beaten by a crowd after GALLIO, proconsul of ACHAIA, had dismissed a Jewish prosecution of Paul. Possibly Sosthenes was the victim of an anti-Semitic demonstration by Greeks (cf. KJV following many MSS) or of Jewish spite against an unsuccessful spokesman. See also #2, below.

(2) An early Christian whom Paul refers to as “our [*lit.*, the] brother” (1 Cor. 1:1). The fact that the apostle includes the name of Sosthenes with his own in the salutation suggests that this individual was well known to the Corinthians. Thus many have thought that this Sosthenes should be identified with #1, above. If so, he probably became a Christian during Paul’s ministry in the city.

Sotai. soh´ti (Heb. *sôṭay* H6055, derivation uncertain). Ancestor of a family of SOLOMON’S SERVANTS that returned from the Babylonian EXILE with ZERUBBABEL (Ezra 2:55; Neh. 7:57).



© Dr. James C. Martin General view of the Negev terrain in southern Israel.

soul. This English term, which most often refers to the immaterial essence, or more specifically the moral and emotional nature, of human beings, is used to translate mainly Hebrew *nepeš* H5883 and Greek *psychē*

G6034. Both of these words may indicate “breath,” “life,” and the like (in this sense even beasts have a soul or spirit, Gen. 1:20; 7:15; Eccl. 3:21), but they can be used with a wide range of connotations. The term *soul* is one of a number of psychological nouns, all designating the same nonmaterial self, but each in a different functional relationship. Thus, the MIND is the self in its rational functions. HEART is the self as manifesting a complex of attitudes. Will is the self as choosing and deciding. SPIRIT is the self when thought of apart from earthly connections. When the blessed dead in heaven are spoken of as having been put to a martyr’s death, they are called “souls” (Rev. 6:9). When there is no reference to their former bodily experience, they are called “spirits” (Heb. 12:23). But these functional names of the ego are not used with technical discrimination; they often overlap. See also NATURE, NATURAL.

The above remarks assume dichotomy, that is, that there are only two substantive entities that make up the whole person: (1) the BODY, which at death returns to dust, awaiting the RESURRECTION; and (2) the nonmaterial self, which if regenerate goes to paradise or heaven; if not, to the abode of the wicked dead. There are many, however, who hold to a trichotomous view, arguing that *soul* and *spirit* are two distinct substantive entities, with the *body* as a third (they cite mainly 1 Thess. 5:23 and Heb. 4:12 for evidence; dichotomists respond that no one would interpret passages such as Lk. 10:27 [“heart...soul...strength...mind”] to mean that there are more than three substantive entities).

south. The problem of defining directions in a community that did not possess the compass must always have been a difficult one. *East* and *west* could be related to sunrise and sunset, but the intermediate direction of *south* produced a number of different Hebrew concepts. For example, the term *yāmîn* H3545, “right [side],” could be used in the sense “south” because by convention a person was normally thought of as facing the sunrise (Josh. 17:7 et al.). Most commonly, however, the Hebrew adopts *negeb* H5582, which probably means “parched,” describing the region of semidesert and desert lying in a southerly direction, when viewed from the Israelite heartland. This term NEGEV has now become firmly attached, as a regional name, to the southern extension of the modern Israeli state.

The NT uses the common Greek term *notos* G3803 (Lk. 13:29 et al.).

sovereignty of God. The word *sovereign*, although it does not occur in any form in the English Bible, conveys the oft-repeated scriptural thought of the supreme authority of God. He is referred to by the Greek word *pantokratōr* G4120, “Almighty” (2 Cor. 6:18 and nine times in Revelation), and is described as “the blessed and only Ruler, the King of kings and Lord of lords” (1 Tim. 6:15). He “works out everything in conformity with the purpose of his will” (Eph. 1:11). His sovereignty follows logically from the doctrine that he is God, Creator, and Ruler of the universe.

The sovereignty of God is sometimes presented in the Bible as an unanalyzed ultimate. “But who are you, O man, to talk back to God? Shall what is formed say to him who formed it, ‘Why did you make me like this?’ Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use?” (Rom. 9:20-21; see Isa. 45:9; cf. Ps. 115:3; Dan. 4:35; and many similar passages). God is not subject to any power or any abstract rule or law that could be conceived as superior to or other than himself. Yet the Scripture is equally emphatic that God’s character is immutably holy and just and good. “He cannot disown himself” (2 Tim. 2:13). “It is impossible for God to lie” (Heb. 6:18; cf. Tit. 1:2). A believer may rightly stand before the Lord and plead, “Will not the Judge of all the earth do right?” (Gen. 18:25). “His love endures forever” is an oft-recurring phrase (Ps. 136). He assures his people of his eternal self-consistency: “I the LORD do not change. So you, O descendants of Jacob, are not destroyed” (Mal. 3:6).

The inscrutable sovereignty of God is manifested not so much in the punishment of the reprobate as in the SALVATION of his people. In his holy character he must logically punish moral evil (see SIN). But his sovereignty is most marvelously revealed in that he has graciously elected to save a people from their sin and from its consequences (see ELECTION).

sower, sowing. See AGRICULTURE.

Spain. spayn (Gk. *Spania* G5056). The westernmost of the European peninsulas was called variously, in reference to its primitive inhabitants, Iberia, Liguria, and Celtica. In historic times the name Hispania, the origin of which is unknown, prevailed. The area was populated basically by an Indo-European stock allied to the Celts. The land was early noticed by the Phoenicians, who established a major center of trade at Tartessus (in the southern part of the peninsula). The Carthaginians inherited the Phoenician interest in Spain, and New Carthage (Cartagena) was developed by Hannibal as his base against Italy in the Second Punic War. Spain, in consequence, became a theater of conflict in this clash of nations, and with the victory of ROME remained in Roman hands. It was not until the time of AUGUSTUS that the peninsula was finally pacified and organized. It was rapidly romanized. TRAJAN, HADRIAN, and Theodosius I, among the emperors, were Spaniards; among men of letters the two Senecas, Lucan, Columella, Quintillian, Martial, and Prudentius came from Spain. PAUL's projected visit to Spain (Rom. 15:23-28) was clearly in line with his evident policy to capture for the church the principal centers of the empire. Whether he achieved his ambition is not known for certain. According to Clement of Rome, writing some thirty years after Paul's death, the apostle went to "the limits of the West" (1 Clem. 1.5), but it would be dangerous to build too weighty an assumption on a phrase so vague.

span. See WEIGHTS AND MEASURES.

sparrow. See BIRDS.

spear. See ARMS AND ARMOR.

speckled. A word used to denote varied colors of beasts. The most familiar example of its use is in Gen. 30:25-43, where JACOB is said to have applied his knowledge of selective breeding of livestock in order to collect from LABAN what he considered a fair wage (cf. 31:6-12). The word is also used by the KJV and NIV to render a Hebrew word that occurs only once (Jer. 12:9); the term literally means “colored [with stripes],” and some scholars have argued that it refers to the striped hyena (cf. NRSV).

speech. See TONGUE.

spelt. See PLANTS.

spice. See PLANTS.

spider. See ANIMALS.

spies. The custom of sending secret agents to discover facts about an enemy is age-old. JOSEPH accused his brothers of being spies (Gen. 42). JOSHUA sent spies to JERICHO (Josh. 6:23). DAVID sent them to see if SAUL was with his army at HAKILAH (1 Sam. 26:1-4). ABSALOM put secret agents throughout ISRAEL to seize power when they were notified he had become king (2 Sam. 15:7-10). Priests and scribes sent spies to entrap Jesus (Lk. 20:20).

spikenard. See PLANTS.

spindle. An implement, 8-12 in. (20-30 cm.) long, used in spinning. The rope of carded fiber or wool was attached to one end and the spindle rotated by hand. Thus the thread was twisted. In EGYPT both men

and women did spinning, but among the Hebrews it may be that only women did the work (Exod. 35:25; Prov. 31:19).

spinning. The art of drawing out and twisting natural fibers into a continuous thread. Its origins are lost in deep antiquity. The earliest premechanical devices were the hooked stick used as a SPINDLE and the receiving stick or DISTAFF. Such were usually made of wood and few have survived from antiquity except as illustrated on tombs. The other type of spinning device, the spindle whorl, a small torus of stone not much larger than a spool, is often found in Palestinian sites. The Hebrew verb meaning “to spin” appears only in the context of the Israelite offerings of material and labor for the TABERNACLE (Exod. 35:25-26). In the NT the word is used only in the illustration of the lilies of the field (Matt. 6:28; Lk. 12:27).

spirit. This English term (from Latin *spiritus*, “breath”) is usually the rendering of Hebrew *rûa* H8120 and Greek *pneuma* G4460; both of these nouns can also mean “air, blowing, breath, wind” (e.g., Job 41:16 [Heb. text v. 8]; Ps. 18:15 [Heb. text v. 16]; Jn. 3:8; 2 Thess. 2:8). When used with reference to human psychology, *spirit* is one of several nouns denoting the nonmaterial ego in special relationships (see SOUL). The self is generally called “spirit” in contexts where its bodily, emotional, and intellectual aspects are not prominent, but where the direct relationship of the individual to God is the point of emphasis. A typical instance is Rom. 8:16, “The Spirit himself testifies with our spirit that we are God’s children.” The martyrs in heaven are called “souls” when there is special reference to the brutal form of their death (Rev. 6:9). But in the exalted description of the heavenly goal that lies before the CHURCH (Heb. 12:22-24), the blessed dead are referred to as “the spirits of righteous men made perfect.” See also HOLY SPIRIT.

Spirit, Holy. See HOLY SPIRIT.

spirits in prison. This phrase occurs in only one passage: “For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit, through whom also he went and preached to the spirits in prison who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built” (1 Pet. 3:18-20a). These verses have proven to be among the most difficult in the whole NT, and at least three major interpretations have been proposed.

(1) The traditional understanding has been that “the spirits in prison” were people from the time of NOAH who had gone to HADES, and that Jesus, after his death but before his resurrection, went to this abode of the dead and preached to them (cf. 1 Pet. 4:6). Some who hold this view believe that these individuals were given another opportunity to be saved; others insist that Jesus was only proclaiming the victory of the gospel; still others suggest that Jesus was announcing the gospel to people who had already been saved.

(2) Another popular interpretation agrees that the phrase refers to people at the time of the FLOOD, but argues that PETER has in view Noah’s own witness to his contemporaries before they died. In other words, the preincarnate Jesus may be said to have preached in the spirit through Noah.

(3) Most modern scholars believe that Peter’s words should be understood against the background of *1 Enoch* (esp. chs. 12-16), a Jewish pseudepigraphic work that speaks of fallen angels who intermarried with human beings in the period before the flood (Gen. 6:1-4; see discussion under SONS OF GOD) and whom God imprisoned inside the earth. While some scholars argue that Peter accepted the mythology itself, this is not a necessary inference; he may well have appealed to his reader’s familiarity with the story to make a different point, namely, Jesus’ condemnation of the spirits.

spiritual body. See BODY; RESURRECTION.

spiritual gifts. See GIFTS, SPIRITUAL.

spit, spittle. In the OT the action of spitting usually indicates a purposeful deed with an added notion of ritual defilement or legal rejection (Lev. 15:8; Num. 12:14; Deut. 25:9). The notion of defilement or rejection occurs also in the accounts of Christ's PASSION (Matt. 26:67; 27:30; Mk. 10:34; 14:65; 15:19; Lk. 18:32). The action of spitting is mentioned in connection with several healing accounts (Mk. 7:33; 8:23; Jn. 9:6). In addition, modern English versions usually have "spit" as the rendering of Greek *emeō* *G1840* in Rev. 3:16, but this verb properly means "to vomit."

spoils. The plunder taken from the enemy in war—pillage, booty, loot. The spoils of war were divided equally between those who went into battle and those who were left behind in camp (Num. 31:27; Josh. 22:8; 1 Sam. 30:24). Parts were given to the LEVITES and to the Lord (Num. 31:28, 30). Under the monarchy, the king received part of the spoils (2 Ki. 14:14; 1 Chr. 18:7, 11).

spokes. Rods connecting the rim of a wheel with the hub. In the temple there were ten lavers or basins made of bronze (1 Ki. 7:27-33), apparently for the washing of sacrifices. They were set on bases of elaborate design moving on wheels. The spokes were part of these wheels.

sponge. See ANIMALS.

spot. This term is used with reference to skin lesions that might indicate DISEASE (Lev. 13:2 et al.). The KJV uses it of a blemish (Cant. 4:7; NIV, "flaw") and of the taint of sin ("without spot," 2 Pet. 3:14; Jude 23; NIV, "spotless").

spouse. See MARRIAGE.

spread. To scatter, strew, or disperse, as in “spread abroad” (Isa. 21:5; Matt. 21:8; Mk. 1:28).

spring. See FOUNTAIN.

spring rain. See RAIN.

sprinkling. The sprinkling of blood, water, and oil formed a very important part of the act of sacrifice. In the account of the forming of the COVENANT between the Lord and Israel (Exod. 24:6-8), half of the blood was sprinkled on the altar and the rest on the people. When AARON and his sons were consecrated, some blood was sprinkled on the altar and some on Aaron and his sons and on their garments. In the various offerings—burnt, peace, sin—blood was always sprinkled. Sprinkling was sometimes done in handfuls, sometimes with the finger, and sometimes with a sprinkler (a bunch of hyssop fastened to a cedar rod).

spy. See SPIES.

squad. This English term, referring to a small military group, is used in modern Bible versions to render Greek *tetradion* G5482, which occurs once with reference to the detachments assigned by Herod AGRIPPA I to guard PETER as a prisoner (Acts 12:4). The Greek term, meaning “foursome,” corresponds to Latin *quaterni* (thus KJV, “quaternions”), indicating a detachment of four soldiers; Peter was assigned four such groups, one for each watch of the night (thus NIV, “four squads of four soldiers each”). In the Acts account the disposition of the squad is given. Peter was sleeping chained to two soldiers (v. 6) while the other two stood guard at the doors where Peter and the angel passed them on leaving (v. 10).

stable. See STALL.

Stachys. stay¹kis (Gk. *Stachys* G5093, “head of grain”). A Christian in ROME to whom PAUL sent greetings, calling him “my beloved” (Rom. 16:9; NIV, “my dear friend,” Gk. *agapētos* G28).

stacte. See PLANTS.

stadia. See WEIGHTS AND MEASURES.

staff, staves. See ROD.

stag. See ANIMALS (under *deer*).

stair, stairway, steps. In the ANE, one-story houses might have a stair outside, usually of stone and without a railing. Two-story houses had the stair frequently inside, but with an exterior stair from balcony to roof. To provide access to deep wells, steps were cut into the sides. A common Hebrew word that can be translated “stairs” or “steps” is *ma^cālāh* H5092 (more generally meaning “ascent”). It is used, for example, of the six steps that were part of the throne of King SOLOMON (1 Ki. 10:19-20), and of a stairway that went down from the City of David (Neh. 3:15; 12:37). The latter, which has been excavated, descended about 35 ft. (11 m.) to the end of the hill S of the TEMPLE area near the FOUNTAIN GATE. The “stairway” or “ladder” that JACOB saw in his dream (Gen. 28:12; Heb. *sullām* H6150) may have been a ramp of rising stones. (On 2 Ki. 20:11 = Isa. 38:8, see DIAL.) In the NT, Greek *anabathmos* G325 is used of the steps from which PAUL addressed the mob in JERUSALEM (Acts 20:35, 40); the reference is to a stairway that led from the temple area to the ANTONIA fortress.

stake. A tent pin or tent peg (Exod. 27:19; Isa. 33:20; 54:2).

stall. Thousands of stalls were built by SOLOMON for securing his chariots and horses (1 Ki. 4:26 = 2 Chr. 9:25). Reference is made also to the “stalls for various kinds of cattle, and pens for the flocks” in the time of HEZEKIAH (2 Chr. 32:28). In two-story homes, cattle were usually housed in the ground level where there were stalls and MANGERS. The stables of MEGIDDO were arranged on either side of an aisle, each stall separated by posts and provided with a manger, paved with cobblestones. The Hebrew term *marbēq* H5272 is usually rendered “stall” in two passages (Amos 6:4; Mal. 4:2), but the connotation is “stall-fed,” that is, “fattened” (thus 1 Sam. 28:24; Jer. 46:21; cf. also Prov. 15:17 KJV). In the NT, “stall” or “manger” translates Greek *phatnē* G5764 (Lk. 13:15).

stallion. See ANIMALS (under *horse*).

standard. See BANNER; WEIGHTS AND MEASURES.

star. See ASTRONOMY.

star, day (morning). See MORNING STAR.

Star of Bethlehem, Star of the Wise Men. See ASTRONOMY.

state. See GOVERNMENT.

stature. This English term, usually referring to a person’s height, occurs seventeen times in the KJV, but seldom in modern versions, which prefer “size” or other expressions (e.g., Num. 13:32). In the NT the meaning

“stature” is conveyed by Greek *hēlikia* G2461, and this meaning is clear in Lk. 19:3, where ZACCHAEUS is described as being a short person. The Greek word, however, often has the sense “age” (see esp. Jn. 9:21, 23; Heb. 11:11), which produces some ambiguity in several passages. For example, when Luke describes the boy Jesus as having grown in wisdom and *hēlikia* (Lk. 2:52), is he referring to Jesus’ physical size or to his age (cf. NRSV, “increased in wisdom and in years”) or to his maturity? In the SERMON ON THE MOUNT Jesus asked the rhetorical question, “Which of you by taking thought can add one cubit unto his stature?” (Matt. 6:27 KJV; cf. Lk. 12:25). Some interpreters, understanding the word for “cubit” (Gk. *pēchys* G4388) figuratively of a small measure of time, translate, “Who of you by worrying can add a single hour to his life?” (so NIV; similarly, NRSV). The transition between these two senses of the word may be illustrated by Eph. 4:13, where PAUL speaks of believers attaining “the measure of the full stature of Christ” (NRSV). Even this literal rendering is understandable to an English reader, who naturally interprets *stature* (physical height) in the figurative sense of “maturity.”

staves. A form used by the KJV consistently as the plural of *staff*. See ROD.

steadfast. This adjective and its cognates (which the KJV spells *stedfast*, *stedfastly*, *stedfastness*) indicate firmness, determination, loyalty; they are used variously to render several Hebrew and Greek terms. The adverb is used a number of times in the KJV to translate verbs that have an intensive meaning, such as Greek *atenizō* G867 (as in Acts 1:10, “they looked stedfastly toward heaven”). In the NIV the adjective occurs relatively few times (e.g., Ps. 51:10), but the NRSV uses the phrase “steadfast love” with great frequency as the translation of the noun *esed* H2876 (Gen. 24:12 et al.); see comments under LOVINGKINDNESS. See also FAITHFULNESS; PATIENCE.

stealing. See COMMANDMENTS, TEN.

stedfast. KJV form of **STEADFAST**.

steed. See **ANIMALS** (under *horse*).

steel. See **MINERALS**.

steer. See **ANIMALS** (under *cattle*).



© Dr. James C. Martin. The Istanbul Archaeological Museum. Photographed by permission.

Basalt stele from the late Hittite period (Maras, 9th cent. B.C.) depicting a banquet scene.

stela, stele. A stone slab (Lat. *stela*, Gk. *stēlē*), usually oblong, not forming part of a structure but set up in a vertical position, used for votive purposes or as a memorial to some person or event. Upon these slabs were carved **INSCRIPTIONS** often accompanied by ornamental designs or reliefs of particular significance. Such stelae have been found throughout

Mesopotamia, Syria, Egypt, Asia Minor, and the Greco-Roman world. Some of them have important connections with events narrated in the Bible. The stela was essentially of a secular character even though it may have been erected at a sanctuary and have had religious images carved on it. No Israelite stela has ever been discovered, although such a MONUMENT may be indicated in 1 Sam. 15:12 (cf. 2 Sam. 18:18). See also PILLAR.

Stephanas. stef´uh-nuhs (Gk. *Stephanas* G5107, “crown”). A Corinthian Christian who, with his household, was one of the few persons baptized personally by the apostle PAUL in CORINTH (1 Cor. 1:16). The household of Stephanas were the FIRSTFRUITS of the GOSPEL in ACHAIA (1 Cor. 16:15-16; although individuals had earlier been converted in ATHENS [Acts 17:34], this family must have been the foundation for the first Christian community in the region). Paul commends them for devoted “service”—which probably included both Christian teaching and hospitality—to God’s people and urges the Corinthian believers to be subject to such leaders. This instruction suggests that the Corinthians had failed to show proper esteem to Stephanas and his family. Paul also states that he rejoiced and that his spirit was lifted by the visit of Stephanas, FORTUNATUS, and ACHAICUS while he was in EPHESUS, and asked that recognition be given them (1 Cor. 16:17-18). These three men are said to “have supplied what was lacking from” the Corinthians. Most interpreters understand this comment to mean that the apostle missed the company of the Corinthian church as a whole and that the visit from these representatives served to relieve his sadness.

Stephen. stee´vuhn (Gk. *Stephanos* G5108, “crown”). Hellenistic Christian apologist and first Christian MARTYR. Stephen was one of the seven appointed to look after the daily distribution to the poor in the early church (Acts 6:1-6; see DEACON). The need for such men arose out of the complaint of the Hellenists (i.e., Greek-speaking Jews) that their widows were not receiving a fair share of this relief. Stephen, described as “a man full of faith and of the Holy Spirit” (6:5), and six others were

selected by the church and consecrated by the apostles in order to insure an equitable distribution.

Stephen's ministry was not, however, limited to providing for the poor. He did "great wonders and miraculous signs among the people" (Acts 6:8). While this probably brought him into great favor with the people generally, another aspect of his ministry engaged him in bitterest conflict with the adherents of JUDAISM. He taught in the Synagogue of the FREEDMEN and there debated with Jews of the DISPERSION from CYRENE, ALEXANDRIA, CILICIA, and ASIA. When it was evident that they could not refute Stephen's arguments in open debate, these Jews hired informers to misrepresent his arguments. They went around proclaiming, "This fellow never stops speaking against this holy place and against the law. For we have heard him say that this Jesus of Nazareth will destroy this place and change the customs Moses handed down to us" (6:13-14). These accusations were such that the council could be assured of the support of the people of JERUSALEM. Since they were largely dependent on the TEMPLE for their livelihood, any threat to it constituted a threat to them.

Acts 7 records Stephen's remarkable *apologia* before the council, but this speech was not intended to earn him an acquittal; it was rather a vigorous defense of the Christian faith. Stephen's exclamation at the close of his speech is particularly important to a proper understanding of it: "Look...I see heaven open and the Son of Man standing at the right hand of God" (7:56). This is the only occurrence of the title SON OF MAN in the NT on the lips of anyone other than Jesus himself, and it may reveal that Stephen understood Jesus' significance in a sense greater than a Jewish MESSIAH. Such radical thinking was too much for the listening SANHEDRIN. "They covered their ears and, yelling at the top of their voices, they...dragged him out of the city and began to stone him." The witnesses, whose responsibility it was to cast the first stones (cf. Deut. 17:7), laid their clothes at Saul's feet (Acts 7:57-58).

steps. See STAIRS.

steward. See OCCUPATIONS AND PROFESSIONS.

stiff-necked. This expression is a literal rendering of the Hebrew phrase *qēšēh-ōrep* (H7997 + H6902), “hard of neck,” used especially to describe the intransigence and rebellious spirit of the Israelites in the period of their sojourn in the SINAI desert after the EXODUS from EGYPT (Exod. 32:9 et al.). The SEPTUAGINT rendered the Hebrew literally into Greek with the compound *sklērotrachēlos* G5019, which is used only once in the NT (Acts 7:51, near the conclusion of STEPHEN’s speech).

stocks. This English term, referring to an instrument of restraint and punishment, is used primarily to render Hebrew *mahpeket* H4551, which occurs only a few times (Jer. 20:2-3; 29:26; cf. also 2 Chr. 16:10, lit., “house of stocks,” that is, “prison”). In Job 13:27 and 33:11 we find the term *sad* H6040, which probably refers to a restraining device like the stock (NIV, “shackles”), but the precise origin and meaning of the term is uncertain. It also occurs in the NT as the translation of Greek *xylon* G3833, which actually means “wood” (thus also the older meaning of English *stock*, cf. KJV at Jer. 2:27 et al.); in the narrative of Acts 16:24, it clearly refers to the posts to which prisoners’ limbs were held fast by iron bolts. (The KJV uses the term also in the sense of “family lineage,” Lev. 25:47; Acts 13:26; Phil. 3:5.)



© Dr. James C. Martin. The Eretz Israel Museum. Photographed by permission.

Stoic. stoh'ik (Gk. *Stoikos* G5121, from *stoa* G5119, “portico”). In the NT the Stoics are mentioned only once, in Acts 17:18, along with the EPICUREANS. In the same passage (v. 28) PAUL is said to have quoted the words of a Greek poet, “We are his offspring,” a line that comes from the Stoic philosopher Aratus. Beyond this quotation and the fact that the Stoics rejected the idea of a bodily RESURRECTION, LUKE gives no information about their views. However, other portions of the NT, especially the epistles of Paul, use language or indirectly allude to concepts associated with Stoicism. (Because one of its tenets was that a person’s essential being should not be affected by either pleasure or pain, the English word *stoic* has come to denote someone who is emotionally indifferent to suffering.) Boasting a galaxy of distinguished exponents, both Greek and Roman—e.g., Zeno, Cleanthes, Seneca, Cicero, Epictetus, and Marcus Aurelius—Stoicism was a system of pantheistic monism. It held that fire is the ultimate substance with God, the active principle of the cosmos, permeating everything as a sort of soul. Nature, it taught, is a hierarchical unity controlled by the universal LOGOS, an impersonal reason at once immanent and divine. As participants in the Logos, human beings are also participants in deity. Indeed, the true essence of humanity is *nous* or MIND, the capacity to understand the rational order veiled by phenomena. As a logos-being, human beings can perceive and assent to the determinism that makes all events necessary and therefore reduces evil to mere appearance. By assenting to this determinism—indifferently called fate or providence—we are able to live in harmony with nature.

Hence the Stoic ethic often becomes egocentrically negative. Nothing lies within our power except imagination, desire, and emotion; thus by cultivating not only detachment from the world outside but also mastery over our reactions to the world’s impingement on us, we achieve freedom, happiness, and self-sufficiency. Impressively noble and lofty when practiced by, say, a Marcus Aurelius, Stoicism could be aristocratic and austere, rigorously excluding pity, denying pardon, and suppressing genuine feeling. Its view of SIN was hopelessly shallow, since it did not

think in terms of obedience to a personal God. Sin was simply an error of judgment, easily rectified by a change of opinion. But among its virtues were cosmopolitanism and egalitarianism. Whatever a person's position or handicap, anyone, Stoicism affirmed, even a slave like Epictetus, can be inwardly free. Moreover, as partakers of a common rational nature, people everywhere are subject to the same law. Implicit in Stoicism, accordingly, was the idea of a universal morality rooted in the universal Logos.

stomach. See BELLY.

stomacher. This English term, referring to the front part of a bodice, is used by the KJV as the rendering of Hebrew *pētîgîl* *H7345*, which occurs only once (Isa. 3:24). The etymology of the Hebrew word is unknown and its meaning is uncertain. Because it stands in contrast to *śaq* *H8566* (see SACKCLOTH), it is usually rendered “rich robe” (NRSV) or “fine clothing” (NIV).

stone. When entering CANAAN, the Hebrews, who had made bricks in EGYPT (Exod. 5:7), readily turned to the abundant supply of stones, both from quarries and from stream beds. Limestone (Isa. 27:9), gravel (Lam. 3:16), and stones rounded by water in streams (1 Sam. 17:40; Job 14:19) were abundant. Large flat slabs were used as covers for wells (Gen. 29:2-10) and as doors for caves (Josh. 10:18), including for burial caves (Matt. 27:60). Stones were also used as landmarks (2 Sam. 20:8). The stones mentioned in Deut. 19:14; 27:17; and Prov. 22:28 were boundary stones (see Josh. 15:16; 1 Ki. 1:9). Great stones were used in the foundation of the TEMPLE (1 Ki. 6:7). The palace for the PHARAOH's daughter was of high-grade stone (7:8-12). One may today see samples of Israelite stonework in the Wailing Wall of Jerusalem. A stone from the city wall is 14 ft. (over 4 m.) long and 3.75 ft. (over 1 m.) high and wide. Remains of quarries in many places of the land show how widespread the use of stone was in ancient times.

Stones were used in setting up altars and memorials. These objects were of various kinds: monuments, tables, steles or upright slabs, and circular areas enclosed by rocks. After Joshua had led the Hebrews over JORDAN, he set up a monument composed of twelve stones taken from the river's bed by representatives of the twelve tribes (Josh. 4:1-9). JACOB set up a monument to commemorate his experience at BETHEL (Gen. 28:18). His contract with LABAN was sealed by a stele (31:45-46). The miraculous victory over the PHILISTINES called for a memorial (1 Sam. 7:5-12). A heap of stones was placed over one who was executed by stoning, as over the king of AI (Josh. 8:29) and over ABSALOM (2 Sam. 18:17-18). Joshua's last official act was to erect a memorial to Israel's COVENANT with God (Josh. 24:26-28).

Stone weapons were frequently used by the Israelites. The familiar account of DAVID's victory over the giant of GATH reveals the skill of one who had mastered the use of the sling (1 Sam. 17). Among David's warriors were some who could sling stones (1 Chr. 12:2). King UZZIAH included in his arsenal stones for slingers and for catapults (2 Chr. 26:14-15). Stones were used in individual conflict (Exod. 21:18; Num. 35:17-23). Certain crimes were punished by stoning (Lev. 20:2, 27; 24:23).

The transition from using an object *in* worship to making it an object *of* worship is never difficult. So Israel was prone to WORSHIP stones (see IDOLATRY). Among other pagan evils ISAIAH found libations being offered to river stones (Isa. 57:3-7). The law prohibited any such use of stones (Lev. 26:1).

Figurative uses of the word *stone* are frequent in Hebrew writings: Egyptians sank like stones (Exod. 15:5); God's arm could make his enemies still as stones (15:16); NABAL's "heart failed him and he became like a stone" (1 Sam. 25:37); JOB spoke of ice as stone (Job 38:30). The hard heart is like stone (Ezek. 11:19), but God has power to change stony hearts into hearts of flesh (Matt. 3:9). Jesus gave a new name to Simon, PETER ("stone"), as an indication of the character that this apostle would have in the days ahead (Jn. 1:42). God is the stone of Israel (Gen. 49:24; Dan. 2:34). The messianic kingdom is a stone that will crush the

kingdoms of this world (Dan. 2:34; Matt. 21:44). Jesus CHRIST is the stone the builders rejected (Ps. 118:22; Matt. 21:42). PAUL presented Jesus as the chief cornerstone of the new dispensation (Eph. 2:20-22). Believers are living stones in God's temple (1 Pet. 2:5-8).

stones, precious. See MINERALS.

stoning. The act of throwing stones, usually for the purpose of killing a person. The most common form of capital PUNISHMENT prescribed by biblical law was stoning. It usually took place outside the city (Lev. 24:23; Num. 15:35-36; 1 Ki. 21:13). The prosecution witnesses (the law required two or more, Deut. 17:6) placed their hands on the offender's head (Lev. 24:14) to transfer the guilt of the whole community to the offender. The witnesses then cast the first stones, and the rest of the people followed (Deut. 17:7). All this was done to purge out evil from the community (22:21).

The following ten offenses were punished by stoning: (1) IDOLATRY, that is, the worship of other gods or any heavenly bodies (Deut. 17:2-7); (2) enticement to idolatry (Deut. 13:6-11); (3) BLASPHEMY (Lev. 24:14-23; 1 Ki. 21:10-15); (4) child sacrifice to MOLECH (Lev. 20:2-5); (5) spirit DIVINATION (Lev. 20:27); (6) breaking the SABBATH (Num. 15:32-36); (7) ADULTERY (Deut. 22:21-24); (8) disobedience of a son (Deut. 21:18-21); (9) violation of the ban, or DEVOTED THING (Josh. 7:25, burning also occurs here); (10) homicide by an ox (Exod. 21:28-32). The last case is the only one concerning an animal, though Exod. 19:13 threatens both man and beast with stoning if either touches Mount SINAI.

The abundance of STONES in PALESTINE made stoning the most common death penalty. It was also a convenient way to express anger or hatred. It was often threatened (Exod. 17:4; Num. 14:10; 1 Sam. 30:6), especially against CHRIST and PAUL (Jn. 10:31-33; 11:8; Acts 14:5, 19). Actual cases of death by stoning are recorded several times: Adoram (1 Ki. 12:18; see ADONIRAM), ZECHARIAH (2 Chr. 24:21), and STEPHEN (Acts 7:58-59).

stool. A three or four-legged seat, used already in ancient times. The Shunammite woman put one in ELISHA's room (2 Ki. 4:10 KJV; NIV, "chair"). A stool of peculiar form was used in Egypt for women in childbirth (Exod. 1:16).

storax. See PLANTS (under *poplar*).

store cities. Under the lashes of taskmasters the Israelites built PITHOM and RAMESES as "cities of stores" for PHARAOH (Exod. 1:11). SOLOMON built a number of such supply centers in HAMATH and in other unnamed places throughout his realm (1 Ki. 9:19; 2 Chr. 8:4, 6). During BAASHA's reign, BEN-HADAD concentrated upon and took the store cities of NAPHTALI along with other towns (2 Chr. 16:4). JEHOSEPHAT, in a program of strengthening JUDAH, built both store-cities and fortresses (17:12). HEZEKIAH too promoted the construction of storage facilities (2 Chr. 32:28). The "store city" apparently had its background in the practice of EGYPT to provide storage for the excessive yield of a "fat" year as a reserve against the poor yield of a "lean" year, as was the case in JOSEPH's time. Beginning with Solomon and throughout the reigns of the later kings, these cities were used for storing grains and oil to be sent later to the palace personnel in JERUSALEM (1 Ki. 4:7, 22-23) or SAMARIA, or to be collected as an important part of government revenue, as is known from the OSTRACA of Samaria and other sources.



storehouse. MALACHI charged that the people of his day had robbed God because they had failed to bring their tithes into the *bēt hā ʾôṣār*, literally “house of the treasure,” but usually rendered “storehouse” (Mal. 3:10); he evidently had reference to the TEMPLE treasury. The same phrase is used in Neh. 10:38 (Heb. v. 39), which speaks about the LEVITES’ taking a tenth of the tithes “to the chambers of the storehouse” (NRSV; the NIV here reads, “the storerooms of the treasury”).

stork. See BIRDS.

storm. In the Palestinian environment, storms are frequent phenomena. Naturally, they figured prominently in the consciousness of some biblical writers such as the psalmists and the prophet ISAIAH, who saw them variously as a threat to security or a punishment inflicted upon wrongdoers. (Cf. Ps. 55:8; 83:15; Isa. 4:6; 25:4; 28:2.) Three kinds of storm are commonly experienced in PALESTINE. (1) Thunderstorms (see THUNDER) occur mainly at the start of the rainy season, in the autumn when the land is still hot; they are particularly frequent around the Sea of Galilee, where sea air flowing inland passes over the hot basin in which the lake lies. (2) WHIRLWINDS, such as the one by which ELIJAH was caught up (2 Ki. 2), are local vortices with more limited effects. (3) Most important are the desert storms, which occur when the wind blows out from the desert, bringing hot, parching air to the cultivated lands on the desert margins. Often referred to as *sirocco*, these winds blow from the S or E, that is, from the Arabian desert. They are experienced generally at the beginning and at the end of the summer season and frequently are accompanied by choking dust and very high temperatures. Blowing across the land of Palestine, they raise storms as far W as the MEDITERRANEAN (cf. Ps. 48:7). Jesus referred to the characteristics of the desert wind in Lk. 12:55.

storm god. See HADAD #5.

stove. In PALESTINE the stove was usually made of clay. Some were small portable fireplaces, burning charcoal. Others were built outside the house and were heated with dry sticks, grass, and even dung. The hearth or firepot mentioned in Jer. 36:22 was a bronze heater. Only the well-to-do could afford a brazier. For cooking, the stove was molded so as to hold the pot or pan above the fire bowl through which air passed from vents at the bottom. The fire by which PETER warmed himself during the trial of Jesus was probably in a brazier (Mk. 14:67).

Straight Street. This street, the only one identified by name in the NT (Acts 9:11), was located in DAMASCUS, a city within the boundaries of SYRIA but belonging politically to the DECAPOLIS. The city obtained its freedom from ROME shortly after Christ's death and was under an Arabian ruler during the period covered by Acts 9 (see ARETAS). On this street was located the house of a certain JUDAS, where Saul of Tarsus was a guest (see PAUL). It was here that Saul was visited by ANANIAS, and here that he received his eyesight again, signaling his conversion and call. By current standards, Straight Street (also referred to as *Via Recta*) was probably a lane or alley. A narrow street bearing the same name exists in the modern city of Damascus, and some believe that this is the site of the first-century street.

stranger. The Hebrew term *nokrî* H5799 is usually rendered "alien" or "stranger" by the KJV, but "foreigner" in modern translations (Deut. 14:21; Job 19:15; Ps. 69:8; Lam. 5:2). Two other terms, *gēr* H1731 and *tôšāb* H9369 (KJV, "sojourner"), are sometimes used together in the same passage with no apparent semantic difference (Lev. 25:35; 1 Chr. 29:15; Ps. 39:12), though it has been suggested that in some contexts the latter indicates an individual less assimilated to Israelite society and attached to someone else's household (cf. Exod. 12:44; Lev. 22:10). An additional term, *zār* H2424, has a broad range of meanings, such as

“outsider” and “unauthorized,” but can also refer to a foreigner (e.g., Isa. 1:7).

Foreigners in Israel enjoyed certain limited religious and civic privileges and were subject to certain laws. They could offer sacrifices (Lev. 17:8; 22:18-19), but were not permitted to enter the sanctuary unless they were circumcised (Ezek. 44:9). They could take part in the three great annual religious festivals attended by all Israelite males (Deut. 16:11, 14). Like the Israelites, they were forbidden to work on the SABBATH and on the Day of Atonement (Exod. 20:10; 23:12; Lev. 16:19; Deut. 5:14; see ATONEMENT, DAY OF); and like them also they were stoned to death for reviling or blaspheming God’s name (Lev. 24:16; Num. 15:30). In general, there was one law for both foreigner and native (Exod. 12:49; Lev. 24:22), and in legal actions aliens were entitled to the same justice as the Israelites (Deut. 1:16) and were liable to the same penalties (Lev. 20:2; 24:16, 22). Israelites were warned not to oppress foreigners, since they themselves had once been strangers in the land of Egypt (Exod. 22:21; 23:9; Lev. 19:33-34). Foreigners were to be loved and treated like native Israelites (Lev. 19:34; Deut. 10:19), for God loves them (Deut. 10:18) and watches over them (Ps. 146:9; Mal. 3:5). Like the Israelites, they were forbidden to eat blood (Lev. 17:10, 12), but, unlike them, they might eat animals that had died a natural death (Deut. 14:21).

In the NT, several Greek words are used with the sense “foreigner” or “stranger,” but the most common term is *xenos* G3828 (Acts 17:21 et al.). PAUL describes Gentiles as “foreigners to the covenants of the promise” (Eph. 2:12); when they come to Christ, however, they are “no longer foreigners and aliens [*paroikos* G4230], but fellow citizens with God’s people” (v. 19). On the other hand, PETER refers to his readers as “aliens and strangers [*parepidēmos* G4215] in the world” (1 Pet. 2:11). See also BARBARIAN.

strange woman. This expression is used a number of times by the KJV in the book of Proverbs, usually as the translation of Hebrew *zārâ* (fem. of *zār* H2424, “foreign, unauthorized, illegitimate”), which refers either to a PROSTITUTE or to a married Israelite woman involved in an illicit relationship (Prov. 5:3 et al.; NIV, “adulteress”; NRSV, “loose woman”;

NJPS, “forbidden woman”).

strangle. To deprive of life by choking, and so without bloodshed. Israelites were forbidden to eat flesh from strangled animals because it contained the blood of the animals (Lev. 17:12). At the Jerusalem Council it was decided that even GENTILE Christians should not eat such meat (Acts 15:20); some believe that this and the other prohibitions issued at that assembly applied specifically to the churches in Syrian ANTIOCH and surrounding areas (cf. v. 23), but others argue that they are based on the COVENANT God made with NOAH (Gen. 9:3-5) and thus have universal applicability.

straw. The dry residue of stalky PLANTS, such as barley and wheat. It is possible, however, that the straw mentioned in Exod. 5:7-18 was merely the stalks of wild grasses, because the children of Israel were forced to gather what they needed for brick making. In the NT, the term is used only once in a figurative context (1 Cor. 3:12).

stream of Egypt. See EGYPT, WADI OF.

street. In the cities of the ANE the streets were very narrow, often only wide enough to allow for the passage of a CHARIOT. They were also winding and without any plan, although large cities sometimes had one or more avenues. Since refuse was thrown into streets, they were usually very dirty, and scavenger dogs ate a great deal of the garbage. Streets were usually rutted and muddy, since they were not often paved. Herod AGRIPPA I, however, allowed JERUSALEM to be paved with white stones (Jos. Ant. 20.9.7 §222). Usually houses abutted directly onto the streets. Each of the houses had a door on the street side, but the windows were on the opposite side, facing courts.

stringed instruments. See MUSIC AND MUSICAL INSTRUMENTS.

stripes. See SCOURGE.

strong drink. See WINE.

stronghold. This English term, referring to a place that has been fortified or that otherwise provides security, is used to render various Hebrew nouns, especially *mēšād* H5171 (Jdg. 6:2 et al. and see MASADA). It occurs primarily in figurative contexts that speak of God as the protection of his people (Ps. 18:2 et al.). In the NT, Greek *ochyrōma* G4065 occurs once with reference to intellectual pretensions that oppose true knowledge and that must be demolished with spiritual weapons (2 Cor. 10:4). See also FORT; ROCK; TOWER.

stubble. The part of the plant stem left standing in the field after the crop has been harvested. The Hebrew term for “stubble” is *qaš* H7990, which in some instances may refer to CHAFF (e.g., Ps. 83:13), that is, the husks or fine particles that are separated from the grain during threshing and winnowing. The Israelites were forced to go to the fields to gather stubble because they were not permitted to use STRAW in their brickmaking (Exod. 5:12). God’s consuming wrath is depicted in terms of a raging fire sweeping across a field of stubble (15:7). ISAIAH and other later prophets declared that evildoers were the object of God’s judgment; they would face a demise like that of fire devouring stubble (Isa. 5:24; 47:14; Joel 2:5; Obad. 18; Nah. 1:10; Mal. 4:1).

stuff. This English term is used a number of times by the KJV, mainly as the rendering of Hebrew *kēlî* H3998 (“vessel, equipment,” etc.), which in the plural can mean “goods, possessions” (Gen. 31:37 et al.). The RSV uses the phrase “scarlet stuff” frequently in Exodus to translate a Hebrew phrase that refers to the crimson-colored cloth employed for the curtains of the TABERNACLE (Exod. 26:1 et al.).

stumbling block. This English expression is used a number of times in Bible versions to render Hebrew *mikšôl* H4842 (“hindrance”) and Greek *skandalon* G4998 (“trap”). In the OT the cause of stumbling may be literal, as an obstacle in the path of a blind man (Lev. 19:14), but most often it is used figuratively to picture the judgment of God against the rebellious (Jer. 6:21; Ezek. 3:20). Ethically, the stumbling block is that which causes iniquity, whether gold and silver (Ezek. 7:19) or idols (Ezek. 14:3-4, 7; 44:12). In the NT the idea of “striking against” an object so as to stumble speaks figuratively of a weaker brother who stumbles in his Christian walk (Rom. 14:13; 1 Cor. 8:9). This term is also used in connection with the failure of ISRAEL to recognize her suffering MESSIAH (Rom. 11:9; 1 Cor. 1:23). See OFFENCE.

Suah. *soo’uh* (Heb. *sûa* H6053, meaning uncertain). Son of Zophah and descendant of ASHER (1 Chr. 7:36).

submission. See OBEDIENCE.

suburbs. This English term—not in its modern meaning of built-up areas surrounding a city center, but in a more general sense—is used frequently by the KJV (esp. in Josh. 21 and 1 Chr. 6) to render Hebrew *migrāš* H4494, which evidently refers to demarcated open lands outside the walls of a CITY. These areas were built over only later as population increased or particular groups were forbidden to settle within the walls. Thus one finds a request for “suburbs...for our cattle” (Josh. 21:2 KJV) and a reference to “the fields of the suburbs” where some priests lived (2 Chr. 31:19 KJV). That such outskirts played an essential part in the life and economy of the urban community in Palestine is shown by their inclusion with each town apportioned to the tribes of Israel. The common rendering “pasturelands” (cf. NIV) seems to fit some contexts, but some believe this meaning arose as a result of a questionable etymology.

Sucathite. soo'kuh-thit (Heb. *śûkāî* H8460, gentilic of the otherwise unattested place name *śûkā*, meaning unknown). KJV Suchathite. Among the descendants of CALEB (through his son HUR and grandson SALMA) are listed three "clans of scribes who lived at Jabez: the Tirathites, Shimeathites and Sucathites. These are the Kenites who came from Hammath, the father of the house of Recab" (1 Chr. 2:55). Nothing else is known about these clans, and their names cannot be traced to a particular person or place. See KENITE.

Succoth. suhk-uhth' (Heb. *sukkôt* H6111, "booths"). TNIV Sukkoth. (1) A city within the tribal territory of GAD, generally identified with modern Tell Deir ʿAlla, a mound just N of the JABBOK River and about 3 mi. (5 km.) E of the JORDAN. Succoth is first mentioned in connection with JACOB's travels after he wrestled with the angel of the Lord by the Jabbok River and was reconciled to his brother ESAU the next day (Gen. 33:17). The explanation this passage gives for the name Succoth (deriving it from Jacob's cattle booths or stalls) does not necessarily mean that Jacob founded the city. Later, in the days of JOSHUA, Succoth is mentioned along with ZAPHON as part of the inheritance of the tribe of Gad (Josh. 13:27). GIDEON and his army, while pursuing the Midianites to victory, were ill-treated by the elders of Succoth and the neighboring city of Penuel, both of which refused to supply food (Jdg. 8:5-16). See PENUEL (PLACE). SOLOMON found suitable clay ground to cast the large bronze vessels for the temple near Succoth (1 Ki. 7:46; 2 Chr. 4:17). In the Psalms, Succoth is referred to as the symbol of the victorious occupation of the country of CANAAN E of the Jordan (Ps. 60:6; 108:7).

(2) A city in EGYPT between RAMESES and ETHAM; it was the first stop of the Israelites at the time of the EXODUS (Exod. 12:37; 13:20; Num. 33:5-6). The city is tentatively identified with modern Tell el-Maskhuta, a border fortress in the eastern portion of Wadi Tumilat, W of the bitter lakes. See comments under PITHOM.

Succoth Benoth. suhk'uhth-bee'noth (Heb. *sukkôt bēnôt* H6112,

“booths of daughters,” but the form is prob. a corruption of an Akk. name). TNIV Sukkoth Benoth. A Babylonian deity. After defeating the northern kingdom of ISRAEL and carrying away hostages, the Assyrians brought in peoples of various regions of Upper and Lower MESOPOTAMIA and settled them in SAMARIA. There were Babylonians among these peoples who had Succoth Benoth as their god or goddess (2 Ki. 17:30). In extrabiblical sources no such deity is attested, but many scholars have thought that the name may derive from *Šarpanitu* (“shining,” later *Zēr-bānītu*, “seed-creating”), who was MARDUK’s consort; alternatively, the reference could be to ISHTAR, who was sometimes called *Bānītu* (“[female] creator”). Other possibilities have been suggested.

suffering. See PERSECUTION; TRIBULATION.

Suffering Servant. See SERVANT OF THE LORD.

Sukkiim. See SUKKIITES.

Sukkiites. suhk’ee-ites (Heb. *sukkiyyîm* H6113, derivation unknown). Also Sukkiim; KJV Sukkiims (superfluous English pl. form). A people group, evidently from Africa, who along with Libyans and Cushites assisted SHISHAK, king of EGYPT, when he invaded PALESTINE (2 Chr. 12:3). The SEPTUAGINT renders the name as *Trōglodytai* (“cave dwellers”), apparently referring to an Ethiopian tribe mentioned by Herodotus (*Hist.* 4.183; this group is now identified with the Tibboos). The true identity of the Sukkiites is unknown.

Sukkoth. suhk-uhth’. (1) TNIV form of SUCCOTH.

(2) The Hebrew name of the Feast of Booths (Tabernacles). See FEASTS.

sulfur, sulphur. See BRIMSTONE; MINERALS.



© Dr. James C. Martin. The British Museum. Photographed by permission.

This cuneiform tablet, discovered in Nineveh and dating to the end of the second millennium B.C., contains a list of equivalent terms in Sumerian and Akkadian.

Sumer. soo'muhr (from Akk. *šumeru*, although the Sumerians themselves used the term *kengir* [ki-en-gi]). The ancient name of the land located in what is today the southern half of Iraq in the valleys of the TIGRIS and EUPHRATES Rivers. Other names used in antiquity to denote this area are Babylonia (see BABYLON) and SHINAR. See also MESOPOTAMIA. The history of Sumer properly speaking is the history of her separate cities, such as Kish, Uruk, Ur, Lagash, Eridu, Nippur, and Sippar. Each city had its claims to fame: its local god, temples, monuments, or rulers. The origin of the Sumerians is unknown, but they evidently reached the Tigris-Euphrates Valley before the end of the fourth millennium B.C., although the traditional history of Sumer begins about the year 2800 and ends with HAMMURABI's conquest of Larsa c. 1720. The Sumerian language was not Semitic; indeed, it was apparently unrelated to any other known tongue. As far as can be determined, they were the inventors of WRITING in the form of the cuneiform script. They left behind many important literary works. In language, thought, literary genre, and in other ways the influence of Sumer can be said to have been immense

and lived on through the Babylonians to the Greeks and the W, not without leaving an indirect mark on the OT.

summer. The Hebrew word for “summer,” *qayis* H7811, can be used both for the season (Gen. 8:22 et al.) and for its produce (Jer. 40:10 et al.). In PALESTINE, the months between May and October are essentially rainless, so that summer is a season of drought (Ps. 32:4) and often oppressive heat, but also of field work (Prov. 10:5; Jer. 8:20). The main business of the season is the HARVEST, first that of the early crops (cf. Isa. 28:4), then the main crop. If the harvest is delayed, the produce will become overripe and spoil, as in the vision of summer fruit (Amos 8:1-2). In the NT, the Greek word *theros* G2550 occurs only in Jesus’ comment about recognizing the signs of the end times (Matt. 13:28 and parallels). See also CALENDAR.

sun. Under the titles of various deities, the sun was worshiped by many peoples of the ancient world (see RE). In the Bible, the sun (Heb. *šemeš* H9087; Gk. *hēlios* G2463) is mentioned frequently, especially as part of the imagery of CREATION and in a number of common Semitic idiomatic expressions. The beneficent nature of the sun was known among the Hebrews. Sun, moon, and stars determine times and seasons (Gen. 1:14; Jer. 31:35). Since the location of the sun determined the extent of heat and light, the day was divided accordingly. Mid-morning was when the sun grew hot (1 Sam. 11:9); noon was when it was brightest (Gen. 43:16); beyond noon the heat waned and it was the cool of the day (3:8). Times and seasons were controlled by the “laws of the heavens” (Job 38:33; Ps. 119:91). The sun also determined directions. The direction of the rising of the sun became EAST (Isa. 45:6); the direction of its going down (Ps. 50:1) became WEST. The left hand or darker quarter was NORTH, and the right hand or brighter quarter SOUTH (Gen. 13:14; Job 37:17; Ezek. 40:24). The sun also made it possible for humanity to survive, for it produced fruits (Deut. 33:14). Poetic fancies arose about the sun. It is like a bridegroom (Ps. 19:4-5), stands in his house (Hab. 3:11), is ever watchful (Ps. 19:6), dependable (72:5), and tells of God’s

continuing care (84:11).

Sun, City of the. See CITY OF DESTRUCTION.

Sunday. See LORD'S DAY.

superscription. This English term is used by the KJV with reference to the legend on a coin (Matt. 22:20; Mk. 12:16; Lk. 20:24; NIV, “inscription”). It is also used of the “written notice” (NIV) attached to the CROSS (Mk. 15:26; Lk. 23:38). Biblical scholars often use the term *superscription* with reference to the titles of the PSALMS.

superstition. Belief in the supernatural that is motivated by fear, proceeds from ignorance, and reflects an irrational view of reality. It may denote also the practices consequent upon such belief. Black magic, witchcraft, spirit-rapping, and the like, may be regarded as manifestations of a superstitious frame of mind. In the OT, the prohibition against DIVINATION by consulting a necromancer (one who has a “familiar spirit,” Lev. 19:31; Deut. 18:11) and the record of the practice of soothsaying, augury, and the like (2 Ki. 21:6) show that the Israelites were often infected with the superstitious practices of those around them. In NT times the Greek word *deisidaimonia* G1272 and the Latin *superstitio* are used in an imprecise way, which makes the exact meaning in a given instance sometimes difficult to determine. For example, FESTUS reported to AGRIPPA II that PAUL had been involved in disputes with the Jews “about their own superstition” (Acts 25:19 KJV). Considering Agrippa’s Jewish connections, it seems unlikely that the newly arrived governor would have paid the king so ill a compliment as to have designated the Jewish faith a superstition in the modern sense of the term (thus the NIV and other versions here translate “religion”). Similarly, when Paul remarked before the Areopagus: “I perceive that in all things you are too superstitious” (Acts 17:22 KJV), he probably meant “most religious.” Some believe, however, that in these passages

there is the tacit implication of religion to excess, that which is subversive to true religion.

Suph. *soof* (Heb. *sûp* H6069, “reed[s]”). A place “in the desert east of the Jordan” near which MOSES expounded the LAW to ISRAEL (Deut. 1:1). The Hebrew phrase *môl sûp* (“in front of Suph”) is translated by the SEPTUAGINT as “near the Red [Sea],” an understanding followed by other ancient translations and the KJV. If this interpretation is correct, the reference would be to the Gulf of AQABAH, and there is indeed some evidence for such a use of the term *yam-sûp* (see RED SEA). Moreover, some argue that the association of Suph in this verse with PARAN, HAZEROTH, and the ARABAH gives support to this identification. Against it is the fact that nowhere else do we find the abbreviation *sûp* for *yam-sûp*; besides, it seems odd that a place in TRANSJORDAN should be described as being “in front of” or “near” Aqabah. Others have tried to identify Suph with specific places in MOAB (e.g., SUPHAH).

Suphah. *soo´fuh* (Heb. *sûpāh* H6071, “reed[s]”). Apparently a place within the territory of MOAB, mentioned in parallel with the ARNON River (Num. 21:14). Although some have identified it with modern Khirbet Sufa, a few miles SE of MEDEBA, its location is unknown. Moreover, the meaning of this verse—a citation from the Book of the Wars of the Lord—is debated. See also WAHEB; WARS OF THE LORD, BOOK OF THE.

Supper, Lord’s. See LORD’S SUPPER.

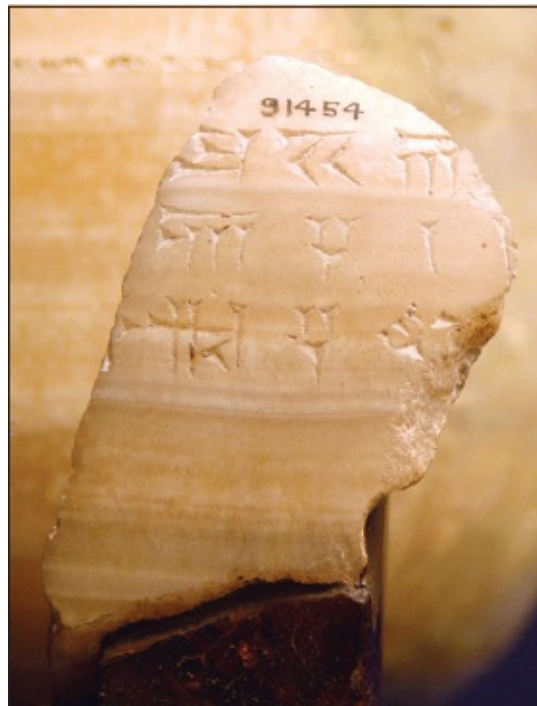
supplication. See PRAYER.

Sur. *soor* (Heb. *sûr* H6075, possibly from a verb meaning “to depart”). The name of a gate in the city of JERUSALEM that probably led from the palace to the environs of the TEMPLE (2 Ki. 11:6). See FOUNDATION GATE.

surety. The KJV uses the expression “of a surety” several times as an emphatic expression meaning “surely, for certain” (Gen. 15:13 et al.). Elsewhere it refers to something or someone accepted as security (Gen. 43:9 et al.). See **PLEDGE**.

surfeiting. This English term, in its archaic sense of “overindulgence,” is used once by the KJV to translate Greek *kraipalē* G3190, which refers to uncontrolled drinking (Lk. 21:34). Modern versions usually employ “dissipation” as the rendering of this term. See **DRUNKENNESS**.

surname. This English word, as a noun or a verb, is used sixteen times by the KJV (esp. in the book of Acts) to translate various expressions (Acts 1:23 et al.). Modern versions prefer other renderings (“known as,” “called,” etc.) used in the sense of a name or title applied to someone, thus denoting that person’s distinct and individual character.



© Dr. James C. Martin. The British Museum. Photographed by permission.

Calcite jar fragment from Susa, inscribed with the titles of Xerxes king of Persia (5th cent. B.C.).

Susa. *soo'suh* (Heb. *šûšan* H8809, prob. from Egyp. *sšn*, the name of a plant; Aram. gentilic *šûšankāy* H10704 [KJV, "Susanchites"]; in Gk. sources, *Sousa* and *Sousis*). KJV Shushan. One of the oldest cities of the world, Susa became the ancient capital of ELAM and later of PERSIA; known today as Shuūh, it is situated in the plain of Iranian Khuzestan, near the Zagros mountains. The city is mentioned in several postexilic books (Ezra 4:9; Neh. 1:1; Esth. 1:2 [and frequently in this book]). Here Persian kings came to reside for the winter, and here DANIEL had a vision (Dan. 8:1-14; see v. 2). Susa enjoyed a very delightful climate. Many Jews lived here and became prominent in the affairs of the city, as the books of Esther and Nehemiah show. From this city was sent the group who replaced those removed from SAMARIA (Ezra 4:9). In the last part of the nineteenth century the French carried on extensive excavations at Susa; this archaeological effort uncovered the great palace of King XERXES in which Queen ESTHER lived.

Susanchite. See SUSA.

Susanna. *soo-zan'uh* (Gk. *Sousanna* G5052, from *šûšan* H8808, "lily"). One of several women who had been healed by Jesus and who helped to support him and his disciples in their travels (Lk. 8:3). Nothing else is known about her, but she was probably among those who witnessed the crucifixion and then returned to the city to prepare spices and ointment for the anointing of the body (23:55-56).

Susanna, History of. See APOCRYPHA.

Susi. *soo'si* (Heb. *sûsî* H6064, from a word meaning "horse"). Father of Gaddi; the latter, representing the tribe of MANASSEH, was one of the twelve spies sent out to reconnoiter the Promised Land (Num. 13:11).

swaddling band. Strips of cloth (so NIV) in which a newborn baby was wrapped. The child was placed diagonally on a square piece of cloth, which was folded over the infant's feet and sides. Around this bundle bands of cloth were wound. Mary herself wrapped the baby Jesus in swaddling bands (Lk. 2:7, 12 KJV). For a figurative use, see Job 38:9.

swallow. See BIRDS.

swan. See BIRDS.

swearing. See OATH.

sweat. After the FALL, God told ADAM that he would have to work hard enough to cause sweat in order to get his food (Gen. 3:19). Priests in the future temple are not to wear anything that causes them to perspire (Ezek. 44:18).

sweat, bloody. A physical manifestation of the agony of Jesus in GETHSEMANE (Lk. 22:44). Ancient and modern medicine has documented cases of blood extravasated from the capillaries mingling with and coloring the sweat, under severe stress of emotion. See under DISEASES.

swift. See BIRDS.

swine. See ANIMALS (under *pig*).

sword. See ARMS AND ARMOR.

sycamine. See PLANTS.

sycamore, sycomore. See PLANTS.

Sychar. *si'kahr* (Gk. *Sychar* G5373, either from ʿAskar [a site at the foot of Mt. Ebal] or a corruption of *Sychem* G5374 [Shechem]). The one biblical reference to Sychar identifies it as a town in SAMARIA, near the parcel of ground that JACOB gave his son JOSEPH (Jn. 4:5; cf. Gen. 33:19). The precise location of Sychar is open to question. Many modern scholars have identified it with an ancient site named ʿAskar on the eastern slope of Mount EBAL, about half a mile (1 km.) N of JACOB'S WELL and just E of SHECHEM. However, the narrative of Jn. 4:15 suggests the woman of Sychar was in the habit of going to Jacob's well for water, and the village of el-ʿAskar is not sufficiently close to Jacob's well (moreover, at that village there is a copious spring more than adequate to supply the water needs of its inhabitants). Others, following some ancient sources, have argued that Sychar should be identified with Shechem itself. Excavations have revealed that the end of Shechem as a city occurred in 107 B.C., but at the site of the ruins, Tell Balatah, there is evidence of occupation from the period of the Samaritans to Roman times. Jacob's well, according to an unbroken tradition, lies about half a mile (1 km.) to the E of the village of Balatah.

Sychem. See SHECHEM.

Syene. *si-ee'nee* (Heb. *sēwēnēh* H6059, from Egyp. *swn*). NIV Aswan. An Egyptian city, located on the E bank of the NILE, on the site of modern Aswan, some 550 mi. (885 km.) S of Cairo, at the first cataract of the river an area that and just opposite the island of Elephantine. This area marked the effective southern boundary of EGYPT during much of the ancient history of that country. As a frontier town, Elephantine was the starting point for expeditions to Nubia, and during the Old Kingdom

several of its residents served in official capacities as leaders of caravans or of military missions. The cataract served as a barrier to travel and transport, so the area was strategically and commercially important. Syene itself did not gain prominence until Saite times, but it gradually replaced the island town as the outstanding city of the district. Today its successor, Aswan, is still an important city of S Egypt. Remains of temples can be seen in the city, but excavation has been largely prevented by the presence of modern buildings. Syene appears in the Bible at least twice in prophetic utterances of EZEKIEL against Egypt that allude to the geographic extent of the country (Ezek. 29:10; 30:6). In addition, the city is probably mentioned in Isa. 49:12 (so NIV, following DSS; KJV, "Sinim," following MT).

syllabary. A system of written characters, each of which represents a syllable. See WRITING.

symbol. That which stands for or represents something else; a visible sign or representation of an idea or quality or of another object. Symbolism in its religious application means that an object, action, form, or word has a deeper spiritual meaning than a simple literal interpretation might suggest. A symbol, unlike a type (see TYPOLOGY), is usually not prefigurative but rather represents something that already exists. The Passover, however, was both symbolical and typical, and the symbolic actions of the OT prophets were often predictive in nature.

I. Interpretation of symbols. The literature of all the peoples of the world contains symbols. Symbolism was particularly attractive to the oriental mind. Thus the Bible contains many symbols. Some parts of Scripture, of course, contain more (e.g., the prophetic literature and apocalyptic books) than others. Symbols and their meanings arise out of the culture of the peoples that use them. The more remote and obscure the culture, the more difficult the interpretation of the symbols. Bernard Ramm (*Protestant Biblical Interpretation* [1956], 214-15) suggests the following general rules for the interpretation of symbols: (1) *Those symbols interpreted by the Scriptures are the foundation for all further studies*

in symbolism. The book of Revelation interprets many of its symbols; for example, the bowls of incense are the prayers of the saints (Rev. 5:8), the great dragon is SATAN (12:9), the waters are peoples, multitudes, nations, and tongues (17:15). When the Bible interprets its own symbols, we are on sure ground and can often find the same symbols used elsewhere in Scripture in the same or at least similar ways.

(2) *If the symbol is not interpreted:* (a) We should investigate the context thoroughly. (b) By means of a concordance we can check other passages that use the same symbol and see if such cross references will give the clue. (c) Sometimes we may find that the nature of the symbol is a clue to its meaning (although the temptation to read the meanings of our culture into these symbols must be resisted). (d) Sometimes we will find that comparative studies of Semitic culture reveal the meaning of a symbol.

(3) *Beware of double imagery in symbols.* Not all symbols in the Bible have one and only one meaning. The lion is a symbol both for CHRIST (“the Lion of the tribe of Judah”) and for the devil (1 Pet. 5:8). Some entities or persons have more than one symbol to represent them; for example, Christ (the lion, the lamb, and the branch) and the Holy Spirit (water, oil, wind, and the dove).

II. Symbolism of numbers. It is evident that certain numbers in the Bible have symbolical significance, some being particularly important. *Seven*, probably the most important number in Scripture (it occurs about six hundred times), has been called the sacred number par excellence. In the literature of ancient Babylonia it is the number of totality or completeness. To speak of the seven gods is to speak of all the gods. This seems to be its primary symbolical meaning in Scripture (cf. the seven creative days in Gen. 1), although other ideas have been proposed.

The book of Revelation makes frequent use of the number seven. There are seven churches (Rev. 1:4), spirits (1:4), lampstands (1:12-13), stars (1:16), lamps (4:5), seals (5:1; 8:1), horns and eyes (5:6), trumpets (8:2), thunders (10:3), heads of the great dragon (12:3), angels with plagues (15:1), vials (15:7), heads of the beast (13:1), mountains (17:9), and kings (17:10). *Three* appears to be symbolical of “several,” “a few,”

“some,” although at times it means “many” or “enough.” Some think that it is the number of divine fullness in unity; the three persons of the TRINITY particularly suggest this symbolical meaning. *Four* in the Bible seems to stand for completeness, especially in relation to range or extent. Thus there are four winds (Jer. 49:36; Ezek. 37:9); four directions; four corners of a house (Job 1:19), of the land of Israel (Ezek. 7:2), and of the whole earth (Isa. 11:12). *Ten*, since it is the basis of the decimal system, is also a significant number. In the Bible it is often a round number of indefinite magnitude. *Twelve* seems to be the mystical number of the people of God. The twelve tribes, twelve apostles, and the twelve thousand times twelve thousand sealed in the book of Revelation bear out this symbolical meaning. *Forty* is the round number for a generation and also appears to be symbolical of a period of judgment (cf. the forty days of the flood, the forty years of wilderness wandering, and the forty days and nights of Jesus’ temptation). See also NUMBER.

III. Symbolism of colors. Color differentiations were not as exact in the ancient world as they are in modern times. Particularly difficult are the Hebrew words translated blue, purple, and scarlet. No unanimity of opinion exists among biblical scholars with regard to the symbolical meaning of colors. Much care must be taken, therefore, in seeking to assign symbolic meanings to colors. The following are suggestions: *White*, the color of light, is a symbol of purity, holiness, and righteousness (Rev. 7:14). *Blue* is difficult, but perhaps it suggests what is heavenly and divine. *Scarlet*, since it was most often the dress of kings, is regarded as symbolic of royalty. *Black*, the opposite of white, would naturally be associated with evil, such as famine (Rev. 6:5-6) or mourning (Jer. 14:2). *Red* is symbolic of bloodshed and war (Rev. 6:4; 12:3).

IV. Symbolic actions. In addition to objects, names, numbers, and colors, actions may be symbolic. These often are prefigurative and are especially associated with the OT PROPHETS. Behind these actions may lie the conviction that by doing something similar to what is being predicted, the fulfillment is made more certain. Although the prophets themselves did not necessarily believe this, it no doubt made their message more impressive to their audiences. Such symbolical actions by the prophets are found as early as SAMUEL’s day. When SAUL took hold of

Samuel's robe and tore it, this was understood by Samuel to be symbolic of the tearing away of Saul's kingdom (1 Sam. 15:27-28). By tearing his own garment into twelve pieces, AHIJAH symbolized the breakup of the kingdom of SOLOMON (1 Ki. 11:29-30; cf. also 2 Ki. 13:14-19; 22:11).

Symbolic action is especially frequent in the prophecies of JEREMIAH and EZEKIEL. Jeremiah's smashing of the pot before the elders of the people and the senior priests in the Valley of Ben HINNOM was clearly understood by the people, as their subsequent reaction shows (Jer. 19). Symbolic action was involved in Ezekiel's call to the prophetic office when the Lord commanded him to eat the scroll, inscribed on the front and back with words of lamentation and mourning and woe (Ezek. 2:9-10). Ezekiel was not only thereby informed of the content of his message but also made aware of the importance of assimilating it. Many of Ezekiel's symbolic actions were calculated to gain a hearing for the message God had given him to proclaim. This was particularly true of his drawing on a clay tablet the siege of Jerusalem (Ezek. 4:1-4).

Jesus also used symbolical actions to convey spiritual truth. While all the Gospels attest to our Lord's symbolical actions, the author of the fourth gospel places special stress on them. He calls Jesus' miracles SIGNS. When in the fourth gospel Jesus multiplies the loaves, this is symbolic of the fact that he is himself the Bread of Life (Jn. 6). The blind man healed is symbolic of Christ as the Light of the world (Jn. 9), and LAZARUS's being raised from the dead is symbolic of Jesus as the resurrection and the life (Jn. 11).

Symeon. See SIMEON.

Symmachus. See SEPTUAGINT.

synagogue. A Jewish institution for the reading and exposition of the Holy Scriptures. The Greek noun *synagōgē* G5252 (from the verb *synagō* G5251, "to gather, bring together") can be used generally of any gathering of people for either religious or secular purposes and can also

be applied to any gathering place. It is a widely distributed classical term and is used in inscriptions as well as literary texts. In the SEPTUAGINT it is used to render many different Hebrew words and expressions, but in a strong majority of the occurrences it is equivalent to *ʿēdāh* H6337, “assembly, community” (Exod. 12:3 et al.). The next most frequent equivalence is the close synonym *qāhāl* H7736, “company, convocation, assembly” (Gen. 28:3 et al.). The Targums commonly render *ʿēdā* with ARAMAIC *kēništā* ܟܢܝܫܬܐ, which was the standard rabbinic term for “synagogue.”

I. History. The synagogue originated perhaps as early as the Babylonian EXILE. It is supposed that the synagogue had its precursor in the spontaneous gatherings of the Jewish people in the lands of their exile on their day of rest and also on special feast days. Since religion stood at the very center of Jewish existence, these gatherings naturally took on a religious significance. The Jews of the exile needed mutual encouragement in the faithful practice of their religion and in the hope of a restoration to the land. These they sought and found in spontaneous assemblies, which proved to be of such religious value that they quickly spread throughout the lands of the DISPERSION.



© Dr. James C. Martin Partial reconstruction of the synagogue at Korazin (2nd or 3rd cent. A.D.). (View to the SE.)

From about the second century B.C. onward, the sect of the PHARISEES assumed a leading role in the synagogues. It was an institution peculiarly adapted to achieve their ends. By NT times the synagogue was a firmly established institution among the Jews, who considered it to be an

ancient institution, as the words of JAMES in Acts 15:21 show: “For Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath.” JOSEPHUS, PHILO, and later JUDAISM traced the synagogue back to MOSES. While this tradition has no historical validity, it does reveal that Judaism regarded the synagogue as one of its basic institutions. In the first Christian century synagogues could be found everywhere in the Hellenistic world where there were sufficient Jews to maintain one. In large Jewish centers there would have been many.

II. Purpose. The chief purpose of the synagogue was not primarily public WORSHIP, but instruction in the Holy Scriptures. The very nature of Judaism, a religion of REVELATION, demanded such an institution to survive. All of the rabbis emphasized the importance of knowing the law. Hillel taught, “An ignorant man cannot be truly pious” (*m. ᾰAbot* 2:5) and, “The more teaching of the law, the more life; the more school, the more wisdom; the more counsel, the more reasonable action. He who gains a knowledge of the law gains life in the world to come” (2:14). The destiny of both the nation and the individual was dependent on the knowledge of the law. It was the explicit purpose of the synagogue to educate the whole people in the law.

How effectively the synagogue, along with the school, fulfilled this purpose is to be seen (1) from the survival of Judaism, especially in the Dispersion despite the pressures of pagan influences; (2) from the thorough Judaistic nature of GALILEE in the first century, which in the time of Simon MACCABEE was largely pagan; and (3) from the knowledge of the Scriptures, which the apostle PAUL assumes of his hearers in the Hellenistic synagogues.

III. Officials. Although there might be more in some of the larger synagogues, there were always at least two officials. The RULER OF THE SYNAGOGUE (Heb. *rō š hakkēneset*, Gk. *archisynagōgos* G801) was probably elected by the elders of the congregation. He was responsible for (1) the building and property; (2) the general oversight of the public worship, including the maintenance of order (cf. Lk. 13:14); (3) the appointing of persons to read the Scriptures and to pray; and (4) the inviting of strangers to address the congregation. Generally there was only one ruler

for each synagogue, but some synagogues had more (Acts 13:15).

The minister or attendant (Heb. *azzān hakkēneset*; cf. Lk. 4:20) was a paid officer whose special duty was the care of the synagogue building and its furniture, in particular the rolls of Scripture. During the worship it was the hazan who brought forth the roll from the chest and handed it to the appointed reader. He also returned it to its proper place at the conclusion of the reading (4:20). He had numerous other duties, which included the instruction of children in reading, the administration of scourgings, and the blowing of three blasts on the trumpet from the roof of the synagogue to announce the beginning and end of the SABBATH. Since his work was closely associated with the synagogue building and its equipment, he sometimes lived under its roof.

IV. Building and furniture. Synagogue buildings varied greatly. They were usually built of stone and lay north and south, with the entrance at the south end. Their size and elegance were largely determined by the numerical strength and prosperity of the Jewish communities in which they were built. The principal items of furniture were (1) a chest in which the rolls of Scripture were kept, wrapped in linen cloth; (2) a platform or elevated place on which a reading desk stood; (3) lamps and candelabra, trombones and trumpets; and (4) benches on which the worshipers sat.

V. Worship. The congregation was separated, the men on one side and the women on the other. The more prominent members took the front seats. The service began with the recitation of the Jewish confession of faith, the Shema: "Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength" (Deut. 6:4-5; see SHEMA, THE). This was both preceded and followed by thanksgivings, two before and one after the morning recitation of the confession, and two both before and after the evening recitation. The first of the two that preceded both morning and evening Shema reads: "Blessed art thou, O Lord our God, King of the world, former of light and creator of darkness, author of welfare (peace), and creator of all things."

After the Shema came the prayer (*Tefillah*). The ruler of the synagogue could call on any adult male of the congregation to say this prayer. The

person praying usually stood before the chest of the rolls of Scriptures. The oldest form of the Tefillah consisted of a series of ascriptions or petitions, each of which ended in the benedictory response: "Blessed art thou, O Lord." About the close of the first century an arrangement was made in which there were eighteen of these prayers, from which the name "The Eighteen" (*Shemoneh Esreh*) was derived, a name that was maintained even when a nineteenth prayer was added. Prayers 1-3 were in praise of God; 4-16 were petitions; and 17-19 were thanksgivings. On Sabbaths and festival days only the first three and last three were recited. A single prayer was substituted for the intervening thirteen petitions, so that the total prayer consisted of seven parts. On New Year's, however, three prayers were substituted for the thirteen.

The Scripture lesson that followed the Tefillah could be read by any member of the congregation, even children. The only exception was that at the Feast of Purim a minor was not allowed to read the book of Esther. If priests or Levites were present in the worship service, they were given precedence. The readers usually stood while reading (cf. Lk. 4:16).

Prescribed lessons out of the PENTATEUCH for special Sabbaths were established early. For other Sabbaths the reader himself chose the passage, but subsequently all the Pentateuchal readings became fixed. Sections, called *sedarim*, were established in order to complete the reading of the Pentateuch within a prescribed time. Babylonian Jews divided the Pentateuch into 154 sections and thus completed reading it in three years, whereas Palestinian Jews read it through once every year.

A lesson from the Prophets immediately followed the reading from the Pentateuch. This custom is mentioned as early as the Mishnah (see TALMUD) and was practiced in NT times. When Jesus came to his hometown of NAZARETH and entered the synagogue, he stood up to read (Lk. 4:16). The book of the prophet Isaiah was given to him, and when he opened the book, he read. It is not clear from this account whether or not Jesus himself chose the portion. He may have, because the readings from the Prophets were not fixed, and either the ruler of the synagogue or the reader could choose them. The prophetic lessons were usually considerably shorter than those from the Pentateuch. Translations often accompanied both readings. In Palestine the Scriptures were read in

Hebrew, accompanied by an extemporaneous and free translation in ARAMAIC, one verse at a time for the Law, three at a time for the Prophets.

The sermon followed the reading from the Prophets (cf. Acts 13:15, where it is called a “message of encouragement”). That this was an important part of the synagogue service is revealed by the many references to teaching in the synagogue in the NT (Matt. 4:23; Mk. 1:21; 6:2; Lk. 4:15; 6:6; 13:10; Jn. 6:59; 18:20). The preacher usually sat (Lk. 4:20), but the Acts account has PAUL standing (Acts 13:16). No single individual was appointed to do the preaching. Any competent worshiper might be invited by the ruler to bring the sermon for the day (Lk. 4:16-17; Acts 13:15). The importance of the “freedom of the synagogue,” as this custom was called, to the propagation of the gospel can scarcely be overemphasized. Jesus constantly went into the synagogues to teach, and everywhere Paul went he searched out the synagogue. This was not only that he might preach the Good News to his fellow countrymen but also to reach the God-fearers. These were GENTILES who had become disillusioned with the old pagan religions and were attracted to Judaism because of its high ethical morality and its monotheistic faith. They were not PROSELYTES. Certain requirements in order to attain that status, particularly CIRCUMCISION, kept them out. But they were interested observers. Some even kept the Jewish holy days, observed eating regulations, and were tolerably conversant with the synagogue prayers and Scripture lessons. These God-fearers proved to be ready recipients of the GOSPEL, and it was primarily to reach them that Paul often used the “freedom of the synagogue” to preach Christ.

The worship in the synagogue closed with a blessing that had to be pronounced by a priest and to which the congregation responded with an “Amen.” If no priest was present, a prayer was substituted for the blessing. The form of worship of the synagogue was adopted by both the Christian and Muslim religions, and that form in its general outline is to be found today in Jewish places of worship.

Synagogue, Great. According to rabbinic tradition, the Great Synagogue or, more accurately, the Great Assembly (*kēneset haggēdôlâ*, *m. Ḥabot* 1:1-2 et al.) was an authoritative body of 120 ELDERS established

under EZRA and NEHEMIAH for the purpose of insuring greater obedience to the Mosaic laws. To this institution, which supposedly lasted about two centuries, were attributed various important accomplishments, including the composition of some biblical books, the creation of a liturgy, and the establishment of the canon. Modern scholarship in general regards this tradition as an unhistorical development of Neh. 8-10, which recounts Ezra's reading of the TORAH before a national assembly as well as the positive response of the people. There is no clear reference to such an institution prior to the second century A.D.

Synagogue of the Freedmen. See FREEDMEN, SYNAGOGUE OF THE.

Synoptic Gospels. See GOSPELS.

Syntychē. sin'ti-kee (Gk. *Syntychē* G5345, "fortunate"). A woman in the church at PHILIPPI who, with Euodia, had labored together with PAUL (Phil. 4:2-3). See comments under EUODIA.

Syracuse. sihr'uh-kyooz (Gk. *Syrakousai* G5352). A city on the E coast of SICILY where PAUL spent three days when the ship that carried his party put in en route for PUTEOLI from MALTA (Acts 28:12). Syracuse was the most important Greek city on the island; it boasted two splendid harbors, which contributed substantially to its material prosperity. Corinthian and Dorian Greeks, led by Archias, founded the city in 734 B.C. The Athenians, at the height of their power (413), tried to take the city but were completely routed. In 212 Syracuse came under the control of ROME.

Syria. sihr'ee-uh (Gk. *Syria* G5353). In biblical scholarship, this name is usually applied to the territory N and NE of PALESTINE, covering roughly the area now occupied by the modern state of Syria (and a small part of SE Turkey); some scholars, however, use the term more broadly to

include PHOENICIA (modern Lebanon), TRANSJORDAN (modern Jordan), and even Palestine (modern Israel). In the OT, the KJV and some other modern versions (following the LXX and Vulg.) use the name Syria to translate Hebrew *ʾārām* H806, which most frequently refers to the city-state of DAMASCUS and the neighboring territory (see ARAM).

The territory of Syria/Aram varied considerably, often had vague boundaries, and really never constituted a political unit. Generally speaking, it included the area S of the Taurus Mountains, N of GALILEE and BASHAN, W of the Arabian Desert, and east of the MEDITERRANEAN. This was a territory approximately 300 mi. (500 km.) N to S and 50-150 mi. (80-240 km.) E to W. The chief cities, in addition to Damascus, were ANTIOCH, HAMATH, Biblos (GEBAL), Aleppo, EBLA, Ugarit (RAS SHAMRA), Palmyra (TADMOR), and CARCHEMISH. Two mountain ranges, both running N-S, constitute the most prominent topographical features. The eastern range includes Mount HERMON (over 9,000 ft./2,740 m. high); the western includes Mount Casius and the LEBANON. Between these two ranges is the high plain called Coelesyria, watered by the JORDAN, Leontes, and ORONTES rivers. To the E of Hermon flow the ABANA and the PHARPAR, while in the N of Syria there are tributaries of the EUPHRATES. The many rivers and good soil made Syria generally more prosperous than her neighbor to the south.

In the earliest period of its history Syria was dominated by AMORITES, HITTITES, Mitanni, and especially Egyptians. When, however, the SEA PEOPLES invaded Syria from the N in the twelfth century B.C., an opportunity was afforded the Semitic Aramean tribesmen of the desert to abandon their nomadic way of life and establish themselves in the best areas of Syria.

The Arameans at the time of DAVID and SOLOMON were divided into a number of small kingdoms, the principal ones being Aram of Damascus, Aram of ZOBAB, Aram of MAACAH, Aram of BETH REHOB, and ARAM NAHARAIM. The strongest of these was Zobah, whose king HADADEZER David defeated in battle along with the Syrians of Damascus who came to Hadadezer's aid (2 Sam. 8:3-7). David also subdued Maacah (1 Chr. 19:6-19), Beth Rehob (2 Sam. 10:6), and Aram Naharaim ("Aram of the two rivers," translated "Mesopotamia" in NRSV, 1 Chr. 19:6). Solomon was unable to hold David's gains in Syria, and the political and military weakness in Israel

caused by the disruption afforded the Syrian kingdoms, particularly Damascus, opportunity to further strengthen themselves.

ASA king of JUDAH (911-876 B.C.) appealed to Syria for help against BAASHA king of ISRAEL (909-886); this resulted in an invasion of the northern kingdom by BEN-HADAD I king of Damascus (1 Ki. 15:16-21). OMRI of Israel (885-874), being faced with the growing power of Syria, strategically consummated an alliance with the Phoenicians by the marriage of his son AHAB to JEZEBEL, daughter of ETHBAAL king of the Sidonians (1 Ki. 16:31). Twice during Ahab's reign (874-853) the Syrians under Ben-Hadad I tried to invade Israel but were put to flight, first at SAMARIA (20:1-21) and the following year at APHEK (20:26-34). Three years of peace with Syria followed. Then Ahab, in alliance with JEHOASHAPHAT of Judah, made an attempt to recover RAMOTH GILEAD but was killed on the field of battle.

JEHORAM of Israel (852-841 B.C.) allied himself with AHAZIAH of Judah (852) to war against Ben-Hadad's successor, HAZAEL, and was wounded in battle at Ramoth Gilead (2 Ki. 8:28-29). During JEHU's reign (841-814) Hazael captured the area E of the Jordan (2 Ki. 10:32-33), and during the reign of Jehu's son JEHOAHAZ (814-798) he completely overran Israel and took a number of its cities. These were retaken by Jehoash (798-782) from Hazael's successor, Ben-Hadad II (13:25). The successes of Jehoash were continued by his son JEROBOAM II (782-753), who recovered all of the cities that had been taken by the Syrians from Israel over the years. He even successfully reduced Damascus (2 Ki. 14:25-28).

Nothing is known of Syria from about 773 B.C. until the accession of REZIN in 750. During this time the Assyrian threat, which had been present already for a considerable time, was becoming progressively more real. To meet it, Rezin of Damascus and PEKAH of Israel (740-732) formed a military alliance. In 735 or 736 they attacked JERUSALEM (2 Ki. 16:5; Isa. 7:1), either to eliminate Judah as a possible foe or to force her into their coalition. Judah's king, AHAZ (735-715), had just come to the throne. He panicked and, despite the prophet ISAIAH's warnings, sent for help from ASSYRIA (Isa. 7:1, 25). This apparently was just the excuse TIGLATH-PILESER III needed to invade Syria-Palestine. He captured the

Israelite cities in the tribal territories of DAN and NAPHTALI (2 Ki. 15:29) and took the people captive to Assyria. He then turned his attention to Damascus and in 732 subdued the city and brought an end to the Aramean state, something his predecessors had tried vainly to accomplish for over fifty years.

In subsequent years the Babylonians and Egyptians fought over Syria and with the rise of the Persians it passed into their hands. The Battle of Issus (331 B.C.) brought Syria under the control of ALEXANDER THE GREAT. At his death it became the most important part of the SELEUCID kingdom, which included large areas to the east, including Babylon. By the close of the second century, Syria, with ANTIOCH as its capital, was all that was left of the kingdom of the Seleucids. In 64 the Romans made it a PROVINCE. Its boundaries varied during the following centuries. References to Roman Syria are often paired with its neighboring province to the NW, CILICIA (Acts 15:23, 41; Gal. 1:21). Territories to the S, including ARABIA and JUDEA, were at times regarded to be part of the province of Syria. Under the emperor HADRIAN (ruled A.D. 117-138) it became a consular province named Syria Palaestina.

Syria played a prominent part in the early church. It was at Antioch that the followers of Jesus were first called Christians (Acts 11:26). PAUL was converted in Syria on the road to Damascus (9:1-9) and was commissioned with BARNABAS by the Antioch church to take the gospel to the Gentiles. After the NT period the Syriac-speaking churches, especially the Nestorians, were among the most vibrant and missionary-minded groups of eastern Christianity.

Syriac, Syrian. sihr'ee-ak, -uhn. The KJV uses the form *Syriack* to render ܫܪܝܐ H811 in Dan. 2:4 ("Then spake the Chaldeans to the king in Syriack"), but *Syrian* in the other occurrences of that Hebrew term (2 Ki. 18:26; Ezra 4:7; Isa. 36:11). In all of these passages the reference is to ARAMAIC, which served as the *lingua franca* of the ANE from about the eighth century B.C. until the Hellenistic period. Modern scholars apply the term *Syriac* to the particular dialect of Aramaic spoken in SYRIA beginning around the NT period. There is a very rich body of Christian

literature written in the Syriac language, which is still spoken today (e.g., by a group known as Assyrian Christians).

Syriac versions. See TEXT AND VERSIONS (OT); TEXT AND VERSIONS (NT).

Syrophoenician. *si'roh-fi-nish'uhn* (Gk. *Syrophoinikissa* G5355, fem. of *Syrophoinix*). This proper adjective describes a woman encountered by CHRIST when he journeyed to the region of TYRE in the territory of PHOENICIA (Mk. 7:24-26 KJV and most versions; NIV, “born in Syrian Phoenicia”). By means of this word her racial extraction is traced to that of the Phoenician stock which resided in the Roman province of SYRIA. Another group of Phoenicians, known as Carthaginians or Libophoenicians, resided in N Africa. The broader category of which she was a part is also given by Mark: she was a Greek or GENTILE, that is, a non-Jew. Matthew refers to her as a Canaanite (Matt. 15:22), an earlier and more general term for residents of CANAAN—and one that would have had negative religious overtones for Jewish readers. Her difficulty in obtaining her request from Christ illustrates quite well the prior claim of the Jews on the ministry of Christ at his first advent.

Syrtis. *suhr'tuhs* (Gk. *Syrtis* G5358). Name given to the shallow waters of the N coast of Africa between Tunisia and Cyrenaica. Today the Gulf of Sidra forms the SE corner of this bay, which is known as the Greater Syrtis (the Gulf of Gabes, also called the Lesser Syrtis, lies more than 300 mi./480 km. to the W). Always a difficult place for navigation, legend exaggerated the dangers, perhaps to protect Phoenician trade by frightening off other ships. The sailors who were carrying PAUL to ROME, even though they were several hundred miles away from “the Syrtis” (i.e., the Greater Syrtis), did everything to avoid being driven into this dangerous shore (Acts 27:17; KJV, “the quicksands”; NIV, “the sandbars of Syrtis”).

T



© Dr. James C. Martin. The Istanbul Archaeological Museum. Photographed by permission.

Pottery from Taanach.

Taanach. tay´uh-nak (Heb. *ta ʿānak* H9505, derivation uncertain). KJV also Tanach (only Josh. 21:25). One of the royal Canaanite cities defeated by JOSHUA (Josh. 12:21 et al.). It was situated on the S flank of the Valley of JEZREEL (ESDRAELON), where the international coastal road or VIA MARIS struck inland from SHARON. The forested ravines of the northern Ephraim hill country were the most sensitive points of the route for ambush, and Taanach, MEGIDDO, and JOKNEAM guarded three important passes. Taanach was assigned to the LEVITES descended from KOHATH (Josh. 21:25), but the Manassites failed to expel the Canaanite inhabitants and instead made them tributary (Jdg. 1:27). There followed a period when the Canaanite cities tried to impose their authority over the Israelite tribes in GALILEE, and the Song of DEBORAH refers to Taanach as the scene of a major battle (5:19). In Solomon's reign the town became an important center (1 Ki. 4:12). Later it was taken by Pharaoh SHISHAK, who makes allusion to it in his chronicles. Modern Tell Ti'innik, the site of the

ancient city, is situated on low hills, 5 mi. (8 km.) SE of Megiddo, with which it has been clearly identified in its military history.

Taanath Shiloh. tay'uh-nath-shi'loh (Heb. *ta ʾānat šilōh* H9304, meaning uncertain). A village that lay between MICMETHATH and JANOAH (Josh. 16:6) on the NE border of the tribal territory of EPHRAIM. Most scholars identify it with Khirbet Taʿna el-Foqa, some 4.5 (7 km.) SE of SHECHEM, where there is evidence of an ancient hill fort.

Tabaliah. tab'uh-li'uh (Heb. *ṭēbalyāhû* H3189, possibly “Yahweh has dipped [*i.e.*, purified]”). Also Tebaliah. Son of HOSAH and descendant of MERARI; he was a LEVITE gatekeeper during the time of DAVID (1 Chr. 26:11).

Tabbaoth. tab'ay-oth (Heb. *ṭabbā ʿôt* H3191, “signet ring[s]”). Ancestor of a family of temple servants (NETHINIM) who returned from the EXILE with ZERUBBABEL (Ezra 2:43; Neh. 7:46; 1 Esd. 5:29).

Tabbath. tab'uhth (Heb. *ṭabbāt* H3195, derivation unknown). A place near ABEL MEHOLAH, but probably E of the JORDAN, that was the terminal point of GIDEON's pursuit of the Midianites (Jdg. 7:22). Some have proposed identifying Tabbath with Ras Abu Ṭabat on the slopes of Jebel ʿAjlun (approximately halfway between JABESH GILEAD and SUCCOTH), but others regard the site as unknown. The GILEAD hill country would be the natural rallying point of the defeated host.

Tabeal. See TABEEL.

Tabeel. tab'ee-uhl (Heb. *ṭob ʾēl* H3175, “God is good”; the form in Isa. 7:6, *ṭob ʾal* [“no good”], is thought to be a deliberate disfiguration of the name). (1) Father of a man whom REZIN of DAMASCUS and PEKAH of ISRAEL

planned to place upon the throne of JUDAH as a puppet king in place of King AHAZ (Isa. 7:6). Some interpret the description “son of Tabel” to mean “native of Tabel” and thus translate “the Tabelite,” referring to an area N of GILEAD. Others have thought that the reference is to Tubail king of TYRE, mentioned in a stela of TIGLATH-PILESER III.

(2) One of three Persian officials who wrote a letter of complaint against the Jews to King ARTAXERXES (Ezra 4:7).

taber. An obsolete English verb found only in Nah. 2:7 KJV; it means “to beat (as on a drum).”

Taberah. tab’uh-ruh (Heb. *tab ʿērâ* H9323, possibly “burning [place]”). At some unspecified time during the wilderness wanderings, the Israelites “complained about their hardships” and the Lord in anger sent a fire against them. “When the people cried out to Moses, he prayed to the LORD and the fire died down. So that place was called Taberah, because fire from the LORD had burned [Heb. *bā ʿārâ*] among them” (Num. 11:1-3; cf. Deut. 9:22). It is not clear whether the burning fire is to be taken literally or as a symbol of some act of judgment. The location of Taberah is unknown.

tabernacle. A transliteration of the Latin word *tabernaculum*, meaning “tent.” In the Bible it is used specifically of the sanctuary built under the direction of MOSES in the wilderness. The principal passages dealing with the tabernacle are (1) Exod. 27; (2) Exod. 30-31; (3) Exod. 35-40; and (4) Num. 3:25-38; 4:4-49; 7:1-88. The purpose of the structure is stated in Exod. 25:8, 21-22. The tabernacle was made after the pattern shown to Moses on the mount (25:9; 26:30).

The religious vitality of the Hebrews and the resilience of their social and political organization in the time of JOSHUA would indicate that the period of the wilderness wanderings was the truly creative era from which all that was best in subsequent Israelite history and religion took its rise. Under the dynamic spiritual leadership of Moses the children of

Israel came to worship a cosmic deity whose vitality contrasted sharply with the capricious, decadent gods of ANE religion. The God of SINAI revealed himself as a supremely moral being whose leadership extended over the whole earth. He was the only true God, and he desired to enter into a special spiritual relationship with Israel as a means of his self-expression in the world.

Since this relationship demanded the undivided WORSHIP of the Israelites, it was of supreme importance for a ritual tradition to be established in the wilderness so that Israel could engage in regular spiritual communion with God. The nomadic nature of the sojourn in the Sinai Peninsula precluded the building of a permanent shrine for worship. The only alternative was a portable sanctuary that would embody all that was necessary for the worship of the Lord under nomadic conditions and could also serve as a prototype of a subsequent permanent building.

Such tent-shrines were by no means unknown in the ancient world. For example, in pre-Islamic times the *qubbah* or miniature red leather tent with a dome-shaped top was used for carrying the idols and cultic objects of Arabian tribes. Some *qubbahs* were large enough to erect on the ground, while others were smaller and were mounted on the backs of camels. Such tents were credited with the power of guiding the tribe in its journeys, and in time of war were particularly valuable for the degree of protection they afforded. The *qubbah* possessed an innate sanctity that was only slightly inferior to that of the sacred cultic objects it housed. It was used as a rallying point, a place of worship, and a locale for the giving of oracles. Since the majority of tents in antiquity were dark in color, the fact that the sacred shrine was a conspicuous red (cf. Exod. 25:5) indicates a religious tradition that reaches back to remote antiquity. Other forms of portable tent-shrines have been preserved on bas-reliefs, notably one from the time of RAMSES II (c. 1301-1234 B.C.) that shows the tent of the divine king placed in the center of the Egyptian military camp. Another from the Roman period at Palmyra (TADMOR) in SYRIA depicts a small domed tent erected on the back of a camel.

At Sinai, Moses was given a divine revelation concerning the nature,

construction, and furnishings of the tabernacle (Exod. 25:40). The work was carried out by BEZALEEL, OHOLIAB, and their workmen; and when the task was accomplished, the tent was covered by a cloud and was filled with the divine glory (40:34; see SHEKINAH). The descriptions of the tabernacle (chs. 26-27 and 35-38) make it clear that the structure was a portable shrine. Particularly characteristic of its desert origins are the tent curtains, the covering of red leather, and the acacia wood used during the construction. Although there are some problems connected with the terminology used, we can be reasonably certain about the ground plan of the structure.

The tabernacle stood in an outer enclosure or court (Exod. 27:9-18; 38:9-20). Taking the ancient Hebrew cubit to indicate a linear measure of 18 in. (46 cm.), the dimensions of the enclosure were 153 ft. (47 m.) in length and 75 ft. (23 m.) in width. The sides were covered with curtains made from finely woven linen. They were about 7 ft. (2 m.) long and were fastened at the top by hooks and at the bottom by silver clasps to sixty supporting pillars of bronze, placed at intervals of some 7 ft. (2 m.). The enclosure thus formed was uninterrupted apart from an opening in the east wall that was screened by linen curtains embroidered in red, purple, and blue. These hangings were about 30 ft. (9 m.) wide, while those at either side of the entrance were a little over 20 ft. (6 m.) wide. The pillars had capitals (KJV, "chapiters") overlaid with silver and were set in bases (KJV, "sockets") of bronze. They were held in position by bronze pins (27:19; 38:20).

Within this open court the various types of sacrificial offerings were presented and the public acts of worship took place. Near the center was situated the great ALTAR of burnt offering made from acacia wood overlaid with bronze (Exod. 27:1-8). This altar measured nearly 8 ft. (2.5 m.) square and about 5 ft. (1.5 m.) in height. Its corner projections were known as the HORNS OF THE ALTAR. The various sacrificial implements associated with this altar were also made of bronze. A fire that had been miraculously kindled burned continuously on the altar and was tended by the priests (Lev. 6:12; 9:24). Almost in the center of the court was the bronze laver, used by the priests for ritual ablutions (Exod. 30:17-21).

To the W end of the enclosure, parallel to the long walls, stood the

tabernacle itself. A rectangular structure about 45 x 15 ft. (14 x 4.5 m.), it was divided into two parts, a Holy Place and a Most Holy Place. The basic constructional material was acacia wood, easily obtainable in the Sinai Peninsula, fashioned into forty-eight “boards” (KJV) some 15 ft. (5 m.) in height and a little over 2 ft. (0.6 m.) in width, overlaid with gold (Exod. 26:15-23). The Hebrew word for “board” is *qereš* H7983, translated “frame” by the NIV; the corresponding Canaanite term is found on a tablet describing the “throne room” (i.e., a trellis pavilion) of the deity EL. When the vertical arms (v. 17; Heb. *yād* H3338, NIV, “projection”) were joined to the acacia frames, the same general effect would be produced. The resulting structure would be light in weight yet sufficiently sturdy for ritual purposes. The base of the trellis was set in a silver fixture, and the whole was held together by horizontal bars at the top, middle, and bottom.

The completed tabernacle was divided into two compartments by a CURTAIN on which CHERUBIM were embroidered in red, purple, and blue, and which was suspended on four acacia supports. The outermost of these two areas was known as the Holy Place and was about 30 x 15 ft. (8 x 5 m.) in area. The innermost part of the tabernacle, the Holy of Holies or the Most Holy Place was 15 x 15 ft. (5 x 5 m.). The entrance to the tabernacle was screened by embroidered curtains supported by five acacia pillars overlaid with gold.



© Dr. James C. Martin Modern scholars and artists have attempted various reconstructions of the tabernacle. The one shown here was built at the Timna Nature Reserve, with the front curtain facing due E.

The wooden framework of the tabernacle was adorned by ten linen curtains (Exod. 26:1-7) that were embroidered and decorated with figures of cherubim. It measured about 40 ft. (12 m.) in length and 6 ft. (2 m.) in width, being joined in groups of five to make two large curtains. These were then fastened together by means of loops and golden clasps (KJV, “taches”) to form one long curtain 60 ft. (18 m.) long and 42 ft. (13 m.) wide. This was draped over the tabernacle proper in such a way that the embroidery was visible from the inside only through the apertures of the trellis work. Three protective coverings were placed over these curtains. The first was made of goat’s hair and measured 45 ft. (14 m.) long and 6 ft. (2 m.) wide; the second consisted of red-dyed rams’ hides, while the third was made of fine leather (v. 14; NIV, “hides of sea cows,” but TNIV, “durable leather”).

The information furnished in Exodus makes it difficult to decide whether the tabernacle proper had a flat, somewhat sagging drapery roof, or one that was tentlike in shape with a ridgepole and a sloping roof. Present-day models of the tabernacle vary in their interpretation of this question. Historically speaking, if the influence of the desert tent was predominant, there may well have been some peak or apex to the structure. If, however, the tabernacle had anything in common with the design of contemporary Phoenician shrines, it probably had a flat roof.

Exodus 25:10-40 describes the furniture of the sanctuary. The Holy Place, or outer chamber of the tabernacle, contained a table for the bread of the Presence (KJV, “shewbread”), a small acacia-wood structure overlaid with gold. According to Lev. 24:5-9, twelve cakes were placed on this table along with dishes, incense bowls, and pitchers of gold. The bread was renewed each week and was placed in two heaps on the table. Nearby stood the elaborately wrought *menorah* or seven-branched LAMPSTAND of pure gold. A carefully executed floral motif was a feature of its design, and associated with the lampstand were gold wick trimmers and trays (KJV, “snuffers”). The furnishings of the Holy Place were completed by the addition of a small, gold-covered altar of INCENSE. Like the great bronze altar, it had projections on each corner, and like the

table of the bread of the Presence, it had golden rings and gold-covered staves to enable it to be moved readily.

The furniture of the innermost shrine, the Most Holy Place, consisted only of the ARK OF THE COVENANT. This was a boxlike structure of acacia wood, whose length was about 4 ft. (120 cm.), while its breadth and height were slightly above 2 ft. (60 cm.). It was covered on the inside and outside with sheet gold and had golden rings and staves like the table of the bread of the Presence and the altar of incense. The lid of the ark, the “mercy seat,” was covered with solid gold. On each end was a golden cherub whose wings stretched toward the center of the lid. The precise appearance of the cherubim is a matter of some uncertainty, but in the OT they were generally represented as winged creatures having feet and hands. Some ivory panels unearthed at SAMARIA depict a composite figure having a human face, a four-legged animal body, and two elaborate, conspicuous wings.

The ark was the meeting place of God and his people through Moses, and contained the tablets of the LAW (Exod. 25:16, 22). According to Heb. 9:4, a pot of MANNA and AARON'S STAFF were also placed in the ark. An elaborately worked veil separated the Most Holy Place from the outer compartment of the tabernacle, and when the Israelites journeyed from place to place, the sacred ark was secluded from view by being wrapped in this curtain. Consequently the ark was normally seen only by the high priest, and that on very special ceremonial occasions.

In the tabernacle all the SACRIFICES and acts of public worship commanded by the law took place. A wealth of detail surrounds the legislation for sacrificial offerings in the Mosaic code, but for practical purposes they could be divided into two groups, animal and vegetable. Flour, cakes, parched corn, and libations of wine for the drink offerings constituted the normal vegetable sacrifices and were frequently offered in conjunction with the thanksgivings made by fire (Lev. 4:10-21; Num. 15:11; 28:7-15). Acceptable animals were unblemished oxen, sheep, and goats, not under eight days old and normally not older than three years (cf. Jdg. 6:25). People who were poor were allowed to offer doves as sacrifices (Exod. 12:5; Lev. 5:7; 9:3-4), but fish were not acceptable. Human sacrifice was explicitly prohibited (Lev. 18:21; 20:25). Salt, an

emblem of purity, was used in conjunction with both the vegetable and animal offerings. The sacrifices were normally presented to the officiating priests in the outer court of the sanctuary, but on occasion they were offered elsewhere (Jdg. 2:5; 1 Sam. 7:17). In all sacrifices it was necessary for the worshiper to present himself in a condition of ritual purity (Exod. 19:14). In animal sacrifices he then identified himself with his offering by laying his hand on it and dedicating it to the purposes of atonement through vicarious sacrifice. Afterward the blood was sprinkled near the altar and the tabernacle proper. When worshipers ate of a sacrifice in the form of a meal, the idea of communion with God was enhanced. On the Day of Atonement the nation's collective sins of inadvertence were forgiven, and on that occasion only the high priest entered the Most Holy Place (Lev. 16). See ATONEMENT, DAY OF.

According to Exod. 40:2, 17 the tabernacle was set up at Sinai at the beginning of the second year, fourteen days before the Passover celebration of the first anniversary of the EXODUS. When the structure was dismantled during the wanderings, the ark and the two altars were carried by the descendants of KOHATH, a LEVITE. The remainder of the tabernacle was transported in six covered wagons, each drawn by two oxen (Num. 7:6-9).

For over thirty-five years during the wilderness period the tabernacle stood at KADESH BARNEA, during which time the ordinary sacrifices were apparently not offered consistently (cf. Amos 5:25). Apart from the comment that the ark preceded the Israelites when they were on the march (Num. 10:33-36), little is said of the tabernacle during the sojourn in the Sinai Peninsula.

Under JOSHUA the first site of the tabernacle in Canaan was probably at GILGAL (Josh. 4:19), though this is not directly mentioned. Probably an early location was at SHECHEM, where the desert covenant was renewed (8:30-35). During Joshua's lifetime, the tabernacle was settled in SHILOH, in Ephraimite territory, to avoid disputes and jealousy on the part of the tribes. Perhaps the degree of permanence associated with this site led to the designation of the structure by the Hebrew term *hêkāl* H2121, "temple" (1 Sam. 1:9; 3:3). This perhaps indicates that the fabric of the original tabernacle had become worn out and that it had been replaced

by a more substantial building. In any case, Shiloh was the central sanctuary until the ark was captured by the victorious PHILISTINES after the battle of EBENEZER (c. 1050 B.C.).

The subsequent history of the tabernacle is somewhat obscure. SAUL established it at NOB, close to his home in GIBEAH; but after he massacred the priests there (1 Sam. 22:11-19), the tabernacle was transferred to GIBEON (1 Chr. 16:39; 21:29), perhaps by Saul himself.

When DAVID wished to institute tabernacle religion in his capital city of JERUSALEM, he prepared a place for the ark and pitched a tent in the tradition of the Gibeon tabernacle (2 Sam. 6:17-18). The ark was brought from KIRIATH JEARIM and subsequently lodged in the Davidic tabernacle with due ceremony. This act climaxed David's plan to give the security and legitimacy of religious sanction to his newly established monarchy. The altar of the tabernacle at Gibeon was used for sacrificial worship until the time of SOLOMON, when both it and the Davidic tabernacle were superseded by the building of the TEMPLE. The new edifice incorporated all that remained of earlier tabernacle worship (1 Ki. 8:4), and at that point the history of the tabernacle terminated.

Some of the archaic technical terms associated with the tabernacle call for comment. The designation *ōhel mō'ēd* (H185 + H4595), "tent of meeting," was first applied to a structure that antedated the tabernacle proper (Exod. 33:7). It was pitched outside the camp, and Joshua was its sole attendant (v. 11) in the absence of a formal priesthood. It was a place of REVELATION, where the people met with God. The "tent of meeting" or "tabernacle of the congregation" referred to in Exod. 33 is apparently an interim structure, based on the pattern of a simple desert shrine. It combined political and social functions with the religious revelations given by God to his covenant assembly. However, the expression "the Tent of Meeting" occurs with reference to the tabernacle proper over 140 times.

The word *miškān* H5438, commonly used to designate the tabernacle, is related to the ordinary Canaanite word for "dwelling place" and meant originally a tent, thus reflecting the nomadic background of tabernacle worship. The related verb *šākan* H8905 ("to dwell") is used of God's

being “tabernacled” with his people (Exod. 25:8; 29:45; et al.). This usage is found in a number of ancient Semitic writings and means “to encamp.” The sense is that of God revealing himself on earth in the midst of his chosen people. This concept is reflected by JOHN THE APOSTLE when he records that “the Word became flesh and made his dwelling among us” (Jn. 1:14). The Greek verb translated “made his dwelling” is *eskēnōsen*, from *skēnoō* G5012, which means literally “to set up a tent [Gk. *skēnē* G5008], to tabernacle” (though its common meaning is “to live, take up residence”). The doctrine of the SHEKINAH (from Heb. *šākan*), which developed in the intertestamental period, denotes a local manifestation of the divine GLORY.

A degree of symbolism was naturally attached by the Hebrews to various aspects of the tabernacle. The structure typified God’s living with his people (Exod. 25:8), while the ark of the covenant spoke particularly of his presence and forgiving love. The twelve loaves of the bread of the Presence represented the twelve tribes dedicated to divine service. The *menorah* typified Israel as a people called to be the children of light (cf. Matt. 5:14-16), and the ascending incense symbolized the act of prayer (cf. Rev. 5:8; 8:3). The writer of Hebrews interpreted the tabernacle proper in terms of its twofold division typifying the earthly and heavenly aspects of Christ’s ministry. The old tabernacle was but a shadow of the true ideal (Heb. 8:5; 10:1), the latter being pitched by God, not man (8:2). The language of Eph. 5:2 is distinctly reminiscent of Levitical sacrificial terminology, and the Evangelists were sufficiently impressed by the symbolism of the torn veil to point out that Christ had opened up for all a way into the Most Holy Place (Matt. 27:51; Mk. 15:38; Lk. 23:45). In the early church and in later times, more elaborate, sometimes even fanciful, interpretations were imposed on the structure and ritual of the tabernacle.

Tabernacles, Feast of. See FEASTS.

Tabitha. tab’i-thuh (Gk. *Tabitha* G5412, from Aram. *ṭēbîṭā* ܬܝܒܝܬܐ). The Jewish name of a Christian woman who was raised from the dead by

PETER (Acts 9:36-43). See comments under DORCAS.

table. The common Hebrew term for “table” is *šul ān* H8947 (Exod. 25:23 and frequently), referring originally to a leather mat spread on the ground (Ps. 23:5; 78:19). The table of the bread of the Presence (Exod. 25:23 et al.) was made of acacia wood overlaid with gold (see TABERNACLE). Kings, queens, and governors had dining tables (1 Sam. 20:29; 1 Ki. 18:19; Neh. 5:17); sometimes private persons did as well (1 Ki. 4:10; Job 36:16). Psalm 128:3 provides an attractive picture of a family table. The Greek *trapeza* G5544, a four-legged table, is used of dining furniture (Lk. 22:21; Acts 6:2). To eat under the table was for dogs and the despised (Jdg. 1:7; Matt. 15:27; Lk. 16:21). Moneychangers used tables (Matt. 21:12). Communion is served from the Lord’s table (1 Cor. 10:21). See also TABLETS OF THE LAW.

Table of Nations. A term used to designate the genealogical lists in Gen. 10 (cf. also 1 Chr. 1). See JAPHETH; HAM; SHEM.

tablets of the law. KJV, “tables.” Stone tablets on which God, with his own finger, engraved the Ten Commandments (Exod. 24:3-4, 12; 31:18; Deut. 4:13; 5:22). When MOSES came down from the mountain and saw the worship of the golden calf, he threw down the tablets, breaking them (Exod. 32:15-16, 19; Deut. 9:9-17; 10:1-5). See CALF WORSHIP. At God’s command, Moses again went up the mountain with two new tablets and God wrote the law anew (Exod. 34:1-4, 27-29). God gave Moses words in addition to the Ten Commandments and told him to write them down (34:10-27). Moses put the two tablets in the ARK OF THE COVENANT (Deut. 10:5), where they were in the time of SOLOMON (1 Ki. 8:9; 2 Chr. 5:10). They are referred to in the NT (2 Cor. 3:3; Heb. 9:4). See also COMMANDMENTS, TEN; LAW.

Tabor. tayˈbuhr (Heb. *tābôr* H9314, possibly “height”). (1) Mount

Tabor is a hill about 10 mi. (16 km.) SW of the Sea of Galilee in the Valley of JEZREEL (ESDRAELON). The border of the inheritance of ISSACHAR touched Tabor (Josh. 19:22); thus the other tribe to touch it would be ZEBULUN. During the judgeships of DEBORAH and BARAK, Mount Tabor played a principal role (Jdg. 4:6, 12-18; other references include 8:8; Ps. 89:12; Jer. 46:18; Hos. 5:1). It is identified with Jebel et-Tur (“mount of the height”). Although it rises only 1,843 ft. (562 m.) above sea level, it is a prominent feature of the landscape. The mount is rather steep, somewhat symmetrical, and has a rounded top. From the summit one has a lovely view in all directions. The cities of AZNOTH TABOR and KISLOTH TABOR may have derived their name from that of the mountain. Mount Tabor is not mentioned in the NT, yet much of its fame rests in the tradition that the TRANSFIGURATION of our Lord took place on it (most scholars believe the event probably occurred on Mount HERMON).

(2) Tabor is also the name of one of the LEVITICAL CITIES within the tribal territory of ZEBULUN (1 Chr. 6:77; the parallel passage, Josh. 21:34-35, has a different list that omits Tabor). Its identification is uncertain. Some have thought that it was a town associated with Mount Tabor (possibly a settlement on the mountain itself), but if so one would expect the town to have been included within the territory of ISSACHAR, not Zebulun. Others think Tabor is the same as KISLOTH TABOR, which is c. 3 mi. (5 km.) W of the mountain. Another suggestion is DABERATH, on the mountain’s NW slope.

(3) Finally, mention is made of a certain “great tree [Heb. *ʾēlôn* H471] of Tabor” that was evidently not far from BETHEL (1 Sam. 10:3; NRSV, “the oak of Tabor”; KJV, wrongly, “the plain of Tabor”). The location is unknown.

tabret. An archaic English term, meaning “timbrel, tambourine,” used by the KJV in a number of passages (Gen. 31:27 et al.). See MUSIC AND MUSICAL INSTRUMENTS (sect. I.G).

Tabrimmon. tab-rim’uhn (Heb. *ṭabrimmōn* H3193, an Aram. name

meaning “[the god] RIMMON is good”). KJV Tabrimon. Son of HEZION and father of BEN-HADAD I, king of ARAM (1 Ki. 15:18). It is uncertain whether Tabrimmon himself was also a king.

taches. taks. KJV archaism for “clasps” (Exod. 26:2 et al.).

Tachmonite. See TAHKEMONITE.

tackle. This term is used in Acts 27:19 (KJV, “tackling”) with reference to a ship’s gear or equipment. The KJV has “tacklings” also with reference to the rigging of a ship (Isa. 33:23).

Tadmor. tad´mor (Heb. *tadmōr* H9330, meaning unknown). Also Tadmur. Known in Greek and Latin history as Palmyra, the city of palm trees, Tadmor was an ancient military outpost, trading center, and customs station located in the Syrian desert, half-way between DAMASCUS and the upper EUPHRATES River (see SYRIA). It was a large and pleasant oasis with wonderfully fine mineral springs, fertile soils, and many gardens and palm groves—the only supply station of any consequences on the shorter trade route between Babylonia and Syria. Tadmor’s inhabitants are mentioned in extrabiblical inscriptions as early as the nineteenth century B.C. The biblical narratives inform us that when King SOLOMON took N Syria as far N as HAMATH, he not only built “store cities” in the Hamath area, but also “built up Tadmor in the desert” (2 Chr. 8:4; cf. 1 Ki. 9:18, where NRSV and NJPS, following the *Ketib*, read “Tamar”) to protect the trade routes and serve the NE boundaries of his extended kingdom. No more is heard of Tadmor until 64 B.C., when Mark Antony raided its merchants who had grown rich through the Babylonian and Indian trade which had passed through there. In early Roman times Tadmor enjoyed considerable commercial prosperity, and splendid buildings were constructed under HADRIAN (A.D. 117-138). Palmyra enjoyed its greatest fame and prosperity in the third century A.D. under

its Roman-appointed king Odenathus and his widow Zenobia, who made herself queen and defied the Romans. The ruins include Corinthian columns and a temple to the sun.

Tahan. tayˈhan (Heb. *ta an* H9380, derivation uncertain; gentilic *ta ānī* H9385, “Tahanite”). (1) Son of EPHRAIM and ancestor of the Tahanite clan (Num. 26:35).

(2) Son of Tela and descendant of Ephraim (1 Chr. 7:25).

Tahapanhes. See TAHAPANHES.

Tahash. tayˈhash (Heb. *ta aš* H9392, perhaps “dolphin”). KJV Thahash. Son of NAHOR (brother of ABRAHAM) by his concubine REUMAH (Gen. 22:24). Some have thought that Tahash is a place name, referring to an area near KADESH ON THE ORONTES.

Tahath (person). tayˈhath (Heb. *ta at* H9394, possibly “instead of,” i.e., “compensation”). (1) Son of Assir, descendant of LEVI through KOHATH, and ancestor of SAMUEL and HEMAN (1 Chr. 6:24, 37).

(2) Son of BERED and great-grandson of EPHRAIM (1 Chr. 7:20a). Some argue that the genealogy is textually corrupt (cf. #3 below).

(3) Son of Eleadah and grandson of #2 above (1 Chr. 7:20b).

Tahath (place). tayˈhath (Heb. *ta at* H9395, possibly “instead of,” i.e., “compensation”). A stopping place of the Israelites, between Makheloth and Terah, during their forty years of wilderness wanderings (Num. 33:26-27). The location is unknown.

Tahchemonite. See TAHKEMONITE.

Tahkemonite. tah-kee'muh-nit (Heb. *ta kēmōnî* H9376, in form, a gentilic from an unknown name, but widely considered a textual error). Also Tachmonite, Tahchemonite. According to 2 Sam. 23:8, the chief of "the Three" (evidently a special military group within the elite force called "the Thirty") was "Josheb-Basshebeth, a Tahkemonite" (the KJV understands his name as a phrase, "The Tachmonite that sat in the seat"). The parallel passage, however, reads: "Jashobeam, a Hacmonite [*lit.*, son of Hacmoni], was chief of the officers [*or of the Thirty*]" (1 Chr. 11:11), and many scholars believe that the Samuel passage is textually corrupt. See JASHOBEAM.

Tahpanhes. tah'puhn-heez (Heb. *ta pan ēs* H9387, also *ta pēnēs* [Jer. 2:16 *Ketib*] and *tē apnēhēs* [Ezek. 30:18], possibly from an Egyp. phrase such as *t- t-np³-n sy*, meaning either "house of the Nubian" or "fortress of Penahse"). KJV also Tahapanes (Jer. 2:16), Tehaphnehes (Ezek. 30:18), and Taphnes (Jdt. 1:9). An Egyptian town named with MEMPHIS and MIGDOL as an opponent of ISRAEL (Jer. 2:16; 46:14) and as a place to which Jewish exiles fled after the murder of GEDALIAH following the sack of JUDAH by the Babylonians in 586 B.C., when JEREMIAH was reluctantly compelled to join them (44:1; cf. 43:7-9). Tahpanhes also figures in EZEKIEL's judgment on EGYPT (Ezek. 30:18).

A Phoenician PAPYRUS letter of the sixth century B.C. from EGYPT refers to "Baal Zephon and the gods of Tahpanhes," from which it is thought that the city must have earlier borne the name of BAAL ZEPHON, an Israelite staging post during the EXODUS (Exod. 14:2). The form of the name in extrabiblical Greek literature, *Daphnē*, supports identification with Tell Defneh (Defenneh), 27 mi. (43 km.) SSW of Port Said (9 mi./14 km. W of el-Qanṭara). A recently discovered inscription in NABATEAN, dated to the first century B.C., mentions Tahpahnes (in the form *dpn ³*) as the site of a shrine devoted to a Nabatean god; evidently the city had broad commercial ties as late as the Roman period.

Tahpenes. tah'puh-neeze (Heb. *ta pēnēs* H9388, prob. from Egyp. title *t³*

- (*mt*)-*p³-nsw*, “the wife of the king”). An Egyptian queen (1 Ki. 11:19-20). She was the wife of a PHARAOH of the 21st dynasty, perhaps Siamon (c. 979-959 B.C.). The pharaoh gave her sister in marriage to HADAD, the Edomite prince who fled from DAVID to Egypt (1 Ki. 11:17). Tahpenes cared for her sister’s son, GENUBATH, in the royal house.

Tahrea. See TAREA.

Tahtim Hodshi. tah’tim-hod’shi (Heb. *ta tîm odšî* H9398, meaning unknown). A district between GILEAD and DAN JAAN, visited by DAVID’s commanders in the course of the census (2 Sam. 24:6). Many believe that the text has suffered scribal corruption. Among various proposed emendations, one that has been widely accepted is *ha ittîm qādēšâ*; thus the NRSV rendering, “they came to Gilead, and to Kadesh in the land of the Hittites” (the reference would be either to KEDESH of NAPHTALI or to KADESH ON THE ORONTES).

tale. This noun is used by the KJV a few times in the sense “number, count, total” (Exod. 5:8, 18; 1 Sam. 18:27; 1 Chr. 9:28; cf. the English verb *tell* in the sense “to count,” Gen. 15:5; Ps. 22:17 KJV). The English term is sometimes used negatively of a false report, whether slanderous (Ezek. 22:9 KJV) or regarded as incredible (Lk. 24:11 KJV) or simply fictional (1 Tim. 4:7 NIV, NRSV). See FABLE. The KJV also employs “tale” once to translate a Hebrew word that properly means “sigh, moan” (Ps. 90:9).

talebearing. The spreading of gossip or rumors (KJV Lev. 19:16; Prov. 11:13; et al.). See SLANDER.

talent. See MONEY; WEIGHTS AND MEASURES.

talitha cum(i). tal'uh-thuh-koo'mi (Gk. *talitha koum* [or *koumi*] G5420 + G3182, from Aram. *ṭēlitā* , “girl,” and *qûm*, “arise!” [more properly *qûmî*, 2nd person fem. imperative of *qûm*, “to arise”]). Also *talitha k(o)um(i)*. Mark preserves PETER’s vivid memory of the exact ARAMAIC words of Jesus when he said to JAIRUS’s dead daughter, “Little girl...get up” (Mk. 5:41). This detail is often used as evidence that Aramaic was the common spoken language of PALESTINE, especially in GALILEE (note other Aram. words of Jesus and of Peter in 7:34; 15:34 Acts 9:40).

Talmi. tal'mi (Heb. *talmay* H9440, prob. from HURRIAN *talm*, “great”).
(1) One of three descendants of ANAK who lived in HEBRON when the Israelites spied out the land and who were defeated by the invading Israelites (Num. 13:22; Josh. 15:14; Jdg. 1:10). See AHIMAN.

(2) Son of Ammihud and king of GESHUR, a principality NE of GALILEE; his daughter MAACAH was espoused by DAVID, contrary to the law. The princess became the mother of the passionate ABSALOM (2 Sam. 3:3; 1 Chr. 3:2). It was to Geshur that Absalom fled for refuge after he had murdered his half-brother AMNON (2 Sam. 13:37).

Talmon. tal'muhn (Heb. *ṭalmôn* H3236, possibly “brightness”). A LEVITE listed among the gatekeepers in the postexilic temple; he was evidently the head of a clan of gatekeepers (1 Chr. 9:17; Ezra 2:42; Neh. 7:45; 11:19; 12:25).



Talmud. tal'mood (postbiblical Heb. *talmûd*, “study, teaching,” from *lāmad* H4340, “to learn” [in the piel stem, “to teach”]). The authoritative collection of rabbinical legal decisions and Jewish traditions (see JUDAISM). Although not completed until about the sixth century A.D., the Talmud is the culmination of a very long process. The leaders and the generation that returned from BABYLON in 538 B.C. were acutely aware of the necessity of assuring the continuation of Israel’s national obedience to the Mosaic LAW. EZRA himself is styled as “a teacher well versed in the Law of Moses” (Ezra 7:6), and there was a popular desire to study and learn the TORAH (Neh. 8:1-18). This historic development brought forth a new social institution among the Jews, the office and service of the “teacher of the law,” the rabbinate (see RABBI; SCRIBE). In effect, the local SYNAGOGUE was primarily a setting for Torah study. Alongside the written law, however, a great body of TRADITION, the oral law, was in the process of development. According to the Jewish teaching, this oral teaching went back to MOSES himself (*m. ṾAbot* 1:1).

The rise of the sect of the PHARISEES is closely associated with the writing and study of the Jewish traditions that led to the production of the Talmud. JOSEPHUS mentions that “the Pharisees had passed on to the people certain regulations handed down by former generations and not recorded in the Laws of Moses” (*Ant.* 13.10.6 §297). The process involved two distinctive literary forms.

(1) *Mishna*. This Hebrew term (derived from *šānāh* H9101, “to repeat”) refers to the oral conversation of the rabbis as they discussed the proper interpretation and course of action requisite upon Jews in regard to the Mosaic law. There is no presentation of evidence but a continual appeal to authority hallowed by age or scriptural foundation. If the discussion produces legal instruction it is known as HALAKAH (in distinction from HAGGADAH, which refers to nonlegal material). The Mishnaic presentation of laws became dominant in Jewish teaching, and its teachers or Tannaim (derived from the corresponding Aram. verb *tēnê* or *tēnā* Ṿ, “to

repeat, hand down”) were greatly revered. By definition, the oral law was not something to be written down, and it is unclear when the initial attempts at collecting the tradition were made, but undoubtedly some of this work was taking place soon after the destruction of JERUSALEM in A.D. 70. The collections were codified most thoroughly by the famous exponent Rabbi Yehudah ha-Nasi (Judah the Prince), and by about the year 200 it was finally published as an official document. A distinct and parallel collection is known as the *Tosefta*.

(2) *Midrash*. Some use the term *midrashic interpretation* in a derogatory fashion because it is thought to characterize a method filled with folk etymologies, mental gymnastics, and far-fetched connections made on the sheer analogies of the sounds of words. In postbiblical Hebrew, however, the term *midrāš* H4535 (from *dāraš* H2011, “to search, inquire”) refers simply to the exposition and application of Scripture (see MIDRASH). Often it also refers to a type of literature consisting of such exposition. The Mishnah could be considered a topical method of pronouncement, while the Midrashim were commentaries on continuous texts of Scripture. The midrashic form is traditionally thought to have appeared with Ezra and the “Great Synagogue,” passing through two great periods of popularity, the era of the *Sopherim* (“scribes”), which closed about 270 B.C., and the era of the *Zugoth* (“pairs”); it ended with the last pair, Shammai and Hillel, just before the time of Jesus (see HILLEL). The next two centuries, culminating in the publication of the Mishnah, was the period of the *Tannaim* (“repeaters, teachers”). Subsequently, the rabbis who debated or commented on the Mishnah are referred to as the *Amoraim* (“speakers, interpreters”), who were active from the third to sixth centuries.

The work of this latter group issued in the Gemara, and the combination of the Mishnah and the Gemara yielded the Talmud in its entirety. The Mishnah is divided into six major divisions or orders; these in turn are subdivided into tractates, totaling sixty-three in number; each tractate is composed of chapters; and each chapter consists of paragraphs (*mishnayoth*). The Talmud is built on the same organization, citing one paragraph of the Mishna at a time, followed by the Gemara on that paragraph (however, there is no Gemara to many of the tractates). The Talmud was developed in two forms, the Babylonian (Talmud Babli,

pronounced Bavli) and the Palestinian (Talmud Yerushalmi). The Babylonian Talmud is fuller and is regarded as the official form.

Tamah. See T_{EMAH}.

Tamar (person). tay'mahr (Heb. *tāmār* H9470, “palm tree”). (1) Daughter-in-law of JUDAH (Gen. 38:6-30), included in Matthew's GENEALOGY OF JESUS CHRIST (Matt. 1:3 [KJV, “Thamar”]). Tamar was given in marriage to JUDAH's son, ER, who died because of some unspecified wickedness. Judah then instructed another son, ONAN, to marry Tamar and father children for his brother Er (see LEVIRATE MARRIAGE). Onan married Tamar but avoided having children by her and God took his life as well. Tamar then returned to her Canaanite home after Judah promised that she would marry his third son, SHELAH, when he had grown old enough. Judah, fearing for Shelah's life, did not fulfill his promise. Subsequently, Tamar seduced Judah by hiding her identity and pretending to be a harlot of the heathen worship cult. Twins were born to Tamar by Judah: PEREZ and ZERAH. The former was in the direct line of the ancestry of DAVID, and hence of Christ (Ruth 4:12; Matt. 1:3; Lk. 3:33).

(2) A beautiful daughter of David, sexually assaulted by her infatuated half brother AMNON, who contrived the deed by feigning illness and arranging to have Tamar bring food to him. After this revolting act, Amnon rejected her with loathing. When her brother ABSALOM learned of the deed, he plotted to avenge her and eventually succeeded in having Amnon murdered for his crime (2 Sam. 13).

(3) A beautiful daughter of Absalom, probably named for his beloved sister (2 Sam. 14:27). It is possible that Tamar was Maacah's mother. See discussion under MAACAH #9.

Tamar (place). tay'mahr (Heb. *tāmār* H9471, “palm tree”). A settlement, town, or region mentioned in EZEKIEL's eschatological vision as marking the SE boundary of a future restored Israel (Ezek. 47:19; 48:28;

cf. 47:18 NIV, NRSV). “Tamar in the desert” is possibly mentioned also among the towns listed as having been built up by SOLOMON (cf. 1 Ki. 9:18, NRSV and NJPS). If that is the correct reading, it should probably be identified with HAZAZON TAMAR (another name for EN GEDI, 2 Chr. 20:2). Most scholars, however, think Tamar was further S. Some locate it near Qasr el-Juheiniya, where the Romans built a border fort named Tamara (c. 12.5 mi./20 km. WSW of the DEAD SEA). Others think that Tamar is the same as the City of Palms and that the latter name was originally applied to a site now known as Tell ʿAin ʿArus (some 6 mi./10 km. SSE of the Dead Sea); however, there is no compelling reason to deny that the name City of Palms is consistently used with reference to JERICHO. More likely, Tamar should be identified with ʿAin Ḥuṣṣ (c. 23 mi./37 km. SSW of the Dead Sea in the ARABAH).

tamarisk. See PLANTS.

tambourine. See MUSIC AND MUSICAL INSTRUMENTS (sect. I.G).

Tammuz. tamʿuhz (Heb. *tammûz* H9452, from Akk. *Duṣuzu*, which in turn derives from Sumerian *Dumuzi*, “legal [or healthy] son”). A Sumerian and Babylonian deity. Tammuz was said to be the husband and brother of Inanna (ISHTAR). He is represented on seals as the protector of flocks against wild beasts. In the Babylonian saga his death and visit to the underworld represents the annual wilting of vegetation in the scorching heat of summer. His return to earth, brought about by the descent of the mourning Ishtar into the nether world, represents the renewal of nature (although some scholars argue that Tammuz is consistently represented as dead, not as having been brought to life). The annual mourning rites for Tammuz took place on the second day of the fourth month (June/July), giving rise to the practice of naming this month *Duṣuzu* in Babylonia and Tammuz in the postbiblical Jewish CALENDAR. In EZEKIEL’s time, a variation of this rite of mourning found women weeping at the N gate of the temple (Ezek. 8:14).

Tanach. See T_{AANACH}.

Tanakh. tah´nahk, tuh-nahch´. Also Tanach, Tanak. A Hebrew name commonly used by Jews as equivalent to “Bible.” The word is an acronym based on the first letter of the Hebrew names for the three divisions of the OT: *tôrâ* (Law; see T_{ORAH}), *nēbî`îm* (Prophets; see N_{EBIM}), and *kētûbîm* (Writings; see K_{ETUBIM}).

Tanhumeth. tan-hyoo´mith (Heb. *tan umet* H9489, “comfort, consolation”). Father of S_{ERAIAH}; the latter was a military officer who remained in J_{UDAH} with G_{EDALIAH} after the destruction of Jerusalem (2 Ki. 25:23; Jer. 40:8). The first passage identifies Tanhumeth as a Netophathite (see N_{ETOPHAH}), but the parallel in Jeremiah attaches that description to E_{PHAI}. It seems probable that the words “the sons of Ephai” in Jeremiah are original and that they dropped out in the text of 2 Kings at some point in its transmission.

Tanis. See Z_{OAR}.

tanner, tanning. See O_{CUPATIONS AND PROFESSIONS}.

Taphath. tay´fath (Heb. *ṭāpat* H3264, possibly from *ṭap* H3251, “little child”). Daughter of S_{OLOMON} and wife of B_{EN-ABINADAB}, who was one of the twelve district governors (1 Ki. 4:11). Another daughter of Solomon is also included in this list (v. 15); see B_{ASEMATH} #3.

Tappuah (person). tap´yoo-uh (Heb. *tappûa* H9516, “apple, apple tree”). Son of H_{EBRON} and descendant of J_{UDAH} in the line of C_{ALEB} (1 Chr. 2:43). As with a number of other names in the genealogy, Tappuah is no doubt associated with a town, probably B_{ETH TAPPUAH} (Josh. 15:52), which

was less than 4 mi. (6 km.) from Hebron; another possibility is TAPPUAH (PLACE) #2.

Tappuah (place). tap'yoo-uh (Heb. *tappûa* H9517, “apple, apple tree”). (1) A town on the N boundary of the tribal territory of EPHRAIM (Josh. 16:8). The passage that describes the borders of the tribe of MANASSEH states that its S boundary included the inhabitants of EN TAPPUAH (17:7); then it goes on to say, “Manasseh had the land of Tappuah, but Tappuah itself, on the boundary of Manasseh, belonged to the Ephraimites” (v. 8). This town was apparently the same Tappuah that is described as one of the Canaanite cities whose kings were defeated by JOSHUA (12:17). Its location is not certain, but it is generally identified with modern Sheikh Abu Zarad, about 13 mi. (21 km.) NNW of BETHEL.

(2) A town in the SHEPHELAH within the tribal territory of JUDAH (Josh. 15:34). It was evidently near such towns as ZANOAH and JARMUTH, but the precise location is uncertain.

(3) According to the Lucianic MSS of the SEPTUAGINT, Tappuah (*Taphōe*) was also the name of a city near TIRZAH that was attacked by King MENAHEM (2 Ki. 15:16). Many scholars accept this reading (cf. RSV, NAB, NJB), but others follow the MT, which has the otherwise unknown town of Tiphseh (cf. NIV, NRSV, NJPS). See TIPHSAH #2.

tar. See BITUMEN.

Tarah. See TERAH (PLACE).

Taralah. tair'uh-luh (Heb. *tar ʾālâ* H9550, derivation unknown). A town in the tribal territory of BENJAMIN (Josh. 18:27). Since it is associated with such cities as MIZPAH and KEPHIRAH, Taralah must have been located in the W Benjamin plateau, a few miles NW of JERUSALEM, but the precise site is unknown.

Tarea. tair'ee-uh (Heb. *ta rēa* ^c H9308 and *ta rēa* ^c H9390, meaning unknown). Grandson of MERIB-BAAL (i.e., MEPHIBOSHETH) and descendant of King SAUL (1 Chr. 8:35; called "Tahrea" in 9:41).

tares. See PLANTS.

Targum. tahr'guhm (postbiblical Heb. *targûm*, Aram. *targûmā* ^ᵛ, "interpretation, translation" [cf. the Aram. verb *tirgēm* H9553, "to proclaim, explain, translate," Ezra 4:7]). Plural *Targums* or *Targumim*. A name applied to translations of the Hebrew Bible into the ARAMAIC language. See TEXT AND VERSIONS (OT).

Tarpelites. tahr'puh-lits (Aram. *ṭarpēlāyē* ^ᵛ, apparently pl. determinative of an otherwise unattested gentilic name, *ṭarpēlāy* H10305). The KJV transliteration of an ARAMAIC term whose meaning is uncertain (Ezra 4:9). Since the term is gentilic in form, it may indeed mean "people of Tarpel," alluding perhaps to a region in MESOPOTAMIA. The SEPTUAGINT renders it *Tarphallaioi*, referring to an inhabitant of the city of TRIPOLIS, and this interpretation is followed by the NIV. Other modern versions understand the term in the general sense of "officer" (cf. NRSV and NJPS; note that the two preceding terms in the verse, though also gentilic in form, refer to "judges and officials").

Tarshish (person). tahr'shish (Heb. *taršīš* H9578, "topaz" [or some other precious stone]). KJV also Tharshish (1 Chr. 7:10). (1) Son of JAVAN, grandson of JAPHETH, and great-grandson of NOAH (Gen. 10:4; 1 Chr. 1:7). The names of his brothers (ELISHAH, KITTIM, RODANIM) clearly refer to places or people groups, so Tarshish was presumably the progenitor of a Mediterranean people and his name was attached to a geographical area. See TARSHISH (PLACE).

(2) Son of Bilhan and great-grandson of BENJAMIN (1 Chr. 7:10).

(3) One of the seven nobles of PERSIA and MEDIA in the time of XERXES “who had special access to the king and were highest in the kingdom” (Esth. 1:14). Queen VASHTI was banished by Ahasuerus (XERXES) on their advice.

Tarshish (place). tahr’shish (Heb. *taršîš* H9576, “topaz” [or some other precious stone]). KJV also Tharshish (1 Ki. 10:22; 22:48). A region of uncertain location. In some passages the name is associated with ships and ports. Thus HIRAM, king of TYRE, maintained at EZION GEBER, at the head of the Gulf of AQABAH, a refinery and ship-building center from which he and SOLOMON operated “ships of Tarshish” (1 Ki. 10:22; 2 Chr. 9:21; cf. 1 Ki. 9:26-28; 22:48; 2 Chr. 20:36-37). There were perhaps other similar stations maintained by Phoenicians on the Mediterranean coasts and possibly in the E, where cargoes from India could be reshipped. The name Tarshish in such a connection does not seem to indicate destination but rather the nature of the ships, their size and far-voyaging capability; thus in the verses cited above the NIV translates the word as “trading ships” (in 2 Chr. 20:37 [which reads literally, “to go to Tarshish”] the NIV has “to set sail to trade”). A similar idea is shown in other passages (Ps. 48:7; Isa. 2:16 [NIV, “every trading ship”]; 23:1, 6, 10, 14; 60:9; Ezek. 27:25; cf. also Ps. 72:10; Ezek. 38:13).

As a place name, the identification of Tarshish has been debated. The biblical writers clearly viewed it as a very distant place, and it was on a ship headed for Tarshish that JONAH sought to flee from the Lord (Jon. 1:3; 4:2). Suggestions include Carthage and a city on the island of Sardinia, but most scholars see a connection with Tartessus, a city or territory that Herodotus locates in the W Mediterranean region, evidently near Gibraltar (*Hist.* 1.163; 4.152; it seems to have been destroyed in the 6th cent. B.C.). Tartessus, which was possibly founded by Phoenicians, appears to have been located around the lower Guadalquivir River (e.g., Huelva) in Andalucía, SW Spain. Although no specific identification has been confirmed, such a site is consonant with the data that Tarshish developed trade in minerals (Jer. 10:9; Ezek. 27:12).

Tarsus. tahr'suhs (Gk. *Tarsos* G5433, gentile *Tarseus* G5432, “of Tarsus”). A city of CILICIA in SE ASIA MINOR; it is modern Tersous, situated in the Cilician plain on the River Cydnus, some 10 mi. (16 km.) inland. This is a common setting for centers of civilization along that coast, once plagued by pirates. A calculation based on the wide extent of its traces suggests that Tarsus once had a population of half a million. The lower reaches of the river were navigable so that Tarsus functioned as a port with a skillfully constructed haven on a lake between the city and the sea. It became the capital of the province of Cilicia in A.D. 72.



Tarsus.



© Dr. James C. Martin Excavations at Tarsus.

Tarsus was the birthplace and early residence of the apostle PAUL, a fact that he himself notes with civic pride in Acts 21:39. During the first century B.C. the city was the home of a philosophical school, a university town, where the intellectual atmosphere was colored by Greek thought. Tarsus stood, like ALEXANDRIA, at the confluence of East and West. The wisdom of the Greeks and the world order of Rome, mingled with the good and ill of oriental mysticism, were deep in its consciousness. A keen-minded Jew, born and bred at Tarsus, would draw the best from more than one world. The Jews had been in Tarsus since ANTIOCHUS Epiphanes' refoundation in 171 B.C., and Paul belonged to a minority that had held Roman CITIZENSHIP probably since POMPEY's organization of the East (66-62 B.C.).

Tartak. tahr'tak (Heb. *tartāq* H9581, meaning unknown). An idol of the Avvites (see IVVAH); along with NIBHAZ, Tartak was introduced by them into SAMARIA when they were relocated there by SARGON II after 722 B.C. (2 Ki. 17:31). A deity with this name is not known in extrabiblical sources, unless Nibhaz and Tartak be identified with the Elamite gods Ibnahaza and Dirtak. Perhaps more likely is the view that the name Tartaq is a corruption of Aramaic *tr th*, that is, the Syrian goddess Atargatis.

Tartan. tahr'tan (Heb. *tartān* H9580, from Akk. *tartānu* or *turtannu*,

itself borrowed from HURRIAN). Title of high-ranking Assyrian generals in command of a military force (2 Ki. 19:17; Isa. 20:1 [KJV and other versions]; NIV, “supreme commander”). The Tartan is listed in the Assyrian Eponym Texts as the next highest official after the king. See also RABMAG; RABSARIS; RABSHAKEH.

Tartarus. tarh´tuh-ruhs (Gk. *Tartaros*). In Greek mythology, Tartarus was originally the name of a dark abyss where the Titans were confined; later the term became equivalent to HADES. Some Bible versions use this name to translate the verb *tartaroō* G5434, “to cast into Tartarus” (2 Pet. 2:4; NIV, “sent them to hell”). See HELL.

taskmasters. See OCCUPATIONS AND PROFESSIONS (under *slave driver*).

tassel. The Israelites were commanded “to make tassels [KJV fringes] on the corners of your garments, with a blue cord on each tassel” (Num. 15:37-39; cf. Deut. 22:12). The purpose of these tassels was to remind the Israelites of the commandments of the Lord, and not to depart from his will. Unfortunately, such injunctions could be misused, and Jesus critiqued the SCRIBES and the PHARISEES: “Everything they do is done for men to see: They make their phylacteries wide and the tassels on their garments long” (Matt. 23:5). See PHYLACTERY.

Tatnai. See TATTENAI.

Tattenai. tat´uh-ni (Aram. *tattēnay* H10779, meaning unknown). KJV Tatnai. A Persian governor responsible for the province W of the River EUPHRATES during the reign of DARIUS Hystaspes (Ezra 5:3, 6; 6:6, 13). Tattenai, along with SHETHAR-BOZENAI and others, reported to the king on the complaints made regarding the Jewish rebuilding of the temple. His name and title are attested in an extrabiblical document.

tattoo. This term is used by the NIV and some other versions to render the Hebrew *qa ʿāqa* ^c H7882, a verb of uncertain meaning; it occurs only once in a passage that prohibits self-mutilation (Lev. 19:28; KJV, “print”; NJPS, “incise”). In the strict sense, a tattoo is an indelible mark, figure, or writing made by pricking and inserting pigment under the skin. Perusal of ^{MOURNING} customs in the Bible indicates frequent association of head-shaving with body-cutting and painting (e.g., with clay), but never tattooing. The prohibition in Leviticus likely has to do with some kind of cutting of the skin.

tau. *tou* (from *tāw* H9338, “mark, sign”). Also *tav*, *taw*. The last (twenty-second) letter of the Hebrew alphabet (ט), with a numerical value of 400. It is named for the shape of the letter, which in its older form looked like an X, that is, a mark. This letter was pronounced *t*, similar to English, although in later times it became spirantized (cf. the *th* sound in English *think*) when it was preceded by a vowel sound.

tavern. See ^{INN}.

Taverns, Three. See ^{THREE TAVERNS}.

taw. See ^{TAU}.

tax booth, tax office. See ^{CUSTOM, RECEIPT OF}.

tax collector. See ^{OCCUPATIONS AND PROFESSIONS}.

taxes. Charges imposed by governments, either political or ecclesiastical, on the persons or the properties of their members or subjects. In the nomadic period taxes were unknown to the Hebrews.

Voluntary presents were given to chieftains in return for protection. The conquered Canaanites were forced to render labor (Josh. 16:10; 17:13; Jdg. 1:28-35). Under the THEOCRACY of ISRAEL every man paid a poll tax of a half-shekel for the support of the TABERNACLE worship (Exod. 30:13; 38:25-26), and this was the only fixed tax. It was equal for rich and poor (30:15). Under the kings, as SAMUEL had warned the people (1 Sam. 8:11-18), heavy taxes were imposed. They amounted to a TITHE of the crops and of the flocks besides the forced military service and other services that were imposed. In the days of SOLOMON, because of his great building program (the magnificent TEMPLE, the king's palaces, thousands of stables for chariot horses, the navy, etc.), the burden of taxes was made so oppressive that the northern tribes rebelled against his successor, who had threatened even heavier taxation and oppression (1 Ki. 12).

During the days of the divided kingdom, MENAHEM (2 Ki. 15:19-20) bribed the Assyrian king with a thousand talents of silver to support him, raising the amount from the rich men of his kingdom. Similarly HOSHEA (17:3) paid heavy tribute to ASSYRIA, and when he refused to pay further, he lost his kingdom. Later, Pharaoh NECO of EGYPT put JUDAH under heavy tribute, and JEHOIAKIM oppressively taxed Judah (23:33, 35). Under the Persian domination, "taxes, tribute or duty" (Ezra 4:13) were forms of taxation, though ARTAXERXES exempted "priests, Levites," etc. (7:23-24). The Ptolemies, the Seleucids, and later the Romans, all adopted the very cruel but efficient method of "farming out the taxes," each officer extorting more than his share from those under him, and thus adding to the Jewish hatred of the tax collectors (see OCCUPATIONS AND PROFESSIONS), among whom were at one time MATTHEW and ZACCHAEUS, both converts later.

teacher, teaching. See EDUCATION; OCCUPATIONS AND PROFESSIONS; SCHOOL; SYNAGOGUE.

Teacher of Righteousness. See DEAD SEA SCROLLS.

teachers of the law. See SCRIBE.

tears. The secretions of the lacrimal gland. In the Scriptures the emotional aspect of the formation of tears is foremost. Thus DAVID, in referring to his stressful situation before ACHISH (1 Sam. 21:10-15), requests God to put his tears in his bottle (Ps. 56:8), doubtless as a perpetual memorial or reminder of his zeal and suffering for God's righteous cause as he continuously refused to lay his hands on God's anointed. With some hyperbole David says that he waters his couch with his tears, making his bed to swim (Ps. 6:6). JOB also refers to his tears as being poured out unto God (Job 16:20). HEZEKIAH prayed with tears and was rewarded by the addition of fifteen years to his life (Isa. 38:5). JEREMIAH too made frequent reference to his eyes running down with tears (e.g., Jer. 13:17; 14:17). Tears were used by a repentant sinner to wash her Savior's feet (Lk. 7:38). Tears accentuated the earnest plea of the father of the child who had the dumb and deaf spirit (Mk. 9:24). Tears accompanied the prayers of Christ (Heb. 5:7), and tears were associated with PAUL's service for God (Acts 20:19, 31) and TIMOTHY's also (2 Tim. 1:4).

Tebah (person). tee`buh (Heb. *teba* H3182, "[born at the time of] slaughter"). Son of NAHOR (brother of ABRAHAM) by his concubine REUMAH (Gen. 22:24). See also TEBAH (PLACE).

Tebah (place). tee`buh (Heb. *teba* H3183 [MT 2 Sam. 8:8, *beṭa*], variant *tib* at H3187 [1 Chr. 18:8], "[place of] slaughter"). A city belonging to the Aramean king HADADEZER and from which DAVID took a great quantity of bronze (2 Sam. 8:8). The KJV and other modern versions have BETAH, following the MT. "Tebah" is the reading of the NIV, which assumes that "Tibhat" in the parallel passage (1 Chr. 18:8) is an alternate form of the name; this reading also has the support of some Greek MSS and of the Syriac version. Many scholars believe that the town received its name from TEBAH (PERSON), who may have been its

founder. The town must have been somewhere in the Beqa^c Valley in LEBANON, but its precise location is unknown.

Tebaliah. See TABALIAH.

Tebeth. tee´bith (Heb. *ṭēbēt* H3194, meaning uncertain). The tenth month (December–January) of the Hebrew CALENDAR (Esth. 2:16).

teeth. Isaiah 41:15 tells of “a threshing sledge, new and sharp, with many teeth,” literally “possessor of sharp edges,” a figure referring to Israel as God’s instrument of judgment on the nations. In Ps. 58:6 “teeth,” literally “biters,” could refer either to teeth or jaws. In Prov. 30:14 “jaws are set with knives” is clearly figurative, referring to the oppressors of the poor, and the same word in Joel 1:6, “the teeth of a lion,” is hyperbole, describing the very destructive habits of the locust. In none of the preceding instances is the ordinary word for tooth used. Some of the more frequent uses of the common words are illustrated in the following passages. In Gen. 49:12 “his teeth whiter than milk” probably refers to the purity and holiness of the MESSIAH; “tooth for tooth” (Exod. 21:24) is of course literal; gnashing with the teeth can be a token of anger (Job 16:9) or of remorse (Matt. 8:12 and several other references to the suffering of the wicked after death) or of contemptuous rage (Lam. 2:16; Acts 7:54). Proverbs 10:26 provides a hint, if one is needed, that the ancients did not have good dental care. Canticles 4:2 speaks of the beauty of teeth.

tefillin. See PHYLACTERY.

Tehillim. See PSALMS, BOOK OF.

Tehinnah. tuh-hin´uh (Heb. *tē innāh* H9383, “supplication”). Son of

Eshton, descendant of JUDAH, and “father” (i.e., founder) of IR NAHASH (1 Chr. 4:12). His place in the Judahite genealogy is not clear.

teil tree. See PLANTS (under *terebinth*).

tekel. See MENE, MENE, TEKEL, PARSIN (UPHARSIN).

Tekoa. tuh-koh´uh (Heb. *tēqôa* ^c H9541, meaning uncertain; gentilic *tēqô* ^c H9542, “from Tekoa, Tekoite”). KJV also Tekoah (2 Sam. 14:2, 4, 9). A town in the hill country within the tribal territory of JUDAH (cf. LXX Josh. 15:59, where many scholars believe that the MT is defective). Tekoa is identified with modern Khirbet Tequ^c, some 5 mi. (8 km.) S of BETHLEHEM, on a prominent elevation c. 2,700 ft. (820 m.) high, from which the MOUNT OF OLIVES is visible. It looks down on a mass of desert hills. Tekoa was the hometown of the prophet AMOS (Amos 1:1). The scenes that influenced this shepherd of Tekoa are reflected graphically in his book (cf. 4:13; 5:8). The town lies between two valleys cutting deeply down to the DEAD SEA through the wilderness of JUDEA.

Apparently Tekoa was founded at the time of the Hebrew conquest of CANAAN by the Judahite ASHHUR son of HEZRON (1 Chr. 2:24 and 4:5, where “father” undoubtedly means “founder” or “leader”). In 2 Sam. 14:1-22 is the record regarding the wise woman, “the Tekoite,” whom JOAB, DAVID’s general, employed as a ruse to bring back the fugitive ABSALOM. Tekoa was also the home of IRA son of Ikkesh, one of David’s mighty warriors (2 Sam. 23:26). There are several other references to the town (2 Chr. 11:6; 20:20; Neh. 3:5, 27).

Tel, Tell. The Hebrew and Arabic words for “mound.” They are frequently found as the first element in the names of archaeological sites, so named because of the accumulated ruins and occupation debris of ancient settlements. See ARCHAEOLOGY.

Tel Abib. tel'uh-beeb' (Heb. *tēl ʾābīb* H9425, apparently “mound of ears of grain,” but this Heb. form is a modification of Akk. *Til abūbi[m]*, “mound [produced by] the deluge”). Also Tel Aviv. A locality in Babylonia by the great irrigation canal, the KEBAR (thus not to be confused with the modern city of Tel Aviv in Israel). It was here that EZEKIEL made his first contact with the Jewish exiles in 597 B.C., and he was constrained to share their despair and desolation before being permitted to speak to them (Ezek. 3:15). The Akkadian name *Tel abūbi* suggests that the place was an ancient city reduced to a mound as a result of flooding, followed by decay and long erosion. In exilic times, Tel Abib must have been a Jewish village SE of BABYLON and not far from NIPPUR, but the precise location is unknown.

Telah. tee'luh (Heb. *tela* H9436, perhaps “split”). Son of Resheph and descendant of EPHRAIM (1 Chr. 7:25). See comments under RESHEPH (PERSON).

Telaim. tuh-lay'im (Heb. *tēlā ʾîm* H3230, possibly “lambs”). A site in S JUDAH near the ill-defined AMALEKITE border; it is mentioned only as SAUL's concentration point and base for his counterattack on the descendants of AMALEK, who had been raiding the area (1 Sam. 15:4; cf. 14:48; 15:2-3). Some modern scholars suggest that “Telaim” may be a variant or corruption of “Telem” (Josh. 15:24), a town in the NEGEV that, strategically, was a possible assembly point for a desert campaign of this nature. See TELEM (PLACE).

Telam. See TELEM.

Tel Assar. tel-as'ahr (Heb. *tēla ʾāśār* H9431, possibly from Akk. *Til-ašuri*, “mound of ASSHUR”). Also Telassar. A town or region where “the people of Eden” (see BETH EDEN) were apparently resettled; it is mentioned by SENNACHERIB as one of the many places overrun and obliterated by the aggressive hosts of ASSYRIA (2 Ki. 19:12 [KJV, “Thelasar”]; Isa. 37:12). The

first element of the name (Akk. *Til*, “mound”) suggests a site of ancient habitation (perhaps “ruins of [a town destroyed by the god] Asshur”), but the place is otherwise unknown.

Tel Aviv. See TEL ABIB.

Telem (person). tee’luhm (Heb. *ṭelem* H3235, possibly “brightness”). A Levitical gatekeeper who agreed to put away his foreign wife in the time of EZRA (Ezra 10:24).

Telem (place). tee’luhm (Heb. *ṭelem* H3234, possibly “brightness”). A town in the NEGEV, the extreme S of the tribal territory of JUDAH, near the border of EDOM (Josh. 15:24). It is listed between ZIPH and BEALOTH and it was possibly some distance SE of BEERSHEBA, but the precise location cannot be determined. By emendation some scholars read “from Telem to Shur” in 1 Sam. 27:8 (NRSV, “Telam”), which would indicate that Telem is the same as TELAIM (some read “Telem/Telaim” also in 15:7).

Tel Harsha. tel-hahr’shuh (Heb. *tēl aršā* H9426, possibly “mound of the forest”). One of five Babylonian places from which certain Jewish exiles returned who were unable to prove their Israelite ancestry (Ezra 2:59; Neh. 7:61). The location is unknown.

Tell. See TEL, TELL.

Tell el-Amarna. Tell el-Amarna. See AMARNA, TELL EL-.

Tel Melah. tel-mee’luh (Heb. *tēl mela* H9427, “mound of salt”). One of five Babylonian places from which certain Jewish exiles returned who were unable to prove their Israelite ancestry (Ezra 2:59; Neh. 7:61). The

meaning of the name may suggest that at one time a settlement there had been destroyed and that its ruins had been “sown with salt” (cf. Jdg. 9:45 NRSV), a symbol of permanent infertility (Deut. 29:23). The location is unknown.

Tema. tee´muh (Heb. *tēmā* [⋄] H9401, meaning uncertain; possible gentilic *tēmānî* H9404, “Temanite”). Son of ISHMAEL and grandson of ABRAHAM (Gen. 25:15; 1 Chr. 1:31). Tema is also the name of a place that was apparently founded by him or his descendants (Job 6:19; Isa. 21:14; Jer. 25:23), identified with modern Teima (Tayma[⋄]) in N ARABIA, a large oasis about halfway between DAMASCUS and Mecca. Tema/Teima is on the ancient caravan road connecting the Persian Gulf with the Gulf of AQABAH. It is one of the most attractive oases in Arabia and is still one of the most important trade centers in the land. The biblical references tell of the metropolitan position of Tema in the transdesert trade. In Isa. 21:13-15, its inhabitants are asked to offer refuge and hospitality to Dedanite caravans (see DEDAN) fleeing from a pursuing army. Job 6:19, in a description of the desert, mentions “the caravans of Tema” (some think that Job’s friend ELIPHAZ the Temanite [2:11 et al.] was a native of Tema, but see TEMAN). Jeremiah 25:23 prophesied that great trouble would come upon Tema and nearby tribes; this may refer to NEBUCHADNEZZAR’S campaign against that region. NABONIDUS, the last king of the Neo-Babylonian, or Chaldean, empire (556-539 B.C.), divided his power with his eldest son BELSHAZZAR and entrusted the kingship to him. He did this that he might proceed with an army against Tema. He conquered the city, slaughtered its inhabitants, rebuilt it so that it recalled the glory of BABYLON, and made it the capital of the western part of his empire.

Temah. tee´muh (Heb. *tema* H9457, meaning unknown). Ancestor of a family of temple servants (NETHINIM) who returned from the captivity with ZERUBBABEL (Ezra 2:53 [KJV, “Thamah”]; Neh. 7:55 [KJV, “Tamah”]).

Teman. tee'muhn (Heb. *tēmān* H9403, “south, southern region”; gentilic *tēmānî* H9404, “Temanite”). Firstborn son of ELIPHAZ and grandson of ESAU; he was head of an Edomite clan (Gen. 36:11, 15; 42; 1 Chr. 1:36, 53). Teman is also the name of a place in EDOM that was apparently founded by him or his descendants (Jer. 49:7 et al.). According to Gen. 36:34, HUSHAM the Temanite ruled as king in Edom before there were kings in ISRAEL, and one of JOB’s comforters, ELIPHAZ, was a Temanite (Job 2:11 et al.); but some scholars argue that either Husham or Job’s friend—or both—may have been from a different place, TEMA. The inhabitants of Teman were noted for their WISDOM (Jer. 49:7; Obad. 8-9). Many of the prophets included Teman in their oracles against Edom (Jer. 49:20; Ezek. 25:13; Amos 1:12; Obad. 9), and all declared that Teman would be destroyed. In some of these passages, Teman is virtually a synonym for Edom (this may account for the name, which means something like “southern territory”; Edom was to the S of Israel). However, the association with BOZRAH (Amos 1:12) suggests that Teman designated more specifically the northern parts of Edom. Teman (near the N border) and DEDAN (near the S border) are mentioned together in some of the oracles. One suggestion for the location of Teman is modern Tawilan, about 3 mi. (5 km.) E of PETRA.

Temanite. See TEMA; TEMAN; TEMENI.

Temeni. tem'uh-ni (Heb. *tēmēnî* H9405, gentilic of *yāman* H3554, “right[-hand], south,” or *tēmān* H9403 [see TEMAN], or some otherwise unknown person or place; it is perhaps a variant of *tēmānî* H9404, “Temanite”). Son of ASHHUR and descendant of JUDAH (1 Chr. 4:6). Some think that Temeni was an Edomite clan that had been incorporated into the Judahite genealogy.

temperance. The prime meaning is self-control (Acts 24:25; 1 Cor. 9:25; Gal. 5:23; 2 Pet. 1:6). It is not limited to abstinence from liquor. In

Acts 24:25 the reference is to chastity. In 1 Tim. 3:2, 11; Tit. 2:2 it is the opposite of “drunken.”

temple. The name given to the complex of buildings in JERUSALEM that was the center of the sacrificial cult for the Hebrews. This ritual of sacrifices was the central external service of the ancient people of God and the unifying factor of their religion. Three structures stood successively on Mount MORIAH (2 Chr. 3:1) in Jerusalem. This site is today called the H̄aram esh-Sharif and is a Muslim holy place. The first temple was built by SOLOMON, the second by ZERUBBABEL and the Jews who returned from the Babylonian EXILE. The third temple, which was in use in the days of Jesus, was begun and largely built by HEROD the Great.

Most ancient religions had temples. Indeed, the Canaanite temples found at MEGIDDO and HAZOR are not unlike that of the Hebrews in ground plan. The Jerusalem temple was distinctive in that it contained no idol in the inner sanctum, but only a box (the ARK OF THE COVENANT) containing the two tablets of the LAW, with the symbolic worshipping CHERUBIM above. The central place of the temple in the religious life of ancient ISRAEL is reflected throughout the Bible. The Psalms abound in references to it (Ps. 42:4; 66:13; 84:1-4; 122:1, 9; 132:5, 7-8, 13-17). The temple was the object of religious aspiration (23:6; 27:4-5). Pilgrimage to the temple brought the people of Israel from the ends of the earth (Ps. 122:1-4; Acts 2:5-11). The visit of Jesus to the temple at the age of twelve is well known (Lk. 2:41-51). Later he exercised some of his ministry there (Matt. 26:55; Lk. 19:45; Jn. 7:28, 37; 10:23). The early Jerusalem Christians also worshiped there until the break between Israel and the CHURCH became final (Acts 3:1; 5:12, 42; 21:26-34).

I. Solomon's temple. The TABERNACLE, the previous sacrificial center (Exod. 35-40), was a simple and impermanent structure brought to PALESTINE by the Hebrews from their desert wanderings. It was natural enough that DAVID should wish God's house to be as grand as his own (2 Sam. 7:2). David, however, was not permitted to undertake the construction of this “house” (2 Sam. 7:5-7; 1 Chr. 22:8). He did prepare for it, however, both in plans and materials (1 Chr. 22:1-19; 28:1-29:9).

and more especially by arranging its liturgical service (23:1-26:19).

There are no known remains of Solomon's temple. It clearly was patterned after the tabernacle, but much more complex and ornate. The Phoenicians, who were more advanced culturally than the Hebrews, played a great part in the design and construction of the temple. Recently archaeologists have discovered remains in PHOENICIA and SYRIA that have increased our understanding of the details and motifs of the temple of Jerusalem. Especially useful is the temple found at Tell Tainat in Syria, which was built at about the same time as Solomon's. Its architectural details are believed to be the best guide extant today in reconstructing the details of Solomon's temple, which was noted for lavish beauty of detail rather than for great size. It was accessible only to the priests; the lay Israelites came to it but never entered it. Seven years were required to complete the temple. It was dedicated in Solomon's eleventh year, c. 950 B.C. (1 Ki. 6:38), and was destroyed when the Babylonians burned Jerusalem in 586.

The temple was a prefabricated building. It was made of limestone finished at the quarries (1 Ki. 6:7) in or near Jerusalem. When the stones were brought to the building site, they were built into the wall according to plan. The stone walls were covered with paneling of Lebanese cedar wood, probably finished by skilled Phoenician craftsmen (1 Ki. 5:6; 6:15, 18). The main descriptions of Solomon's temple are found in 1 Ki. 5:1-9:25 and 2 Chr. 2:1-7:22. While many details are uncertain, what can be known of the building with fair certainty is here given.



© Dr. James C. Martin Aerial view of the remains of an Israelite sanctuary or temple at Arad dating as early as the Solomonic period (10th cent. B.C.). Its building plan bears some striking resemblances to that of Solomon's temple.

The temple consisted of three sections: (1) The porch or portico, through which the temple proper was entered (1 Ki. 6:3; Heb. *ʾêlām* H395, also *ʾûlām*). (2) The Holy Place (*haqqōdeš*) or “main hall” (*hêkāl* H2121, although this term is often used of the whole building). Lighted by clerestory windows (vv. 3-4), this hall or nave was 30 ft. wide, 60 long, and 45 high (9 x 18 x 14 m.). It was paneled with cedar, with gold inlay to relieve the wooden monotony and to add grandeur. (3) The Most Holy Place (*bêt-qōdeš haqqoḏāšîm*) or “inner sanctuary” (*dēbîr* H1808), a 30-ft. (9-m.) cube, windowless and overlaid with gold (v. 5; 2 Chr. 3:8-13). It had a raised floor, and the cubicle was reached by steps from the Holy Place. Here God especially manifested his presence by the SHEKINAH glory cloud.

The temple was built on a high platform that was reached by ten steps, a dramatic approach for religious processions. On this platform, before the entrance to the portico, stood two pillars, called JAKIN AND BOAZ (1 Ki. 7:15-22). Possibly these names are the first words of inscriptions carved on the pillars. Just behind them, doors led to the portico, a kind of antechamber to the Holy Place. The cypress doors were carved with cherubim, palm trees, and open flowers inlaid with gold (6:18, 32, 35). These motifs are frequently found in ANE temple structures.

The Holy Place contained ten golden LAMPSTANDS (1 Ki. 7:49; KJV, “candlesticks”). The Arch of Titus in Rome depicts a lampstand from Herod's temple being carried away by the Roman soldiers after the destruction of Jerusalem in A.D. 70. Twelve tables held the twelve loaves of the bread of the Presence (KJV, “shewbread”). The INCENSE altar (7:48), with “horns” (see HORNS OF THE ALTAR), stood near the entrance of the inner sanctuary.

The Most Holy Place contained two guardian cherubim, made of olive wood and adorned with gold. A number of archaeological remains suggest that these were winged sphinxes, with a lion's body, human face, and great wings. They symbolized the majestic presence of God. On the floor beneath them stood the ark of the covenant, the box overlaid with

gold, its lid called the mercy seat, on which the atoning blood was sprinkled on the Day of Atonement (Lev. 16:14-15; see ATONEMENT, DAY OF).

At both sides and at the rear of the temple were built three-storied rooms. They were not as high as the central structure and thus the light from the clerestory windows supplied illumination for the Holy Place. This clerestory feature was perhaps an ancestor of the same window arrangement of the medieval cathedrals (recessed window-walls rising above the lower wings or aisle portions). In the chambers around the sanctuary the immense temple treasury was kept (1 Ki. 7:51).

In the courtyard in front of the temple stood two objects intimately connected with the temple worship: the sacrificial altar and the laver, or molten sea. The altar of burnt offering was the central object in the sacrificial service. It was made of brass (2 Chr. 4:1) and probably stood on the great rock that is today covered by the Dome of the Rock on the Haram esh-Sharif.

South of the altar stood the copper alloy laver, or molten sea, or BRONZE SEA (1 Ki. 7:22-26; 2 Ki. 16:17; 2 Chr. 4:2-6). This mammoth cast “sea” was made in the JORDAN Valley, where clay suitable for molding the metal was to be found. It was 3.5 in. (9 cm.) thick, about 15 ft. (4.5 m.) in diameter, and 7.5 ft. (2 m.) high, and stood on the backs of twelve bulls, three facing in each direction. Similar animal supports for thrones are known to have existed among Israel’s neighbors. The bull was the Canaanite symbol of fertility and was associated with BAAL (HADAD), the god of rain. The presence of this motif in Solomon’s temple suggests that more syncretism may have taken place in the Hebrew religion than is at first evident when one reads the Bible. Some scholars have doubted whether this immense reservoir with a capacity estimated at 10,000 gallons (38,000 liters) could have practicably been used for the ceremonial washing, especially since ten small lavers are mentioned (2 Chr. 4:6). They think that its main purpose was to symbolize that WATER or the SEA is the source of life. The Babylonians broke up and carried off this amazing example of ancient metal casting (2 Ki. 25:13).

The temple did not stand alone; it was one of a number of royal buildings constructed by Solomon in the new section of Jerusalem, just N of the old city of David. Solomon’s own palace, another for the

PHARAOH'S daughter, the House of the Forest of Lebanon, the Hall of Pillars, and the Hall of the Throne (1 Ki. 7:1-8) were other buildings in this government quarter. Viewed in this context, the temple appears like a royal chapel. The temple was dedicated by Solomon himself. His prayer on that occasion (8:22-61) shows a great religious spirit reaching out to include even the pagan nations in the WORSHIP of Yahweh.

Certain changes doubtless took place in the temple during the Hebrew kingdom. Pagan IDOLATRY was occasionally introduced (2 Ki. 16:10-18; 21:4-9; Ezek. 8:3-18). Pious kings reformed, refurbished, and rededicated the temple (2 Chr. 29:3-31:21; 34:8-33). Foreign kings raided it (1 Ki. 14:25-26; 2 Ki. 12:18; 14:14; 18:15-16). When Jerusalem finally fell to the Babylonians in 586 B.C., the temple along with the rest of the city was destroyed and its valuable contents carried to BABYLON (2 Ki. 25:8-9, 13-17).

II. Ezekiel's temple. Ezekiel the PROPHET was also a PRIEST. In the early part of his book he predicts that God will judge his idolatrous people by withdrawing his presence from Jerusalem, leaving it to the Gentiles to desolate. But the latter part of the book predicts the reversal of this judgment. Judah and Israel reunited will be regathered. The climax of this vision is the prophet's description of the restored temple of God, with the living waters proceeding from it and the people of God dwelling around it (Ezek. 40-48). *Yahweh Shammah* ("The Lord is there") is the key to this vision; God will yet again live among his people. The temple here described is an ideal construction, both like and unlike Solomon's; none like it ever existed, and it is difficult to see how any such temple could ever be built.

Differing views have been held concerning the meaning of this temple vision. Those interpreters who look for a very literal fulfillment of the prophecies believe that this temple will be a part of the millennial kingdom, a great world center of the worship of God, located at Jerusalem. The sacrifices mentioned (Ezek. 43:18-27) are regarded as commemorative in nature—looking back to Christ's perfect sacrifice rather than forward to it, as did the OT sacrifices.



© Dr. James C. Martin. The Holy Land Hotel, Jerusalem. Photographed by permission.

Model of the Jerusalem temple during the NT period. (View to the NW.)

Other scholars argue that this description can hardly be taken literally. The letter to the Hebrews states that the sacrificial system prefigured Christ, and now that his perfect sacrifice has been made, the imperfect types are done away (Heb. 7:11-10:39). John in the Revelation (Rev. 21:9—22:5) appears to use Ezekiel's temple vision, but he writes, not of a millennial temple, but of the eternal glory of the CHURCH. Thus these interpreters understand Ezekiel's temple as a highly figurative foreshadowing of the new and holy temple of the Lord, which is the BODY OF CHRIST (Eph. 2:11—3:6).



III. The restoration temple of Zerubbabel. The return from Babylonian exile (in 538 B.C.), made possible by the decree of CYRUS, was a small and unpromising one. The returnees were few in number, and their resources were so meager as to need frequent strengthening from the Jews who remained in Babylon. The temple they built is a good example of this. When the foundation was laid, the old men, who had seen the “first house” (Solomon’s temple), wept for sorrow (Hag. 2:3), but the young men, who had been born in exile, shouted for joy (Ezra 3:12). Like most of the reconstruction in that first century of the Second Commonwealth, the temple must have been modest indeed.

Soon after the return, the community began to rebuild the temple. Joshua (JESHUA) the high priest and ZERUBBABEL the governor were the leaders of the movement. Many difficulties kept the builders from completing the temple until 515 B.C. At that time they were urged on in the work by the prophets HAGGAI and ZECHARIAH, and the building was finished. No description of this temple exists. Its dimensions were probably the same as Solomon’s, but it was evidently much less ornate and costly.

The Holy Place of the new temple seems to have had a curtain at its front. It had one lampstand, a golden altar of incense, and a table for the bread of the Presence. Another curtain separated the Holy Place from the Most Holy Place. According to JOSEPHUS, the Most Holy Place was empty. Evidently the ark had been destroyed in 586 B.C. and was never replaced. A single slab of stone marked its place. The Babylonian TALMUD asserts that five things were lacking in the new temple: the ark, the sacred fire, the Shekinah, the Holy Spirit, and the URIM AND THUMMIM.

No doubt the temple was repaired and beautified many times in the succeeding centuries, but of this we have no information. Our next knowledge of it comes from the days of ANTIOCHUS Epiphanes. In 168 B.C. this Syrian king sought to stamp out the Hebrew religion, robbed the temple of its furniture and desecrated it, forcing the high priest to sacrifice a pig on its altar. This action precipitated the Maccabean revolt. In 165 the Jews, led by the MACCABEES, took up arms against the Syrians,

eventually recapturing and rededicating the temple. They replaced the stone altar of burnt offering with stones that had not been defiled, meanwhile saving the old stones “until a prophet should come to tell what to do with them” (1 Macc. 4:46) The story of the rededication of the temple and the miraculous supply of oil for the lamps is perpetuated in the Jewish festival of Hanukkah.

Judas Maccabee at this time fortified the temple with walls and towers, making it the citadel of Jerusalem. Sometime during the next century a bridge was built across the Tyropoeon Valley connecting the temple with the Hasmonean palace. The Hasmoneans (Jewish rulers in the line of the Maccabees) were both high priests and kings, and by this bridge they sought to make the temple easier to defend. All of this points up the fact that the Second Commonwealth period was one of uneasy peace at best, and that the temple henceforth was to be both the religious and military center of the Jews. In 63 B.C. the Roman general POMPEY captured Jerusalem and took the temple after a hard struggle, breaking down the Hasmonean bridge. Although Pompey did not harm the temple, the Roman consul Crassus plundered it of all its gold nine years later.

IV. Herod's temple. Our sources of information concerning Herod's temple are the Jewish historian JOSEPHUS (c. A.D. 38-100) and the tract *Middoth* of the Mishnah written over a century after the final destruction of the temple. Neither can be used uncritically, and many details of the Herodian building and service remain uncertain. HEROD the Great (37-4 B.C.) was an indefatigable builder. Many cities and heathen temples had been rebuilt by him, and it was natural that he should wish to show his own grandeur by replacing the modest restoration temple with a more complex and much more beautiful temple. Other motives probably moved him, especially his desire to ingratiate himself with the more religious Jews, who resented his Idumean origin and his friendliness with the Romans.

Herod began his work in his eighteenth year (20-19 B.C.). The Jews were afraid that the work would interrupt the temple service, but Herod went to great lengths to prevent this, rebuilding the old structure piecemeal, never stopping the ritual observances until an entirely new

temple came into being. Since only priests could enter the temple and the inner court, one thousand of them were the masons and the carpenters for that inner area. The “house” itself was finished in a year and a half, but eighty years were spent on the surrounding buildings and court, which were not finally completed until A.D. 64. The Jews said to Jesus that the temple had been under construction forty-six years (Jn. 2:20); more than thirty additional years were to pass before it was really finished, then only to be destroyed. All speak of the grandeur of the building, which was of white marble, its eastern front covered with plates of gold that reflected the rays of the rising sun.

The temple area was probably equivalent to the modern H̄aram esh-Sharif, except that the N end of the H̄aram was the location of the fortress ANTONIA. This area, twice as large as that on which Zerubbabel’s temple was situated, was artificially built up by underground arches (the present “Solomon’s Stables”) and fill held in by retaining walls (the Wailing Wall is a part of Herod’s western retaining wall). The area, some twenty-six acres in size, was surrounded by a high wall. Gates on each side led into it, but the principal gates were in the S and W walls, leading in from the city. The eastern gate may have been the BEAUTIFUL GATE (Acts 3:2, 10), perhaps located where the Golden Gate stands today. Around the inside of the walls ran porches. The finest one was on the S side—the Royal Porch—having four rows of dazzling white marble columns in the Corinthian style, 162 columns in all. The eastern porch was called SOLOMON’S COLONNADE (Jn. 10:23; Acts 3:11; 5:12). During the FEASTS the Roman guards used to walk on the roofs of the porches to see that order was kept.

Near the NW corner of the temple area was located the fortress Antonia. It dominated the temple and was the headquarters of the guard so often needed to keep the peace. From the stairs that led from the temple precincts to Antonia, PAUL delivered his sermon (Acts 21:31—22:21) after having been rescued by the guard from the mob.

Entering the temple area, one came to four successive walled courts that surrounded the temple, each more exclusive than the one outside it. The first was the Court of the Gentiles. It was not holy ground, and non-Jews were permitted there. Here buying and selling went on; it was here

that Jesus cleansed the temple (Jn. 2:14-17). Within the Court of the Gentiles were situated the temple and inner courts, built on a platform 22 ft. (almost 7 m.) above the floor of the outer court. Stairways led up to this platform. Surrounding it was a stone wall on which were placed stones with inscriptions in Greek and Latin forbidding non-Jews from entering on pain of death. Several of these stones have been found (cf. Acts 21:26-28).

On the platform was the inner court. It was the temple precinct and holy ground. Only the covenant people could enter here. It was surrounded by a high wall, and against the inner side of this wall were built storage chambers and colonnades. Ritual paraphernalia was kept in some of the chambers, and the SANHEDRIN is believed to have met in one of them. The inner court was divided into two unequal parts by a cross wall running N–S. The eastern and smaller area was the Women’s Court. Here women as well as men were permitted and here were located thirteen chests like inverted trumpets, into which offerings for the expenses of the temple services were placed. In this place the poor widow was commended by Jesus when she gave her two copper coins (Mk. 12:41-44). For reasons of ceremonial purity only men were allowed in the western area, which contained in its center the temple proper. Around the temple was the Court of the Priests, which contained the altar of burnt offering and the laver. Around the Priests’ Court was the Court of Israel, accessible to all Jewish males. Here the men gathered when the service was being carried on, to pray and to observe the offering of the sacrifices (Lk. 1:10).

In the center of these many courts within courts stood the temple itself, raised twelve steps above the Court of the Priests. Perhaps the forbidding inaccessibility of the sanctuary was in Paul’s mind when he said that Christ “destroyed the barrier, the dividing wall of hostility” to bring the Gentiles into the fellowship of the people of God (Eph. 2:14).

The temple porch—150 ft. (46 m.) in length and breadth and 30 ft. (9 m.) deep—faced east. It projected 22.5 ft. (7 m.) beyond the sides of the temple proper, for the temple was only 105 ft. (32 m.) wide. Above the entrance to the porch (which had no door), Herod had placed a golden eagle, which as a Roman emblem (and an unclean bird) was most distasteful to the Jews. Shortly before his death it was destroyed. In front

of the doorway to the Holy Place hung a beautifully colored Babylonian curtain or veil. The inner area of the Holy Place was 60 ft. long, 30 broad, and 90 high (18 x 9 x 27.5 m.), and it contained the altar of incense in the middle, the table of the bread of the Presence on the north, and the lampstand on the south. Only the officiating priests could enter this room, to bring in the incense morning and evening, to trim the lamps daily, and to replace the bread of the Presence every Sabbath.

Between the Holy Place and the Most Holy Place hung two curtains, with 18 in. (46 cm.) space between them. On the Day of Atonement the high priest entered the Most Holy Place with his censer by going to the south side, passing between the curtains to the north side, and thus emerging into the inner sanctuary. The Gospels refer to these as one veil, which was torn in two at the time of Jesus' crucifixion (Matt. 27:51; Mk. 15:38; Lk. 23:45). The Most Holy Place was empty and was entered by the high priest only once a year, on the Day of Atonement.

An upper room, 60 ft. (18 m.) high, covered the two chambers of the temple. From this room workmen were let down in boxes to effect needed repairs. Probably this was to avoid needless walking through the sacred house. As in Solomon's, so in Herod's temple, there were storerooms along the sides, except for the front or east, where the porch stood. These were used for storage and for the residence of officiating priests. No natural light came into this temple from roof or windows. It depended on the lamps for its light.

In front of the temple, in the Courtyard of the Priests, stood the altar of burnt offering. It is believed that this altar stood on the great rock that is covered today by the building called the Dome of the Rock. It was made of unhewn stones. There was always a fire burning on the altar. At the SW corner was located a drainage channel for the blood to the KIDRON Valley. North of the altar were twenty-four rings affixed to the ground. To these were tied the sacrificial victims, and there they were killed by slitting their throats. Still farther to the north were pillars with iron hooks on which the carcasses were hung for dressing. If this reminds us today of a butcher shop rather than a place of worship, we should remember that this antithesis would have been meaningless in the biblical world. Not only did the priests live by eating many of the sacrificial victims, but any killing of an animal for food anywhere was

considered a kind of religious act—a sacrifice—and certain rituals were prescribed. South of the sacrificial altar was the bronze laver or wash basin, where the priests washed their hands and feet. The water was supplied by pipes from the temple spring.

The temple was burned when Jerusalem fell to the Roman armies in August A.D. 70. Pictures on the Triumphal Arch of Titus in Rome show the soldiers carrying off the temple furniture as loot. This destruction made complete and final the break between the temple and the church and thus helped to establish for the church a ritual completely separate from Israel. The early Christians saw in this forced cessation of the Jewish ritual a proof of the validity of Christ's claims to be the Redeemer foreshadowed by the OT ceremonial law.

In the NT the term *temple* is used figuratively in a number of ways. Jesus spoke of the temple of his body (Jn. 2:19, 21). The individual believer is a temple (1 Cor. 6:19). So also is the church; but this temple, unlike the earthly one, is equally accessible to all believers (Heb. 6:19; 10:20), now freed by Christ from the ritual limitations of the old covenant (Eph. 2:14). The book of Hebrews (especially Heb. 7-10) in great fullness expounds on Christ as the fulfillment of the typology of the temple and its ritual. The culmination of this idea of the “better covenant” is seen in the new Jerusalem: in his vision John “did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple” (Rev. 21:22).

temptation, testing. The idea of putting to the proof—from either a good or bad intention—is found throughout the Bible. Thus the Lord often tests his people with the purpose of strengthening their faith, while SATAN tempts them because he wishes to undermine their faith. Jesus, true man, faced both testing from God and temptation from Satan.

The reason God tests is provided in Deut. 8:2: “Remember how the LORD your God led you all the way in the desert these forty years, to humble you and to test you in order to know what was in your heart, whether or not you would keep his commandments” (cf. 8:16, “to test you so that in the end it may go well with you”). The Lord tests individuals (e.g., Abraham, Gen. 22:1; Job, Job 23:10; Hezekiah, 2 Chr.

32:31) and nations (Deut. 33:8). Sometimes his testing is severe and painful (1 Cor. 11:32; Heb. 12:4-11; 1 Pet. 1:7; 4:8-13), but it originates in holy love.

Not so with Satan. Until Jesus returns, Satan has freedom to tempt people to sin (2 Sam. 24:11; 1 Chr. 21:1). He is called the tempter (Matt. 4:3; 1 Thess. 3:5) and the adversary of Christians (1 Tim. 5:14; 1 Pet. 5:8). God sometimes uses this tempting as his own testing of believers. Satan afflicted Job within limits imposed by God (Job 1:6-22; 2:1-7). Satan deceived Eve (1 Tim. 2:14); Christians are urged to be constantly alert, watching for his temptation (Mk. 14:38; Lk. 22:40; 2 Cor. 2:11; 1 Pet. 5:8). They can overcome; they need to remember God's promise: "God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it" (1 Cor. 10:13).



© Dr. James C. Martin Traditional site of the Mount of Temptation. (View to the W.)

In a different sense, people sometimes test God. When Satan tempted Jesus to jump from the pinnacle of the temple, knowing that angels would come to help (Matt. 4:5-6), he was enticing Jesus to put God to the test. In response Jesus quoted Deut. 6:16 and said, "Do not test the LORD your God." The name of MASSAH ("temptation") constituted a reminder of Israel's testing of God in Sinai (Exod. 17:7; Deut. 6:16). To test God is to assert unbelief and lack of trust in him (see Ps. 95:8-11;

Acts 5:9; 15:10; 1 Cor. 10:9).

The words “Lead us not into temptation” (Matt. 6:13) are a part of a prayer to be addressed to the Father by his people. Some translations offer, “Do not bring us to the test/trial.” This plea seems to ask that we not be forced into tribulation, extreme testing, or great suffering. The next petition is “but deliver us from the evil one,” which recognizes that Satan is active in this world, but that God is greater than Satan. See LORD’S PRAYER.

Ten Commandments. See COMMANDMENTS, TEN.

tenon. This English term is used by the KJV and other versions to render the common Hebrew word *yād* H3338 (“hand”) in several verses (Exod. 26:17, 19; 36:22, 24). The reference is to some kind of wooden peg or projection on the end of a piece of wood for insertion into a corresponding hole in another piece to form a secure joint. The three sides of the TABERNACLE were made of forty-eight “frames,” or boards, each one held in place at the bottom by tenons fitted into sockets of silver to give the boards stability.

tent. A temporary dwelling generally made of strong cloth of goat’s hair stretched over poles and held in place by cords reaching out to stakes driven into the ground. It is the typical dwelling of nomadic peoples. Tents are of various shapes—round and tapering, flat and oblong. All of a nomadic family’s belongings could normally be carried on one pack animal. A sheik would, of course, have several tents. *Tent* often means any habitation (Gen. 9:27; Job 8:22; Ps. 84:10) and is often used figuratively (Isa. 13:20; 54:2; Jer. 10:20). See also TABERNACLE.

tentmaker. See OCCUPATIONS AND PROFESSIONS.

Tent of Meeting. See TABERNACLE.

Terah (person). ter'uh (Heb. *tera* H9561, perhaps “ibex”; Gk. *Thara* G2508). Son of NAHOR and father of ABRAHAM (Gen. 11:24-32; Josh. 24:2; 1 Chr. 1:26); included in Luke’s GENEALOGY OF JESUS CHRIST (Lk. 3:34 [KJV, “Thara”]). STEPHEN made reference to Abraham’s father without mentioning his name (Acts 7:2). Terah lived in UR of the Chaldees, identified by most scholars as Tell Muqayyar, on the lower EUPHRATES near the Persian Gulf. From Ur, Terah migrated northward some 500 mi. (800 km.) along the Euphrates to the city of Haran, located about 275 mi. (440 km.) NE of DAMASCUS. See HARAN (PLACE). Terah had two other sons, NAHOR and Haran. See HARAN (PERSON). It was Haran’s son LOT who eventually went with Abram to PALESTINE. According to Josh. 24:2 and 15, Terah was an idolater.

Terah (place). ter'uh (Heb. *tāra* H9562). KJV Tarah. A stopping place of the Israelites, between Tahath and Mithcah (Num. 33:25-26). The location is unknown.

teraphim. ter'uh-fim (Heb. *tērāpîm* H9572, perhaps “weak [*i.e.*, vile] things” or “demons”). This transliteration is used by the KJV in Jdg. 17:5; 18:14-20; and Hos. 3:4. The NRSV uses it also in 2 Ki. 23:24; Ezek. 21:26; and Zech. 10:2. In addition to these passages, the Hebrew word occurs in Gen. 31:19, 34-35; 1 Sam. 15:23; 19:13, 16. The NIV avoids the transliteration altogether and renders the word as “household gods” (or “idols”). The images referred to by this term ranged from rather small (Gen. 31:34-35), to nearly life-sized (1 Sam. 19:13, 16). Archaeological discoveries at NUZI in Iraq have illuminated the function and significance of these idols. Their possession indicated headship of a household with all of the rights attendant thereto. RACHEL’s theft of the teraphim (Gen. 31:19) was an attempt to procure such headship for her husband, although it was rightfully her father LABAN’s (whose extreme displeasure is explicable in this light).

It appears that throughout much of their history the Israelites did not find possession of teraphim inconsistent with the worship of Yahweh (cf.

Jdg. 17; 18; and esp. 1 Sam. 19:13 and 16, which indicate that they were even found in the household of DAVID). They are spoken of with disapproval from the time of SAMUEL (1 Sam. 15:23) to that of ZECHARIAH (Zech. 10:2). The function of teraphim of which the prophets most disapproved was DIVINATION. As divinatory objects they often are mentioned with EPHODS, which were also used for divination (Jdg. 17:5 and 18:14-20, where they seem to be separate from the idol, and Hos. 3:4). Among the things purged during JOSIAH's reform, teraphim seem to be grouped with mediums and wizards (2 Ki. 23:24).

terebinth. See PLANTS.

Teresh. tihr'esh (Heb. *tereš* H9575, meaning uncertain). One of two EUNUCHS or officers in the court of XERXES (Ahasuerus) who plotted his assassination. MORDECAI found out about it, thus saving the king's life, and the two men were hanged (Esth. 2:21-23; 6:2).

terrace. A term used in the KJV for the "steps" that SOLOMON made of alnumwood as an approach to the TEMPLE (2 Chr. 9:11).

terror. In ordinary usage this means extreme fear or dread, or sometimes the one who causes such agitation. The word is a translation of about a dozen Hebrew and Greek words that are rendered also by "dread," "fear," "horror," "terribleness," "ruin." Characteristic are Ps. 55:4, "the terrors of death"; Gen. 35:5, "the terror of God"; and 2 Cor. 5:11 (KJV), "the terror of the Lord."

Terror on Every Side. See MAGOR-MISSABIB.

terrorists. See ZEALOT.

Tertius. tuhr'shee-uhs (Gk. *Tertios* G5470, from Latin *Tertius*, “third”). The SCRIBE or AMANUENSIS to whom PAUL dictated his epistle to the ROMANS. Among Paul's greetings to the Christians in ROME, Tertius inserts his own, “I Tertius, who wrote down this letter, greet you in the Lord” (Rom. 16:22). Some speculate that Tertius was himself a Roman Christian living in CORINTH, from where this letter was written.

Tertullus. tuhr-tuhl'uh (Gk. *Tertyllos* G5472, from Latin *Tertullus*, diminutive of *tertius*, “third”). The professional orator hired by the Jews to state their case against PAUL before FELIX, Roman governor of JUDEA (Acts 24:1-9). He may have been a Roman, judging from his Latin name. With traditional courtesy Tertullus began his clever rhetoric by flattering the governorship of Felix beyond the facts. He attributed the riot in JERUSALEM to the agitation of Paul, ringleader of an illegal sect who was detained in custody by the Jews for trying to “desecrate the temple” (Acts 24:6). Paul was thus made out to be an enemy of the public peace and of Jewish religion, both of which Felix was charged to uphold. The speech of Tertullus should be compared with the factual account of the incident (21:27-40), with the letter of CLAUDIUS LYSIAS the tribune (23:26-30), and with the reserve of Paul's reply (24:10-21).

test. See TEMPTATION.

testament. This English term (Latin *testamentum*, “last will,” from *testari*, “to be a witness”) is used by the KJV over a dozen times in the NT as the rendering of Greek *diathēkē* G1347 (Matt. 26:28 et al.). In extrabiblical literature this Greek word usually meant “last will,” but in the NT (and LXX) it appears to mean COVENANT, and it is so rendered usually in modern versions. In two passages, however, the meaning of the word is disputed. The author of Hebrews links *diathēkē* with the death of the person who has made the disposition (Heb. 9:16-17), and therefore most scholars prefer the translation “will” here. Similarly, it is argued by some that when PAUL uses the illustration of a human *diathēkē*

as something that cannot be altered (Gal. 3:15), he has in mind a last will or testament (cf. NRSV).

Testaments of the Twelve Patriarchs. See APOCALYPTIC LITERATURE; PSEUDEPIGRAPHA.

testimonia. This Latin term (sg. *testimonium*) is often used in biblical scholarship to designate collections of OT proof texts, especially those that support Jesus' messiahship (cf. the parallel passages Matt. 21:42; Rom. 9:33; 1 Pet. 2:6-8). Some have even argued that the NT writers had recourse to a "Testimony Book" that brought together such texts.

testimony. This English word is used variously in Bible translations to render several terms. The word can bear a number of meanings. (1) It may simply be equivalent to "witness," as in 2 Tim. 1:8 (KJV, NRSV), where PAUL exhorts TIMOTHY not to be ashamed of his testimony to Christ. (2) A second sense is that of "evidence" which witnesses to something, as in Acts 14:3, where the KJV reads, "the Lord...gave testimony to the word of his grace." (3) Frequently in the OT "the Testimony" refers to the Decalogue as a pristine statement of God's will, from which comes the expressions "ark of the Testimony" (Exod. 25:16 et al., or simply "the Testimony," 16:34; see ARK OF THE COVENANT) and "tablets of the Testimony" (31:18; 32:15; 34:29). (4) The expression "testimony" was then extended to cover the whole book of the LAW of God (Ps. 78:5 KJV et al.) or to specific commandments (119:22 KJV et al.). (5) In some instances testimony signifies the word of God given to a prophet (Isa. 8:16, 20). (6) In the book of Revelation, the term refers to the GOSPEL (Rev. 1:2 et al.).

tet. tet (Heb. *ṭēṭ*, meaning uncertain). Also *teth*. The ninth letter of the Hebrew alphabet (ט), with a numerical value of nine. Its sound in Modern Hebrew corresponds to that of English *t*, but in biblical times it was a so-called "emphatic" consonant, possibly characterized by an

additional velar articulation (i.e., with the back of the tongue touching or approaching the soft palate) or by a compression of the pharynx.

Tetragrammaton. tet'ruh-gram'uh-ton. Derived from the Greek words for “four” and “letter,” this term refers to the four-consonant name of God, YHWH (prob. pronounced *Yahweh*). See **JEHOVAH**.

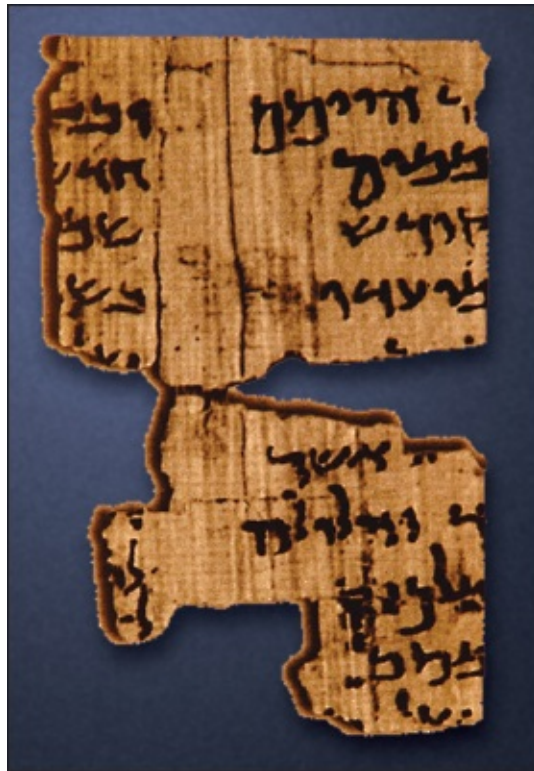
tetrarch. See **OCCUPATIONS AND PROFESSIONS**.

Tetrateuch. tet'ruh-tyook. This term, derived from the Greek words for “four” and “book,” is applied to the first four books of the Bible viewed as a group (cf. **PENTATEUCH**, “five books”; **HEXATEUCH**, “six books”). While many scholars use this name as a convenient designation, for others it reflects the view that these books should be distinguished from the book of **DEUTERONOMY**, the latter being considered part of the so-called “Deuteronomistic History.”

text and versions (OT). The OT is a book of sacred literature for Jews and Christians and has no rival in quality or scope of influence among other sacred writings of the world today. It is the focal unit of **JUDAISM** and the foundation of Christianity's sacred literature. The English OT today is identical with the Hebrew Bible but is arranged differently (see **CANONICITY**). No autograph (original MS) of any OT writing is known to exist today, but the textual critic tries with all available means to reconstruct documents as nearly like the originals as possible. Until 1947, when the **DEAD SEA SCROLLS** were discovered, the earliest complete extant MSS of the Hebrew Bible were dated about A.D. 1000. There were, however, fragmentary evidences of considerable value, brought to light from time to time by archaeologists, contributing to the establishment of the biblical text.

The OT was originally written in **HEBREW**, with the exception of a few passages that were composed in **ARAMAIC** (Dan. 2:4—7:28; Ezra 4:8—6:18;

7:12-26; Jer. 10:11). The Scriptures were written on animal skins (called vellum or PARCHMENT) or on PAPYRUS (the glutinous pith of a water plant by the same name). The Hebrew Bible is the work of many authors over a period of more than a thousand years, roughly between the fifteenth and fifth centuries B.C. As it grew in size it also grew in sacredness and authority for the Jews.



© Dr. James C. Martin. Collection of the Israel Museum, Jerusalem and courtesy of the Israel Antiquities Authority, exhibited at the Shrine of the Book the Israel Museum, Jerusalem.

Fragments from a Qumran leather scroll of Exodus written with the older Hebrew script (4QpaleoExod^m or 4Q22).

Several factors have militated against the preservation of the original ancient texts. First, when transcriptions were made onto new scrolls, the old deteriorating ones were sometimes destroyed lest they fall into the hands of profane and unscrupulous people. Second, attempts were made at different times by the enemies of the Jews to destroy their sacred literature. ANTIOCHUS Epiphanes (c. 167 B.C.) burned all the copies he could find, and many rolls were destroyed during the Roman wars (c. A.D. 70). Third, the transmission of the Scriptures was affected by repeated copying. Scribal errors and explanatory marginal notes

doubtless resulted in deviations from the original. Fortunately, the Hebrew SCRIBES over time developed strict methods for copying the Scriptures, so that from about the second century A.D. through the medieval period the OT text suffered very little change.

I. The Hebrew text. Very little is known about the transmission of the Scriptures prior to the time of the Babylonian EXILE, but presumably copies of the TORAH were available to the PRIESTS and LEVITES who ministered outside JERUSALEM (cf. 2 Chr. 17:7-9). It is generally thought that a more systematic approach arose around the time of EZRA, who is described as “a ready scribe in the law of Moses” (Ezra 7:6 KJV; NIV, “a teacher well versed in the Law of Moses”). In any case, a scribal movement certainly developed during the postexilic period. The scribes (Heb. *sôpêrîm*) functioned as guardians of the Scriptures. They were professional scholars considered to be experts in the knowledge and interpretation of the LAW, and their functions did include the production and preservation of MSS. (It should be remembered that in the ancient world relatively few people could write well, and only highly educated men served in a secretarial capacity. See article on SCRIBE.) It is evident that Hebrew scribes, in their endeavor to preserve the text from alteration or addition, counted the number of words in each section of Scripture, and also the number of verses and paragraphs. They sometimes placed marginal notes in their MSS, wrote certain letters in unusual ways, or inserted dots or other marks at various places to provide additional information.

Most of the Hebrew MSS of the OT that have been preserved were produced during the Middle Ages by a class of scholars known as the *Masoretes* (also spelled *Massoretes* and *Masorites*; the name derives from the noun *māsōret* H5037, which in postbiblical Hebrew meant “tradition”). The cognate term *Masorah* refers to a special collection of readings and notes compiled by the Masoretes. For a time there were active groups of Masoretes in both Babylonia and Palestine, but it was the work of those in Tiberias in Palestine that came to be accepted as authoritative throughout the Jewish world. The names of several of the Tiberian Masoretes have been preserved. The most prominent were members of the families of Ben Asher and Ben Naphtali.

The tasks performed by the Masoretes may be arranged under four heads. (1) First and most important was the continuation of the work to which the scribes had already devoted much attention, namely, maintaining the integrity of the text of the Scripture. For this purpose they counted the number of letters, words, verses, and parashahs (paragraphs) in each book and indicated its middle word. They noted all peculiar and unusual forms, indicating how frequently each occurred. (2) A second part of their task was the standardization of the pronunciation of the words in the OT. Prior to their time, Hebrew was written with consonants only (although a few of these could be used occasionally to represent vowels). As time went on, there was a tendency to forget in some instances what vowels should be pronounced with the written consonants, and the grammar tended to become confused as well. The Masoretes set themselves industriously at this highly complicated task and developed a detailed system of vocalization. Performing an immense labor of standardizing the grammar, maintaining the ascertained tradition, and working out a method of indicating precisely how they thought each word would rightly be pronounced, they placed indications of vowel pronunciation on every word of the Hebrew Bible. (3) Another facet of their work involved providing an indication to the reader of the cases in which established tradition favored reading a word in a way that did not seem to fit the accepted consonantal text (see KETIB and QERE). (4) Finally, there was a task that may have been even more time-consuming than the other three: the use of marks to indicate cantillation. For many centuries it had been established practice to chant at least a portion of the synagogue reading of the Scripture. To provide a measure of standardization, the Masoretes invented an extremely complicated system of so-called accents.

With the establishment of their new system of vowels and accents, the Tiberian Masoretes had originated a type of text that soon became standard throughout the Jewish world. This textual form came to be known as the Masoretic Text (MT). Although not completely identical to each other, all Masoretic MSS are remarkably alike. Some of the most important are the following: (1) The Cairo Codex of the Prophets (sometimes designated C); dated in 895, it contains the entire second

division of the Hebrew Bible. (2) The Petersburg (or Babylonian) Codex of the Prophets (P, also known as Leningrad B-3); dated to the year 916, this document contains only the Latter Prophets. (3) The Aleppo Codex (sometimes designated A) was also produced in the tenth century; regarded by many as the most important Masoretic MS, it originally contained the entire Bible, but about one fourth of it was destroyed. (4) Leningrad Codex B-19A (designated L), dated to the year 1008, is the MS reproduced in the standard printed edition of the Hebrew Bible, *Biblia Hebraica Stuttgartensia* (a new edition, known as *Biblia Hebraica Quinta*, was introduced in 2004 with the publication of a fascicle that includes the MEGILLOTH).

The study of the Hebrew text, however, was advanced dramatically in 1947, when some Palestinian herdsmen accidentally discovered a cave in the Judean hills that proved to be, among other things, a veritable treasure house of ancient Scriptures. The discovery of these scrolls was acclaimed by biblical scholars as the greatest manuscript discovery in modern times. From this and other caves by the Wadi Qumran, NW of the Dead Sea, came a hoard of OT parchments dated 200 B.C. to the first century A.D. Popularly known as the DEAD SEA SCROLLS, these documents have thus pushed back our knowledge of the Hebrew Bible by over a millennium. Some of the MSS contain a textual form that is different from the MT, that is, they preserve a pattern of readings at variance with that found in Masoretic MSS (e.g., some of the fragments of 1 Samuel found in Qumran show closer alignment to the Hebrew text underlying the Greek SEPTUAGINT). Even these differences, however, do not alter in a substantial way the message of the OT. More important, most of the biblical documents among the DSS present a textual form that is extraordinarily close to the MT, thus confirming in a remarkable way the ancient roots of the standard Hebrew Bible. At the same time, it needs to be appreciated that the DSS often preserve variants that have a greater claim to originality than the corresponding MT readings.

II. Ancient versions. Already in antiquity, the Hebrew Bible was translated into several languages. These ancient translations are of great value for text-critical purposes: occasionally they preserve variant readings that are superior to the MT. In addition, since every translation involves interpretation (an attempt to comprehend the original Hebrew),

these versions provide considerable information that helps our understanding of the OT. The most important are the following.

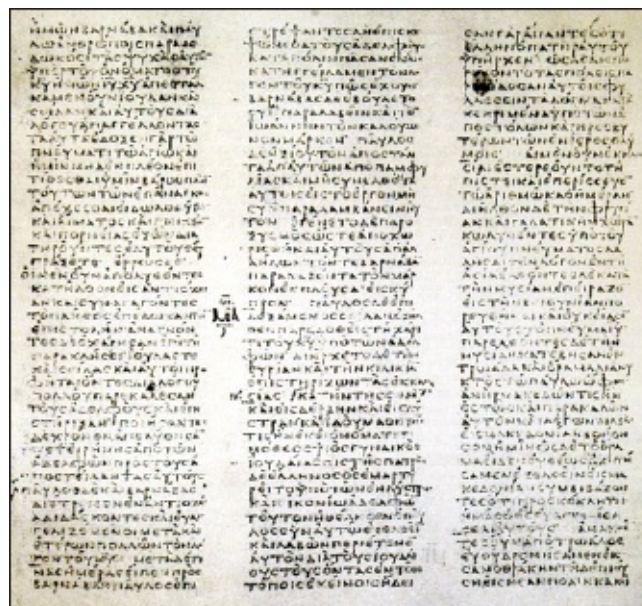
(1) Pride of place belongs to the *Septuagint*, the Greek translation of the Hebrew Bible. Strictly speaking, the name *Septuagint* applies only to a Greek version of the PENTATEUCH that was produced in ALEXANDRIA late in the third century B.C. The rest of the OT was translated during the next century or two by various individuals in different places, and competing Greek translations were carried out from about the first century B.C. to the second century A.D. Because of the importance of the Greek versions, a separate article is devoted to them. See SEPTUAGINT.

(2) Translations of the Hebrew Bible into ARAMAIC are known as *Targums* (alternate pl. form *Targumim*). Originally these were oral translations produced in the SYNAGOGUES after Aramaic replaced Hebrew as the spoken language of the Jews. These translations contained religious instructions along with interpretations, which accompanied the reading of Scripture in the synagogues. Compare the procedure followed when Jesus was in the synagogue at NAZARETH (Lk. 4:16-27). Eventually, these oral traditions were put down in writing. The official rabbinic versions in Aramaic were *Targum Onkelos* on the Pentateuch and *Targum of Jonathan* on the Prophets (including the “Former Prophets,” i.e., Joshua, Judges, 1-2 Samuel, 1-2 Kings), both of which took final form in Babylonian Judaism. In addition, there are several other Aramaic versions of the Pentateuch, often grouped together under the rubric *Palestinian Targum*. The SAMARITANS had their own Aramaic translation of the Pentateuch, known as the *Samaritan Targum*.

(3) The name *Peshitta* (also *Peshitta* and *Peshitto*), meaning “stretched out” or “simple,” is applied to the standard translation of the Bible used by Syriac-speaking churches. Syriac is a dialect of Aramaic (usually classed as a form of Eastern Aramaic because it shares features with Jewish Babylonian Aramaic and Mandaic). The designation *Peshitta*, first used c. A.D. 900, perhaps indicates only that it was the “common” or “widely diffused” version (cf. the term *Vulgate*), but possibly it is intended to contrast this translation from others that were accompanied by special textual markings. The origins of the *Peshitta* of the OT are uncertain. Parts of it, such as the Pentateuch, may have been produced

by a Jewish community, and most of it seems to have been completed during the second century A.D.

(4) The Latin translation of the Bible exists in two forms. (a) The *Vetus Latina* or Old Latin (OL) is a translation not of the Hebrew Bible but of the Greek Septuagint; being a “secondary” version, it is thus of lesser value than those based directly on the Hebrew text. The OL was likely produced in N Africa, where Latin was the common and official language. However, the books of both the OT and the NT were translated piecemeal by different people at different times, and by the fourth century the form of the text differed widely from place to place. (b) *Vulgate* is the name applied to the standard Latin translation of the Bible (the Lat. adjective *vulgatus* means “commonly known, in wide circulation”). About the year 382 Pope Damasus commissioned Jerome to revise and standardize the Latin Bible. With regard to the OT, this meant not just a revision of the OL; to a large extent, the work involved a fresh translation directly from the Hebrew. Completed in 405, the Vulgate is a creditable work, and in Western Christianity it was virtually without a rival for a thousand years. Up until the latter part of the twentieth century, modern-language versions of the Bible sponsored by the Roman Catholic Church (e.g., the Rheims-Douay version in English) were based on the Vulgate.



Orlando, Florida. Photographed by permission.

Codex Vaticanus, showing Acts 15:25-36.

text and versions (NT). The Bible, and especially the NT, occupies a unique place in the literature of ancient times, and part of that uniqueness is the history of its transmission through the centuries: (a) no ancient writing comes close to the Bible in the number of copies made of it from the time it was written until the age of printing; (b) the existing biblical MSS approach the date of its origin far more closely than do the MSS of almost any other piece of ancient literature; and (c) the NT (with the OT) stands virtually alone, among ancient writings, in the extent to which it was translated into other languages. In the beginning, of course, there was no “New Testament” as a single volume. The individual books were written over a period of years and afterward were gradually brought together (see CANONICITY).

I. Greek manuscripts. What did a book of the NT look like when it was first written? Its language was GREEK. There doubtless were both written and oral records, probably both in ARAMAIC and in Greek, that lay behind the GOSPELS. Proof is lacking, however, that any of the NT books as such were originally written in Aramaic.

An original copy of a NT book was probably written on PAPYRUS sheets, either folded into a codex, which is the modern book form, or possibly on a papyrus roll (SCROLL). It was long thought that the earliest copies of the NT books were written in roll form, since this was the regular form for both the OT and for other literary writings of the period. However, even the very oldest NT papyrus MSS or fragments that are now known are in the codex form, not the roll. Although the codex form was used for notes, rough drafts of an author’s work, etc., the early Christians were evidently pioneers in using the codex form for literary purposes. The codex was far better suited for ready reference to passages and was generally easier to use than the roll. Important papyrus MSS of the NT include several dated to the early third century or even late second century, such as P⁴⁶ (Pauline epistles), P⁶⁶ (Gospel of John), and P⁷⁵ (Luke and John). The earliest known NT papyrus is the Rylands

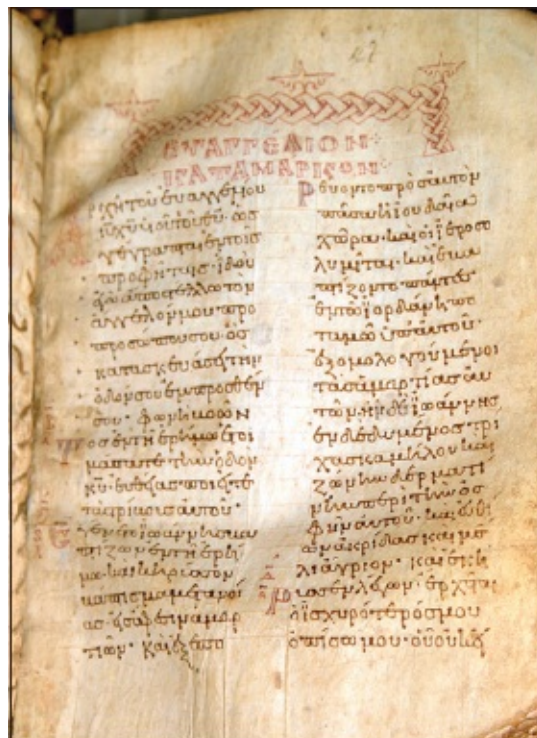
Fragment, P⁵², which contains only a few lines from Jn. 18 and is usually dated no later than A.D. 135.

The style of the Greek script in the original of a NT book may have been one of two in common use. Literary works of the period were written in *uncial* or *majuscule* letters: rounded capitals, the letters not connected to each other. A *cursive* or *minuscule* hand, in which the letters were connected, somewhat as in English longhand writing, was used for personal letters, business receipts, and other nonliterary materials. The Greek MSS were written with no separation between words. This was simply an accepted custom (Latin MSS similarly do not separate words, but Hebrew MSS do). The originals of PAUL's epistles were possibly written in the cursive hand if they were regarded as private correspondence; the Gospels would probably have been originally written in uncial letters. Of course, when Paul's letters began to be copied and recopied, they would be thought of as public writings and would doubtless soon be copied in uncial letters. All of the earliest known MSS of the NT are written in uncial letters.

During the first three Christian centuries papyrus was the primary writing material. Sheets were made from thin strips of the papyrus reed, which grew along the NILE and in a very few other places in the MEDITERRANEAN world. The strips were laid side by side, with a second layer placed on top at right angles to the first layer. Pounded together and dried in the sun, these sheets made very serviceable material for writing with a reed pen. In a roll, the side that normally received the writing was the side on which the strips were horizontal. In the codex form, both sides would be used, but the *verso*, where the strips were vertical, would give the writer more difficulty than the *recto*.

At the beginning of the fourth century, a notable change occurred in the production of NT MSS, when vellum or PARCHMENT began to displace papyrus as a writing material. The use of tanned skins for a writing material had long been known and was commonly used for the Hebrew OT. Vellum and parchment, however, are skins that have been treated with lime and made into a thin material having a smooth, firm writing surface. The term *vellum* was applied to the finer skins of calf, kid, or lamb; and *parchment* (from Pergamum, a city prominent in its

manufacture) was applied to ordinary skins; but the two terms are now used synonymously. A few papyrus MSS of the NT from the fifth and sixth centuries are known; but apparently papyrus was quickly displaced by the far more durable parchment, and the fourth century may be called the beginning of the parchment period of NT MSS, a period lasting until the introduction of paper as a writing material in the fourteenth century. The earliest NT parchments are often referred to as the “great uncials”: Codex Alexandrinus (symbol A) was produced in the fifth century, while Codices Vaticanus (B) and Sinaiticus (Ⲱ or S) are dated to the middle of the fourth century. These three MSS include the books of the SEPTUAGINT.



© Dr. James C. Martin. Sola Scriptura. The Van Kampen Collection on display at the Holy Land Experience in Orlando, Florida. Photographed by permission.

A 9th-cent. Greek MS of the Gospel according to Mark.

In the ninth century another significant change occurred, with the development of the cursive style of handwriting into a literary hand called *minuscule*. By the end of the tenth century the uncial hand had been completely displaced by the minuscule, which remained the regular

style of writing until the invention of printing.

We may summarize as follows: from the first to the fourth century, NT MSS were written in uncial letters on papyrus; from the fourth to the tenth, in uncial letters on vellum; from the tenth to the fourteenth, in minuscule letters on vellum; from the fourteenth to the invention of printing in the fifteenth century, in minuscule letters on paper. Over 115 papyrus MSS and fragments are known, about 310 uncials, 2,880 minuscules, and 2,430 lectionaries (MSS that contain NT passages organized for reading on particular days).

II. Variant readings. Since copies were made individually by hand, mistakes and changes inevitably occurred—omissions, additions, changes of words, word order, and spelling—usually unintentionally made, but sometimes intentionally to clarify, explain, or to avoid a doctrinal misunderstanding. In the MSS now known there are thousands of these “variants.” The vast majority, however, make no difference in meaning; and the application of accepted principles of textual criticism makes it possible to determine the original form of the text for all practical purposes, though not to verbal perfection. No fundamental Christian doctrine is left in doubt by any textual variant.

These variants, moreover, tended to group themselves into companies. A MS tended to contain the errors of the MS from which it was copied. As MSS were carried to various cities and lands, and as copies were made from accessible documents, the MSS of a given region would tend to contain a similar group of variants, and these would be somewhat different from the variants of MSS in another region. Scholars recognize at least two “text-types” that can be dated as far back as the third century or even earlier: the Alexandrian (a textual form dominant in EGYPT) and the “Western” (a misleading term that is applied to most Latin witnesses, but also to some evidence from Greek-speaking and Eastern Christianity). Another proposed text-type, the Caesarean, is not accepted by all scholars. After the official recognition of Christianity in the fourth century, with more opportunity to compare MSS, these “local texts” were gradually displaced by a textual form that tended to smooth out rough constructions, harmonize parallel passages, and make for ease of understanding. This text-type, known as “Byzantine” (also “Syrian,” “Traditional,” “Majority”), became dominant by the eighth century and

is found in the majority of surviving MSS. Some time after the invention of printing, it came to be known as the *Textus Receptus* (TR), the “received” or accepted text. The TR was the basis of the KJV and most modern translations until the end of the nineteenth century, at which time the derivative character of the Byzantine text-type was acknowledged by most scholars. (Some, however, argue that this “Majority” text is in fact the earliest form and thus closest to the original.) **III. Patristic quotations.** If every MS of the NT itself were destroyed, the NT could virtually be reconstructed from another significant source: the thousands of quotations of NT passages in the writings of the ancient church fathers, principally in Greek, Latin, and Syriac. These quotations must be consulted with care, as they were often given from memory or simply as a scriptural allusion and hence not verbally exact. Yet many are textually reliable; and these are valuable, because readings quoted by a particular church father can usually be assumed to have been current during that person’s lifetime and in the region of his activity.

IV. Ancient versions. In the case of most ancient writings, when the MSS in the original language of the work have been consulted, the limits of the field have been reached. The Bible, especially the NT, is therefore virtually unique in ancient literature in this respect, for not only was it translated into other languages in the earliest centuries of its history, but these translations are sufficiently accurate to be of help in textual criticism in determining the original text of the NT. Of course, no original MSS of these ancient translations remain, and the copies that are known must first be examined to determine the original text of the translation. Moreover, certain types of Greek variants would not be reflected in certain versions (e.g., the presence or absence of a definite article in Greek would not normally be reflected in Latin, as Latin has no definite article). Nevertheless, the versions are of great value, not least in helping to show the regions in which certain textual readings were current.

The NT must have been translated into Latin, the official language of the ROMAN EMPIRE, very shortly after the books were written and certainly before the end of the second century. The forty or so extant MSS of this Old Latin (*Vetus Latina*) differ extensively among themselves, and it is

not clear whether they represent one or several translations. As a result of these variations, in 382 Pope Damasus commissioned Jerome to undertake a revision of the Latin Bible. In the NT Jerome worked cautiously, making changes only where he felt they were absolutely necessary. This revision, the Latin Vulgate, became the official Bible of the Western church and remains the official Roman Catholic Bible. Probably eight thousand MSS are in existence.

Syriac, a dialect related to ARAMAIC, which was spoken in lands around PALESTINE, likewise received the NT during the second century. The first such translation seems to have been either the original or a translation of a Greek original of a continuous gospel account known as the Diatessaron (meaning “through the four”), constructed by combining elements from all four Gospels. It was composed about 160 by Tatian and seems to have been the Syriac gospel in common use for over a century. There was also made, however, perhaps in the second century, a translation of the four Gospels known as the Old Syriac, which is now known in two MSS, the Sinaitic and the Curetonian.

The Syriac that is still the standard version is the *Peshitta* (meaning “simple”), translated in the fifth century, perhaps by Rabbula, bishop of Edessa. Some 250 MSS are known, none of which contains 2 Peter, 2 and 3 John, Jude, or Revelation. The Peshitta was revised in 508 by authority of Philoxenus, bishop of Mabbog. It is thought by some that this Philoxenian version still exists in or is related to the current Syriac text of the four books named above, which were not in the original Peshitta but are now printed in the Syriac NT. The Philoxenian was in turn revised in 616 by Thomas of Harkel. The Harklean Syriac is such an extremely literal translation from the Greek that it even violates Syriac idiom at times to follow the Greek. It is likewise characterized by numerous marginal alternative readings, often in Greek. About fifty MSS of this version are known. (The Palestinian Syriac version, made about the sixth century, is a distinct work found mainly in lectionaries.) Likewise significant in textual criticism are the two principal versions of Egypt. The earlier of these is the Sahidic, the dialect of S Egypt, which probably received its NT in the third century; it exists in numerous but fragmentary MSS. The Bohairic, the dialect of Alexandria and the Nile delta, was more literary and later displaced the other dialects to become

the current Coptic; about one hundred MSS of the Bohairic NT are known. There are also fragments of versions in three other Egyptian dialects: Fayumic, Middle Egyptian, and Akhmimic.

Although less significant for text-critical purposes, a number of other versions should be noted. The Gothic, translated very accurately from the Greek by the Gothic Bishop Ulfilas, dates from the fourth century and is the earliest version representing the Byzantine text-type. The Armenian originated about A.D. 400, probably made from Syriac; many MSS of the Armenian version are known, but only one is earlier than the tenth century. The Georgian probably was in existence before the middle of the fifth century, apparently translated from Armenian. The Ethiopic Version originated about the year 600, perhaps translated from Syriac. Versions exist also in Arabic, Persian, Slavonic, and other languages.

Textus Receptus. See TEXT AND VERSIONS (NT).

Thaddaeus. thad´ee-uhs, tha-dee´uhs (Gk. *Thaddaios* G2497, perhaps from Aram. *taddā* ܬܕܕܐ, “breast,” but more likely a short form of *Theodosios* or some other name compounded with *Theos* G2536, “God”). One of the twelve apostles (Matt. 10:3; Mk. 3:18). In Matt. 10:3 the KJV follows the Textus Receptus in reading “Lebbaeus, whose surname was Thaddaeus” (both here and in Mk. 3:18 some MSS have LEBBAEUS only instead of Thaddaeus). The parallel lists in Luke-Acts have, instead of Thaddaeus, “Judas son of James” (Lk. 6:16; Acts 1:13; the KJV interprets the text to mean “Judas *the brother* of James”]). See JUDAS #4. Presumably, the names Thaddaeus and Judas refer to the same person. If so, it is uncertain whether Thaddaeus was a secondary name borne by this apostle or whether it (like Lebbaeus?) was a descriptive designation introduced in the Gospels to avoid confusion with JUDAS ISCARIOT.

Thahash. See TAHASH.

Thamah. See TEMAH.

Thamar. See T_{AMAR}.

thankfulness, thanksgiving. See GR_{ATITUDE}; PR_{AYER}.

thank offering. See SACR_{IFICE AND OFFERINGS}.

Thara. See T_{ERAH}.

Tharshish. See T_{ARSHISH}.

theater. In the ancient world, the theater was a structure usually open-air and semicircular, with stone seats. Greek theaters, found as early as the fifth century B.C., were on hillsides to take advantage of natural land formations; these structures were acoustically remarkable. Early Roman theaters were erected as free-standing buildings supported by arch construction. They were used for presentation of dramatic productions, pageants, religious rites, choral singing, games, gladiatorial contests, and public assemblies and forums of citizens. A religious ceremony and drama involving O_{SIRIS} was performed yearly by the Egyptians as early as 2000 B.C., but there is no evidence that I_{SRAEL} ever produced a drama or had theaters. Religious D_{ANCING}, however, is found in the OT (Exod. 15:20; 2 Sam. 6:16), and the books of J_{OB} and S_{ONG OF SOLOMON} are cast in dramatic dialogue form.



© Dr. James C. Martin The theater of ancient Hierapolis in W Asia Minor. (View to the S.)

No later civilizations have surpassed the Greek genius for drama. The Greek drama was inextricably bound up with religion, particularly the festival to Dionysus, the wine god, often degenerating into orgies. Menander (342-291 B.C.) was the outstanding figure in the later Greek theater. The Romans introduced the Greek drama as they conquered and assimilated the Hellenistic culture. The growth and proliferation of the Roman theater paralleled the fortunes of the empire. Herod the Great built theaters in Jerusalem, Caesarea, Gadara, and other cities. Theaters were commonly used for public gatherings, since they were likely to provide the largest places of assembly in the city; hence the use of the only theater mentioned in the NT (Acts 19:29), that of Ephesus. The ruins of this theater, a most imposing structure seating twenty-five thousand people, have been excavated. Roman theaters tended to be more elaborate than those of the Greeks, contained a more finished stage, and, perhaps in conformity with the needs of a severer climate, were at least in part roofed over.

Thebes. theebz (Gk. *Thēbai*). Greek name given to the ancient capital of Upper Egypt, corresponding to modern Luxor and Karnak, some 450 mi. (725 km.) S of Cairo. The Egyptians themselves referred to it in several ways, including Weset and City of Amun/Amon (Egyp. *nwt ʾmn*, thus Heb. *nō ʾāmôn* H5531 [Nah. 3:8; cf. Jer. 46:25] or simply *nō* H5530 [Ezek. 30:14-16]). See AMON #4. It is uncertain why the Greeks gave to it the name Thebes (also the name of several others sites, including an

important city in the region of Boeotia, NNW of *ATHENS*). On the E bank of the *NILE*, the town focused on the two vast temples of the god Amon at Karnak and Luxor, less than 2 mi. (3 km.) apart. On the W bank, Thebes boasted a row of funerary temples of the kings along the desert edge. Behind these, the tomb chapels of their officials were carved in the rocky hills, whereas the tunnel tombs of the *PHARAOHS* and their wives were hidden away in the Valleys of the Kings and Queens behind the western cliffs. The temples and tombs on both banks contain a wealth of inscriptions, reliefs, and paintings of the utmost value as background to OT life and times. Unimportant and little known in the third millennium B.C., the city rose into prominence when the Theban 11th and 12th dynasties respectively restored the unity and prosperity of Egypt. The 18th dynasty founded Egypt's empire (18th-20th dynasties, c. 1550-1085 B.C.), to which epoch belong most of the greatest and finest Theban monuments. Amon of Thebes was virtually god of the empire, and in his temples were amassed vast riches. In the time of decline in the first millennium B.C., when royal (and real) power lay in the N, Thebes was still a proud religious center until sacked by the Assyrians in 663 B.C.

Thebez. thee'biz (Heb. *tēbēš* H9324, derivation unknown). A fortified town within the tribal territory of *MANASSEH*, not far from *SHECHEM*. *ABIMELECH* son of *GIDEON* met his death here when a woman fatally wounded him by throwing an upper millstone from a tower on the wall of the city (Jdg. 9:50). The ignominious death of Abimelech became proverbial in Israel (2 Sam. 11:21). The precise location of Thebez is uncertain, but some scholars identify it with modern Tubas, about 10 mi. (16 km.) NE of Shechem (modern Nablus), on the main highway to *BETH SHAN*. This geographical area afforded military significance while the fertile valley provided commercial value.

theft. See *COMMANDMENTS, TEN*; *ROBBERY*; *THIEF*.

theism. Belief in the existence of *GOD*. The terms *atheism*, the dogmatic

denial of God, and *agnosticism*, a profession of ignorance, indicate a material distinction from theism. The term *deism* (derived from Latin), though it is the linguistic equivalent of *theism* (derived from Greek), refers to a system of thought based on natural religion and denying that God interferes with the laws of the universe he created.

Thelasar. See TEL ASSAR.

theocracy. Government by divine rule (from Gk. *theos* G2536, “God,” and *krateō* G3195, “to control, rule”). The term is distinguished from *democracy*, which places the ultimate power of the government in the hands of all the people; from *hierocracy*, the rule of the priests, which relegates to a religious class unique insight into the will of God; and from *monarchy*, which has a human king or queen to rule over a nation. The word does not appear in the Bible and seems to have been invented by JOSEPHUS, who used *theokratia* to describe the unique character of the Hebrew government (*Against Apion* 2.165). The best and perhaps the only true illustration among nations is ISRAEL from the time that God redeemed them from the power of the PHARAOH and gave them his law at Mount Sinai (Exod. 15:13; 19:5-6), until the time when SAMUEL acceded to their demand, “Now appoint a king to lead us, such as all the other nations have” (1 Sam. 8:5). During this period God ruled through Moses (Exod. 19-Deut. 34), then through JOSHUA (Josh. 1-24), and finally through “judges” whom he raised up from time to time to deliver his people. From the human standpoint, the power was largely in the hands of the priests, who acted on the basis of laws passed by God, in which were united all the powers of the state—legislative, executive, and judicial. Such a government was, of course, possible only because of God’s special REVELATION of himself to the nation.

theodicy. This term (from Gk. *theos* G2536, “God,” and *dikē* G1472, “judgment”) means “the act of justifying God” and refers to defending both his goodness and omnipotence in the face of EVIL. The Bible

confronts the problem of evil on nearly all of its pages. While it ultimately gives no rational explanation for the origins of evil, it places it utterly within God's plan and his control. And it presents the most fundamental answer to it—in Jesus Christ.

Theodotion. See SEPTUAGINT.

theophany. This theological term (from Gk. *theos* G2536, “God,” and *phainō* G5743, pass. “appear”) refers to any temporary, normally visible, manifestation of God. It is to be distinguished from that permanent manifestation of God in Jesus CHRIST called the INCARNATION. Most of its examples must be sought in the OT, though some would include cases mentioned in the NT, such as the heavenly voice and “dove” at Jesus’ baptism (Matt. 3:16-17), the voice at the TRANSFIGURATION (17:5) and in the PASSION week (Jn. 12:28), the visible coming of the HOLY SPIRIT (Acts 2:2-3), STEPHEN’S vision (7:55-56), and PAUL’S Damascus experience (9:3-5). Theophanies are relatively common in GENESIS (e.g., Gen. 3:8; 5:24; 6:9; 18:1-33; 28:10-17). This is easily explicable by the lack of written Scriptures and by the isolated position of the few faithful individuals whose lives are recorded. They are found again in the decisive events of the EXODUS, the conquest of Canaan, and in some of the narratives of the judges. After this they are rare except in the accounts of the PROPHETS, especially in the visions accompanying their call. There is good reason to think that theophanies before the incarnation of Christ were visible manifestations of the preincarnate Son of God. Theophanies of the Holy Spirit since apostolic times look back to the supreme revelation of Jesus Christ.

Theophilus. thee-of’uh-luhs (Gk. *Theophilos* G2541, “lover [or friend] of God”). A man to whom the Gospel of Luke and the Acts of the Apostles were addressed (Lk. 1:3; Acts 1:1). His identity is uncertain and may only be conjectured from the literary conventions of the time and the purposes for which Luke-Acts was written. It has been suggested that

LUKE wrote to a Christian audience and that a name with this meaning is a generic term for all of Luke's Christian readers. Appropriately, the book would then be addressed to any "friend of God" who wanted more detailed and accurate information concerning the origin and meaning of his faith. On the other hand, books intended for the general public were sometimes dedicated to a friend and patron who might be able to contribute to the cost of disseminating an otherwise unknown work, or who had suggested its composition. Furthermore, in the gospel Theophilus is described as *kratiste* (vocative of *kratistos* G3196, "most excellent"), a title of conspicuous rank or office (cf. Acts 23:26; 24:3; 26:25). This detail indicates that Luke had a definite person in mind, probably a respected Roman official who had been informed of Christianity and the life of Christ or possibly catechized as a convert. If Theophilus was a questioning catechumen in preparation for Christian baptism, it is understandable why Luke says that he has written his gospel "so that you may have certainty of the things you have been taught" (Lk. 1:4). Others point out that this title can be used in a friendly way as a form of polite or flattering address with no official connotation.

Overview of 1 THESSALONIANS

Author: The apostle PAUL.

Historical setting: Written from CORINTH during the second missionary journey (c. A.D. 50), in response to a report from TIMOTHY (1 Thess. 3:6).

Purpose: To reassure the recently converted Christians in THESSALONICA of Paul's love for them; to exhort them to holy living; to comfort them by providing instruction concerning Christ's return.

Contents: After an introduction (1 Thess. 1), the apostle explains the nature of his ministry and his concern for the Thessalonians (chs. 2-3), and then proceeds to deal with

problems in the church.

Thessalonians, Letters to the. With the possible exception of GALATIANS, 1 and 2 Thessalonians are the earliest letters surviving from the correspondence of PAUL. They were written to the church in THESSALONICA, which was founded by Paul on his second journey en route from PHILIPPI to ACHAIA. His preaching of Jesus as the MESSIAH aroused such violent controversy in the SYNAGOGUE at Thessalonica that the opposing Jewish faction brought him before the city magistrates, charging him with fomenting insurrection against CAESAR (Acts 17:5-9). Paul's friends were placed under bond for his good behavior, and to protect their own security, they sent him away from the city. He proceeded to BEREIA, and after a short stay, interrupted by a fanatical group of Jews from Thessalonica, he went on to ATHENS, leaving SILAS and TIMOTHY to continue the preaching (17:10-14). From Athens he sent back instructions that they should join him as quickly as possible (17:15). According to 1 Thessalonians, they did so, and evidently he sent Timothy back again to encourage the Thessalonians while he continued at Athens (1 Thess. 3:2). In the meantime Paul moved on to CORINTH; and there Timothy and Silas found him when they returned with the news of the growth of the Thessalonian church (3:6; Acts 18:5). The first letter was prompted by Timothy's report.

I. 1 Thessalonians. There can be no reasonable doubt concerning the genuineness of this letter. Allusions to it can be found early in the second century, and the earliest direct references attribute it to Paul. As already noted, the information provided by 1 Thessalonians corresponds well with the data on the life of Paul given in Acts. Furthermore, no forger of the second century would have been likely to stress the imminency of the coming of CHRIST as Paul did.

Paul's stay both in Thessalonica and in Athens was brief, and he probably arrived in Corinth about A.D. 50. According to the narrative in Acts, Paul had begun his ministry there while working at the tentmaker's trade with AQUILA and PRISCILLA (Acts 18:1-3). When Silas and Timothy

rejoined him after their stay in MACEDONIA, they brought funds that enabled Paul to stop working and to devote his entire time to evangelism (Acts 18:5; 2 Cor. 11:9). Shortly afterward the Jewish opposition to Paul's preaching became so violent that he was forced out of the synagogue. About a year and a half later he was called before the tribunal of GALLIO, the Roman PROCONSUL (Acts 18:12). Gallio had taken office only a short time previously, in 51 or 52. The first letter, then, must have been written at Corinth about a year prior to that date, in 50 or 51.

Timothy's report included details about problems in the Thessalonian church, and Paul dealt with these in his letter. Some of his Jewish enemies had attacked his character, putting him under obligation to defend himself (1 Thess. 2:1-6, 10, 14-16). A few of the converts were still influenced by the lax morality of the paganism from which they had so recently emerged and in which they had to live (4:3-7). Some of the church members had died, causing the rest to worry whether their departed friends would share in the return of Christ (4:13). Still others, anticipating the second advent, had given up all regular employment and were idly waiting for the Lord to appear (4:9-12). The letter was intended to encourage the Thessalonians' growth as Christians and to settle the questions that were troubling them. The contents may be outlined as follows.

Overview of 2 THESSALONIANS

Author: The apostle PAUL (though some modern scholars dispute this attribution).

Historical setting: Written from CORINTH during the second missionary journey (c. A.D. 51), in response to news of further problems in the church at THESSALONICA.

Purpose: To provide additional instruction regarding the

coming of Christ and appropriate Christian living.

Contents: After an introduction (2 Thess. 1), the apostle clarifies that certain events must take place before the coming of the DAY OF THE LORD (ch. 2) and exhorts the Thessalonians to pray, to be industrious, and to exercise church discipline (ch. 3).

A. The conversion of the Thessalonians (1:1-10) B. The ministry of Paul (2:1—3:13) 1. In founding the church (2:1-20) 2. In concern for the church (3:1-13) C. The problems of the church (4:1—5:22) 1. Moral instruction (4:1-12) 2. The Lord's coming (4:13—5:11) 3. Ethical duties (5:12-22) D. Conclusion (5:23-28)

First Thessalonians is a friendly, personal letter. The persecution in Thessalonica and the uncertainty concerning the coming of Christ that Paul had preached had disturbed the believers. Paul devoted the first half of his letter to reviewing his relationship with them in order to counteract the attacks of his enemies. The body of teaching in the second half of the letter dealt with sexual immorality by insisting on standards of holiness. The chief doctrinal topic was the second coming of Christ. Paul assured his readers that those who had died would not perish, but that they would be resurrected at the return of Christ. In company with the living believers, who would be taken up to heaven, all would enter into eternal fellowship with Christ (1 Thess. 4:13-18). Since the exact time of the return was not known, they were urged to be watchful, that they might not be taken unaware.

II. 2 Thessalonians. The genuineness of 2 Thessalonians has been challenged, mainly because of its difference from 1 Thessalonians: the warning of signs preceding the DAY OF THE LORD (2 Thess. 2:1-3) in contrast to a sudden and unannounced appearing (1 Thess. 5:1-3); the teaching on the “man of lawlessness” (2 Thess. 2:3-9; see ANTICHRIST), unique in Paul's letters; and the generally more somber tone of the whole letter have been alleged as reason for rejecting authorship by Paul. None of these is convincing, for the two letters deal with two different aspects of the same general subject, and bear so many resemblances to each other

that they are clearly related. Early evidence for the acceptance of 2 Thessalonians is almost as full as for that of 1 Thessalonians. Shadowy references to it appear in the APOSTOLIC FATHERS; later second-century writers mention it definitely as one of the letters of Paul.

The second letter was probably sent from Corinth in A.D. 51, not more than a few months after the first letter. Since Silas and Timothy were still with Paul, it is likely that no great interval elapsed between the writing of the two. Evidently the Thessalonian Christians had been disturbed by the arrival of a letter purporting to come from Paul—a letter he had not authorized (2 Thess. 2:2). Some of them were suffering harsh persecution (1:4-5); others were apprehensive that the last day was about to arrive (2:2); and there were still a few who were idle and disorderly (3:6-12). The second letter serves to clarify further the problems of the first letter and to confirm the confidence of the readers. The contents may be outlined as follows.

A. Salutation (1:1-2) B. Encouragement in persecution (1:3-12) C. The signs of the day of Christ (2:1-17) 1. Warning of false rumors (2:1-2) 2. The apostasy (2:3) 3. The revelation of the man of sin (2:4-12) 4. The preservation of God's people (2:13-17) D. Spiritual counsel (3:1-15) E. Conclusion (3:16-18)

Whereas the first letter heralds the RESURRECTION of the righteous dead and the restoration of the living at the return of Christ, the second letter describes the apostasy preceding the coming of Christ to judgment. Paul stated that the “secret power of lawlessness” was already at work and that its climax would be reached with the removal of “the one who now holds it back” (2 Thess. 2:7), who has been variously identified with the HOLY SPIRIT, the power of the ROMAN EMPIRE, and the preaching of Paul himself. With the disappearance of any spiritual restraint, the “man of lawlessness” will be revealed, who will (2:3-10) deceive all people and will be energized by the power of Satan himself.



© Dr. James C. Martin Excavations of the cardo (main street) at Thessalonica.

In view of this prospect, Paul exhorted the Thessalonians to retain their faith and to improve their conduct. He spoke even more vehemently to those who persisted in idleness (2 Thess. 3:6-12), recommending that the Christians withdraw fellowship from them.



Thessalonica.

Thessalonica. thes'uh-luh-ni'kuh (Gk. *Thessalonikē* G2553; gentilic *Thessalonikeus* G2552, "Thessalonian"). The capital city of the Roman province of MACEDONIA. Thessalonica (modern Thessaloniki, sometimes referred to as Salonica) was founded by Cassander, ALEXANDER THE GREAT's officer who took control of GREECE after Alexander's death in 332 B.C. The city was probably founded toward the end of the century by consolidating small towns at the head of the Thermaic Gulf. It dominated the junction of the northern trade route and the road from the Adriatic to Byzantium, which later became the VIA EGNATIA. Its comparatively sheltered harbor made it the chief port of Macedonia, after Pella yielded to the silting that was the perennial problem of Greek harbors. It was a fortress that withstood a Roman siege, surrendering only after the battle of Pydna sealed Rome's victory in the Macedonian Wars. In 147 B.C. it became the capital of the Roman province and was POMPEY's base a century later in the civil war with Julius CAESAR. Prolific coinage suggests a high level of prosperity. The population included a large Roman element and a Jewish colony. Paul visited Thessalonica after PHILIPPI and appears to have worked among a composite group, comprising the Jews of the synagogue and Greek PROSELYTES, among whom were some women of high social standing (Acts 17:1-9; there was a high degree of emancipation among the women of Macedonia). He then revisited Macedonia during his third journey (19:21). Some years later, while in prison at ROME, Paul entertained a hope of visiting the area again (Phil. 1:25-26; 2:24). After his release, he ministered in the vicinity of Thessalonica and may well have revisited the city (1 Tim. 1:3; 2 Tim. 4:13; Tit. 3:12). A few of the converts of his ministry are mentioned by name: JASON (Acts 17:5-9; cf. Rom. 16:21); possibly DEMAS (2 Tim. 4:10); Gaius (Acts 19:29; cf. 20:4); SECUNDUS and ARISTARCHUS (20:4).

Theudas. thoo'duhs (Gk. *Theudas* G2554, possibly short form of *Theodōros*, "gift of God" or a similar compound). Leader of a rebellion that failed, mentioned by GAMALIEL in a speech before the SANHEDRIN (Acts 5:35-36). Gamaliel cautions the Jewish leadership to be tolerant of the

Christian apostles: he reasons that if the apostolic activity were of human origin only, it would fail of itself; but if it were of divine origin, nothing they did could stop it. The death of Theudas and the dispersion of his four hundred followers is cited as a basis for Gamaliel's thesis. JOSEPHUS (*Ant.* 20.5.1) writes of a certain Theudas, a magician who around A.D. 44 led a great band of adherents to the Jordan, promising to divide it for an easy passage of the river, but was caught and beheaded by the soldiers of the procurator Fadus. This cannot have been the same Theudas as the insurgent mentioned in Acts, since Gamaliel's speech would have taken place in the early 30s; moreover, Gamaliel says that Theudas arose before the insurrection led by Judas the Galilean in the days of the taxing under QUIRINIUS about A.D. 6 (see JUDAS #3). It is not necessary to impugn the historical accuracy of Acts here by assuming that Luke transposed Theudas and Judas, or that he misplaced Gamaliel's speech by moving it from a later section. Nor did Luke misread Josephus (who did not publish his *Antiquities* until A.D. 93). In view of the "ten thousand other disorders" mentioned by Josephus (*Ant.* 17.10.4), there could well have been more than one insurrectionist named Theudas.

thief, thieves. The word is used for anyone who appropriates someone else's property, including petty thieves and highwaymen (Lk. 10:30; Jn. 12:6). Under the law of MOSES, thieves who were caught were expected to restore twice the amount stolen. The thieves crucified with Jesus must have been robbers or brigands, judging by the severity of the punishment and the fact that one of them acknowledged that the death penalty imposed on them was just (Lk. 23:41). See also COMMANDMENTS, TEN; ROBBERY.

thigh. The upper part of a human leg, or the rear leg of a quadruped. To put one's hand under the thigh of another was to enhance the sacredness of an OATH (Gen. 24:2, 9; 47:29). To "smite hip and thigh" (Jdg. 15:8 KJV) implied not only slaughter but slaughter with extreme violence. When the ANGEL of the Lord wrestled with JACOB so that Jacob might know the weakness of his human strength, he touched the hollow

(NIV, “socket”) of Jacob’s thigh and threw it out of joint at the hip, altering Jacob’s position from struggling to clinging. When he was thus transformed, God changed his name from Jacob (“supplanter”) to ISRAEL (“he struggles with God”); recalling this event, the Israelites “do not eat the tendon attached to the socket of the hip” (Gen. 32:24-32). In oriental feasts the shoulder or the thigh of the meat is often placed before an honored guest (cf. 1 Sam. 9:23-24); he has the privilege of sharing it with those near him. The thigh was the place to strap a sword (Jdg. 3:16; Ps. 45:3; Cant. 3:8). To smite one’s thigh (Jer. 31:19; Ezek. 21:12 KJV) was a sign of amazement or of great shame (NIV, “beat your breast”).

Thimnathah. See TIMNAH.

Thirty, the. See CHAMPION.

thistle. See PLANTS.



Byzantine icon of the apostle Thomas. (From Antakya, Turkey.)

Thomas. tom´uhs (Gk. *Thōmas* G2605, from Aram. *tē ʾômā* ܬܝܡܐ, “twin”). One of the twelve apostles (Matt. 10:3; Mk. 3:18; Lk. 6:15; Acts 1:13). In the fourth gospel he is also called DIDYMUS, which is the Greek word for “twin” (Jn. 11:16; 20:24; 21:2). It is possible that Thomas was not a personal name but an epithet (in the later Syriac-speaking churches he was known as Judas Thomas, “Judas the twin”). The Gospel of John gives the most information about him. When the other apostles tried to dissuade Jesus from going to BETHANY to heal LAZARUS because of the danger involved from hostile Jews, Thomas said to them, “Let us also go, that we may die with him” (11:16). Shortly before the PASSION, Thomas asked, “Lord, we don’t know where you are going, so how can we know the way?” (14:1-6). Thomas was not with the other apostles when Jesus presented himself to them on the evening of the RESURRECTION, and he told them later that he could not believe in Jesus’ resurrection (20:24-25). Eight days later he was with the apostles when Jesus appeared to them again, and he exclaimed, “My Lord and my God!” (20:26-29). He was with the six other disciples when Jesus appeared to them at the Sea of Galilee (21:1-8) and was with the rest of the apostles in the UPPER ROOM at JERUSALEM after the ASCENSION (Acts 1:13). According to tradition he afterward labored in Parthia and India; present-day Christians of St. Thomas of India claim spiritual descent from this missionary father, and a place near Madras is called St. Thomas’s Mount.

Thomas, Gospel of. This Coptic document, possibly the most important item in the NAG HAMMADI LIBRARY (NHC II, 2), is probably a translation of a Greek work that was composed in the middle of the second century A.D. It is not a gospel in the ordinary sense of the term, but rather a collection of 114 LOGIA, that is, sayings and parables attributed to Jesus, usually without a narrative setting. The *Gospel of Thomas* has aroused considerable interest and given rise to an extensive literature. Many of the sayings it preserves have a parallel in the

canonical GOSPELS, but in practically every case there is some modification (e.g., “Whoever is near me is near the fire, and whoever is far from me is far from the kingdom”); frequently, sayings from different Gospels, or different parts of one, are combined. The earliest studies tended to regard *Thomas* as independent of the Synoptics, but many scholars have maintained its dependence on the NT Gospels, the variations being explained as tendentious Gnostic modification or adaptation (see GNOSTICISM). Not all specialists are convinced of the Gnostic character of the document, and it may be that its history is more complex than has so far been assumed.

thorn. See PLANTS.

thorn in the flesh. The apostle PAUL uses this figure with reference to some irritation that troubled him. Described also as “a messenger of Satan,” it was apparently a humiliating condition, for the apostle says it “was given” to him so that he might not become “conceited because of these surpassingly great revelations” (2 Cor. 12:7). Though the people of CORINTH, no doubt, knew the nature of his problem, that knowledge has been lost. Early conjectures related this passage to some unknown physical ailment that Paul refers to elsewhere (Gal. 4:13). Severe headaches, epilepsy, ophthalmia, and malaria are among the more persistent suggestions. Some ancient writers thought the reference was to times of severe persecution, while the Reformers thought of temptations to spiritual ineffectiveness, and a modern suggestion is that the “thorn” was a person, an enemy. Nearly all modern commentators support the theory of physical malady.

thorns, crown of. See CROWN.

thousand. The Hebrew word for “thousand” (*ʾelep* H547) developed other meanings, such as “a large military unit” (which originally must have been composed of approximately 1,000 soldiers, e.g., Num. 31:14).

But these units were usually tribal subdivisions, and so the word could mean simply “clan” (1 Sam. 10:19 et al.) and possibly even “district” (cf. Mic. 5:2). When the word has these derived meanings, many scholars regard it as a separate term (𐤒𐤏𐤋 *H548*). This ambiguity is sometimes used to deal with the extraordinarily large numbers in some OT passages. For example, when we read that the army of the Israelites in the wilderness totaled more than 600,000 (Num. 1:46), it is claimed that the army consisted of 600 troops, with the size of each troop undetermined. Another proposal is that a different Hebrew term with the same consonants is intended (𐤒𐤏𐤋𐤏 *H477*, “chieftain”; thus, e.g., Num. 1:39 would read 60 chieftains and 2,700 men from Dan instead of 62,700 men).

thousand years. See ESCHATOLOGY; KINGDOM OF GOD.

Thrace. (*Thrakē*). Also Thracia. A kingdom and later a Roman PROVINCE in SE Europe, east of MACEDONIA. The name does not appear in the canonical books, but 2 Macc. 12:35 mentions an unnamed Thracian horseman who rescued Gorgias, the governor of Jamnia, from possible Jewish capture.

three. See NUMBER.

Three Hebrew Children, Song of the. See APOCRYPHA.

Three Taverns. (*Treis Tabernai G5553*, from Latin *Tres Tabernae*). This name is a misleading rendering of the Latin designation of a staging post on the APPIAN WAY, 33 mi. (53 km.) from ROME (the Latin term *taberna* means “booth, inn, shop”). It owed its importance to the fact that it was one day’s journey from Rome for fast travelers proceeding S from the city to Brundisium, the port for GREECE and intermediate places. Representatives of the Roman Christian community met PAUL’s party here (Acts 28:15).

Three Young Men, Song of the. See APOCRYPHA.

threshing. The process of separating seed from the harvested plant. Threshing by treading or trampling is distinguished from beating with a rod as applied to garden plants, such as dill, cummin, and flax (Isa. 28:27-28). For concealment from the Midianites, GIDEON resorted to beating out wheat (Jdg. 6:11) in the winepress rather than on the THRESHING FLOOR. Implements used in threshing were sledges, forks, and shovels. The word also had a figurative use (Isa. 21:10; 41:15; Mic. 4:12-13; 1 Cor. 9:10). See also AGRICULTURE; FARMING.

threshing floor. A level, circular area 25-40 ft. (8-12 m.) in diameter, the threshing floor was constructed in or near the grain field, preferably on an elevated spot exposed to the wind. It was prepared by removing the loose stones (by which a grain-containing border is made), then wetting and tamping the ground, and finally sweeping it. JOSEPH camped at a threshing floor (Gen. 50:10). DAVID built an altar on a former threshing floor, later the site of the TEMPLE (2 Sam. 24:18-25; 2 Chr. 3:1). RUTH visited BOAZ at his threshing floor (Ruth 3:3); and prophets used the term figuratively (Mic. 4:12; cf. Matt. 3:12; Lk. 3:17).

threshold. The stone or wood sill of a doorway, hence the entrance (see DOOR). Foundation sacrifices buried under thresholds confirm that it was often a sacred place. References to thresholds in the OT sometimes related to violent acts (Jdg. 19:27; 1 Sam. 5:4-5; 1 Ki. 14:17). Other passages refer to the thresholds of the TEMPLE, which were lined with gold (2 Chr. 3:7; NIV here and elsewhere, “doorframes”). Priests and Levites served as guardians of the threshold, that is, as doorkeepers (2 Ki. 22:4 et al.). The doorposts and thresholds of the temple “shook” when ISAIAH had his vision (Isa. 6:4). It was a place where God’s glory rested (Ezek. 9:3; 10:4) and where the priests worshiped (Ezek. 46:2). In Zeph. 1:9, “I will punish all who avoid stepping on the threshold,” the reference is probably to a superstitious cultic practice (cf. 1 Sam. 5:5-6); some think

it alludes to those who would mount up a pedestal for idols, or that it has in view rushing through the door for the purposes of plundering the temple.

throne. A chair of state occupied by one in authority or of high position, such as a high priest, judge, governor, or king (Gen. 41:40; 2 Sam. 3:10; Neh. 3:7; Ps. 122:5; Jer. 1:15; Matt. 19:28). SOLOMON's throne was an elaborate one (1 Ki. 10:18-20; 2 Chr. 9:17-19). For ages the throne has been a symbol of authority, exalted position, and majesty (Ps. 9:7; 45:6; 94:20; Prov. 16:12).

thrush. See BIRDS.

thumb. This short, thick digit constitutes the most versatile of the five fingers. Its attachment at the wrist facilitates its rotation into a position in which its tip can directly oppose the tips of any one of the other fingers of the same hand. Experience shows that the loss of the thumb severely cripples the hand (cf. Jdg. 1:6-7; the Heb. word can be applied to the big toe also). It is therefore noteworthy that special prominence is given to the thumbs of AARON's sons in connection with their consecration to the priestly ministry of the tabernacle, since consecration involves the whole being, and especially those parts of the body that are most serviceable (Exod. 29:20; Lev. 8:23-24; cf. also 14:14 et al.).

Thummim. See URIM AND THUMMIM.

thunder. The Hebrew term most often used for "thunder" is *qôl* H7754, a common word that more generally means "sound, voice." It almost always occurs with some other manifestation of storm, such as lightning (Job 28:26), hail (Exod. 9:23), and rain (1 Sam. 12:17). In the narrative of the giving of the law on SINAI it is very clear that the thunder is a demonstration of the divine power (Exod. 19:16; 20:18). In the NT, the

common Greek term *brontē* G1103 is used throughout exclusively. Like the thunder of the OT, that of the NT is often representative of some divine activity (e.g., Jn. 12:29). The largest number of references by far are in Revelation (Rev. 4:5 et al.). These are in all cases allusions to the scene at Sinai at the giving of the law. In Mk. 3:17, the only other occurrence of the term in the NT, it is used to describe the two disciples, James the son of Zebedee and his brother John. See BOANERGES.

Thunder, Sons of. See BOANERGES.

Thutmose. thyoot'mohs, thyoot-moh'suh (Egyp. *d wty-ms* or Djehutymes, "[the god] Thoth is born" or "born of Thoth"). Variant spellings include Thutmoses (-mosis), Tuthmosis, Thothmes. An Egyptian name popular during the New Kingdom, borne by four kings of the 18th dynasty (see EGYPT). Thutmose I, the third king of the dynasty (c. 1505-1492 B.C.), was the son of Amenhotep I; a vigorous ruler, he engaged in military expeditions in Nubia (see ETHIOPIA) and in Asia, where he crossed the EUPHRATES. His son, Thutmose II, had an unimpressive reign (c. 1492-1479); he married his half-sister, the famous Hatshepsut. The most significant ruler bearing this name was Thutmose III (c. 1479-1425); see below. Thutmose IV, son of Amenhotep II, was the last of the Thutmosids (c. 1400-1390).

Thutmose III was the son of Thutmose II by a concubine. Upon the death of his father c. 1479, the young man was crowned, but Hatshepsut succeeded in becoming regent and "king." Thutmose III remained in a subordinate and obscure position until her death (c. 1457), serving as a priest in the temple of Amon in Karnak (see AMON #4), where an inscription purports to describe how he was divinely chosen for the kingship. His brilliant victory over an Asiatic coalition at MEGIDDO marked the first of seventeen campaigns in Palestine-Syria. Famous as a military strategist and capable as an administrator, Thutmose III created the Egyptian empire. He built extensively at Karnak, at Medinet Habu, and at other sites in Egypt and Nubia. He died c. 1425 and was succeeded by Amenhotep II. The name Thutmose does not appear in the Bible, but

Thutmose III has sometimes been regarded as the PHARAOH who was ruling at the time of the Israelite oppression.

Thyatira. thi'uh-ti'ruh (Gk. *Thyateira* G2587). A city some 20 mi. (32 km.) ESE of PERGAMUM and 33 mi. (53 km.) NNW of SARDIS, on a valley road in the alluvial plain between the Hermus and Caicus Rivers. Both in the days of Pergamum's leadership in W ASIA MINOR and later, when international politics drew ROME strongly into the great peninsula, the city derived strength and wealth from the fact that it was a nodal point of communications. The city was founded by SELEUCUS I, the general who, of all four successors of ALEXANDER THE GREAT, inherited the largest area (from far beyond ANTIOCH of Syria to the Hermus Valley). The city was a center of commerce, and the records preserve references to more trade guilds than those listed for any other city in the Roman province of ASIA. Such commercial prosperity attracted a large Jewish minority to Thyatira, for the agricultural Jews began in exile to assume monetary and commercial interests, which were to become their enduring mark (see DIASPORA). LYDIA, whom PAUL met in PHILIPPI, was a Thyatiran seller of PURPLE, A DYE FROM A MARINE MOLUSK, or "turkey red," the product of the madder root (Acts 16:14).

We do not know when the church of Thyatira was founded, but some decades later the book of Revelation says the Christians there were characterized by "love and faith" as well as "service and perseverance" (Rev. 2:2:18-19). Unfortunately, the church tolerated "that woman Jezebel, who calls herself a prophetess. By her teaching she misleads my servants into sexual immorality and the eating of food sacrificed to idols" (v. 20). The name was deliberately chosen, for the marriage of AHAB with JEZEBEL of TYRE (1 Ki. 16:31 et al.) was a disastrous compromise. John denounced her and pronounced a fierce condemnation: "So I will cast her on a bed of suffering, and I will make those who commit adultery with her suffer intensely, unless they repent of her ways" (v. 22). On the other hand, a great promise of authority is given to those who hold on to the truth (vv. 24-28).

thyine wood. See PLANTS (under *citron*).

Tiamat. tee-ah'maht. The name of the goddess of the primordial salt water ocean, the antagonist of the hero-god in the great Babylonian national epic, *Enuma Elish*. Tiamat is a great ugly monster who becomes angry with her own offspring of an innumerable set of lesser gods; these gods select a champion (in the older stories MARDUK, in the later ASSHUR), who then fights a cosmic battle with the chaotic sea. As a result the dead corpse of Tiamat is divided up and separated into the lower and upper cosmos. There are literary allusions to this myth in many ANE traditions. The old proposal that the Hebrew term *tēhôm* H9333 in Gen. 1:2 (see DEEP, THE) derives from the name Tiamat is now generally rejected.



© Dr. James C. Martin A view looking W toward the section of Tiberias that was occupied beginning in NT times.

Tiberias. ti-bihr'ee-uhs (Gk. *Tiberias* G5500). A city on the western shore of the Sea of Galilee, halfway down the coast of the lake (see GALILEE, SEA OF). Tiberias itself is mentioned only once in the NT (Jn. 6:23), but the name was extended to the lake, especially in Gentile nomenclature, and John uses it twice in that sense (6:1; 21:1). Modern Tiberias is known in Hebrew as Tebarya (Arab. Ṭabariyeh). Built by HEROD Antipas between the years A.D. 16 and 22, it was named after the

reigning emperor, **TIBERIUS**, reflecting the pro-Roman policy consistently followed by the Herods. The city is said to have occupied the site at **RAKKATH**, an old town of the tribe of **NAPHTALI**. Jewish rumor said Tiberias was built over a graveyard, and the place was therefore dubbed unclean (Josephus, *Ant.* 18.2.3). According to some, this information indicates that no earlier city occupied the site, but Herod could easily have included the burial place Rakkath in his larger foundation. Herod built ambitiously. The ruins indicate a wall 3 mi. (5 km.) long. He built a palace, a forum, and a great synagogue, for the foundation illustrates strikingly the dual Herodian policy, which sought to combine pro-Roman loyalty with effective patronage of the Jews. Jewish boycott, however, compelled Herod to populate his new town with the lowest elements of the land. Defended by its strong acropolis, Tiberias survived the passing of the other lakeside towns. The hot springs and baths lay S of the city wall, and their healthful nature is mentioned by the Elder Pliny (*Nat. Hist.* 5.15).

Tiberias, Sea of. See **GALILEE, SEA OF**.

Tiberius. ti-bihr'ee-uhs (Gk. *Tiberios* G5501). Tiberius Claudius Caesar Augustus, second emperor of Rome and ruler at the time of **CHRIST**'s ministry (Lk. 3:1), was born in 42 B.C., the son of Tiberius Claudius Nero and Livia Drusilla. Four years later Livia was divorced in order to marry Octavian, the future emperor **AUGUSTUS**. Tiberius had a distinguished military career in the East and in Germany, and, in the absence of direct heirs to Augustus, was the logical successor. Augustus, however, did not like Tiberius, whose claims and abilities were bypassed for many years. The experience of disapproval and rejection no doubt contributed to the dourness, secretiveness, ambiguity, and suspicious preoccupations that marred the years of Tiberius's power. A morbid fear of disloyalty led to the heavy incidence of treason trials, which were a feature of the Roman principate under its worst incumbents. There is no evidence that Tiberius was unduly tyrannous, but aristocrats and writers of their number blamed the prince for features of later tyranny and for precedents of

many subsequent incidents of oppression. This, added to the natural unpopularity of a reticent and lonely man, left Tiberius with a reputation that modern scholarship, discounting Tacitus's brilliant and bitter account, has been at some pains to rehabilitate. Tiberius had great ability and some measure of magnanimity; for, in spite of many unhappy memories, he sought loyally to continue Augustus's policies, foreign and domestic. The rumors of senile debauchery on the island of Capri can be listed with the slanders of earlier years, though there is some evidence of mental disturbance in the later period of the principate. The city of TIBERIAS in GALILEE was named after him, and it was his image that would have been imprinted on the coin that Jesus used in his well-known statement about what is due to CAESAR (Matt. 22:19-21 and parallels). Tiberius died on March 16, A.D. 37.

Tibhath. tib'hath. See TEBAH (PLACE).

Tibni. tib'ni (Heb. *tibnî* H9321, prob. "straw-man"). Son of Ginath and unsuccessful rival for the throne of the kingdom of ISRAEL after the deaths of ELAH and ZIMRI (1 Ki. 16:21-22). Although the struggle with OMRI apparently lasted four years, ending only with Tibni's death, the biblical narrative is largely silent about this period, prompting much speculation among modern scholars.

Tidal. ti'duhl (Heb. *tid'al* H9331, prob. from Hittite *Tud alia*). King of GOIIM and ally of KEDORLAOMER king of ELAM, who with three other rulers led a punitive expedition against SODOM and other cities (Gen. 14:1, 9). Some scholars render the text, "Tidal king of nations," implying either that he ruled a confederacy of city-states or that he bore an honorific title corresponding to the expression common in Akkadian annals, "King of the Four Corners of the Earth." Others identify Goiim with Gutium in MESOPOTAMIA, while still others appeal to the term *ga'um* (used in MARI texts) and suggest that Tidal ruled a nomadic tribe with no fixed boundaries. It is generally thought that Tidal corresponds to Tudhalia

(Tudkhaliyas), the name of several HITTITE rulers, but other proposals have been made. Tidal's identification remains uncertain.

Tiglath-Pileser. tig'lath-pi-lee'zühr (Heb. *tiglat pil ʿeser* H9325 and *tillēgat pilnē ʿeser* H9433, from Akk. *Tukulti-apil-ešarra*, "My trust [or help] is in the son of Esharra" [Esharra being the name of the temple of the god ASSHUR]). Also Tilgath-pilneser (KJV and other versions at 1 Chr. 5:6; 2 Chr. 28:20). The name of three kings of ASSYRIA. Tiglath-Pileser I (1115-1077 B.C.) was an important ruler responsible for many military victories and building projects. Tiglath-Pileser II (967-935) receives mention in some documents, but almost nothing is known about him. The rest of this article deals with Tiglath-Pileser III (745-727), the only king of this name that is mentioned in the Bible.

Tiglath-Pileser III injected new vigor into the Assyrian empire, which had suffered another decline after a resurgence of power in the ninth century. He engaged in campaigns to the E and W and was recognized as king even in BABYLON, where he was known as Pulu (thus PUL in 2 Ki. 15:19 and 1 Chr. 5:26). His annals list AZARIAH of JUDAH among the kings from whom he received tribute, but the OT does not relate this account. He also mentions tribute from MENAHEM of SAMARIA, who bought him off (cf. 2 Ki. 15:19-20). During the reign of the Judean king AHAZ, PEKAH of ISRAEL and REZIN of SYRIA moved against Judah. Ahaz secured the help of Tiglath-Pileser (16:5-8), who captured DAMASCUS, deported its people, and killed Rezin. He took a number of Israelite cities and exiled the inhabitants to Assyria (15:29). He was also responsible for the deportation of Transjordanian Israelites, whom he brought to "Halah, Habor, Hara and the river of Gozan" (1 Chr. 5:6, 26). The transfer of peoples to foreign areas was a practical policy designed to reduce the possibility of revolts in conquered regions. Ahaz also requested military aid from him because of invasions by Edomites and Philistines; he gave gifts from the temple and the palace to Tiglath-Pileser, "but that did not help him" (2 Chr. 28:20-21).

Tigris. ti'gris (Heb. *iddeqel* H2538, from Akk. *Idiqlat*; in Old Pers. the

name took the form *Tigrā*, hence Gk. *Tigrēs*). The eastern river of ancient Iraq, which together with the EUPHRATES formed the alluvial plain of MESOPOTAMIA, “[Land] between Rivers.” The Tigris is one of the rivers listed to describe the boundaries of EDEN (Gen. 2:14); and it was while “standing on the bank of the great river, the Tigris,” that DANIEL received an important vision (Dan. 10:4). The river originates in the Zagros Mountains of W Kurdistan; in its 1,150 mi. (1,850 km.) it receives three principal tributaries from the E: the Great Zab, the Little Zab, and the Diyala. It is difficult for navigation, since for some months it is very shallow, yet it is subject to flooding and during the rainy season ranges outside its banks. In antiquity the Tigris and the Euphrates entered the Persian Gulf by separate mouths, but the shore of the gulf has receded, and today the Tigris joins the Euphrates at Kurna to form the Shatt el-Arab. The rivers of Iran also have been an important factor in the formation of the delta. Through what was ASSYRIA and Babylonia (see BABYLON), the Tigris flows past famous cities, living and dead: Mosul, on the W bank, looks across the river to the mounds of NINEVEH; farther downstream are ASSHUR, Samarra, and Baghdad.

Tikvah. tik´vuh (Heb. *tiqwāh* H9537, “hope”; also *toqhat* H9534 [2 Chr. 34:22]). (1) Son of HARHAS and father of SHALLUM, who was keeper of the royal wardrobe; the latter was married to HULDAH the prophetess (2 Ki. 22:14). In the parallel passage he is called “Tokhath son of Hasrah” (2 Chr. 34:22; KJV, “Tikvath”). The name Tokhath may be a variant form or a copying error, but some believe it was the original (non-Semitic) name of this person, and that it was altered to Tiqvah to make it meaningful in Hebrew.

(2) Father of JAHZEIAH (Ezra 10:15).

Tikvath. See TIKVAH.

tile. Ancient WRITING was done with a stylus on blocks of soft clay, which

varied in size according to need. **EZEKIEL** used such a tile in drawing a prophetic picture of the doom awaiting Jerusalem (Ezek. 4:1-8 KJV; NIV, “tablet”). When a permanent record was desired, the inscribed tile was baked in a furnace. So skilled were scribes of the day that many of their tiles remain in perfect condition after three thousand years. Roofing tiles are mentioned in Lk. 5:19, where the reference is apparently to clay roofing—tiles with which the roof was covered. Clay tiles were not commonly used as roofing material for houses in Palestine, roofs usually being covered with a mixture of clay and straw. It may be that Luke uses the expression “through the tiles” to mean “through the roof,” without reference to the material used for the roof.

Tilgath-pilneser. See **TIGLATH-PILESER**.

tiling. See **TILE**.

tiller. See **OCCUPATIONS AND PROFESSIONS**.

Tilon. *ti’luhn* (Heb. *tîlôn* *H9400*, meaning unknown). Son of Shimon and descendant of **JUDAH** (1 Chr. 4:20).

Timaeus. *ti-mee’uhs* (Gk. *Timaios* *G5505*). See **BARTIMAEUS**.

timbrel. See **MUSIC AND MUSICAL INSTRUMENTS** (sect. I.G).

time. The history of the development of various measurements for time, and the making of instruments for determining them, is an intriguing subject. Before the days of **ABRAHAM**, the Babylonians had set up a system of days and seasons and had divided the periods of darkness and light into parts. Their seven-day week had been accepted by Egyptians before

the time of MOSES. Day and night were determined by the SUN. The week, no doubt, was determined by the phases of the MOON. The month was based on the recurrence of the new moon. In order to provide in the CALENDAR for the extra days of the solar year over the twelve lunar months, the Jews added an intercalary month. They had no way of determining an absolute solar year, so the extra month was added every third year, with adjustments to provide seven extra months each nineteen years. It was added after the spring equinox, hence was called a second ADAR (the preceding month being Adar). This method of keeping the lunar and the solar years synchronized was probably learned by the Israelites during the Babylonian EXILE.

For ages, years were not numbered consecutively as we number them, but were counted for some outstanding event, such as the founding of Rome. The Hebrews had a civil year that began at the vernal equinox, after the custom of BABYLON, and a sacred year that began with the harvest or seventh month (Lev. 25:8-9). They divided the year into two seasons, seedtime or winter, and harvest or summer (Gen. 8:22; 45:6; Exod. 34:21; Prov. 10:5).

The Hebrew word for DAY (*yôm* H3427) may mean a period of daylight or a period of twenty-four hours (in addition to other less definite senses). The Roman day began at midnight and had twelve hours (Jn. 11:9). The Hebrew day was reckoned from sunset. There was the cool of the day (Gen. 3:8) or twilight (Job 24:15). Mid-morning was when the sun had become hot (1 Sam. 11:9). Noon was the heat of the day (Gen. 18:1). Night was divided into WATCHES, so that the length of each varied with changing seasons. The first watch came about 3:30 p.m. Midnight was the middle watch (Jdg. 7:19). The OT also refers to a “morning watch” (Exod. 14:24 KJV; NIV, “last watch of the night”); it was called “cockcrow” in NT times (Matt. 26:34; Mk. 13:35). The watch was so named because of the changing of watchmen and was not a very definite period (Ps. 90:4; 119:148; Jer. 51:12). Roman influence caused a revision of the watches, so in the days of Christ there were four divisions of the night (Matt. 14:25; Mk. 6:48), these being marked approximately by 7:00 p.m., 9:30 p.m., midnight, 2:30 a.m., and 5:00 a.m.

In the Scriptures the words translated “time” have varied

connotations. Temporal existence is “my life” in both Job 7:7 and Ps. 89:47. A period allotted for a special object, task, or cause was its time (Eccl. 3:1; 8:6). A special period of life was “a time,” as a period of conception (Gen. 18:10, 14) or the days of pregnancy (1 Sam. 1:20); any special feast or celebration (Ps. 81:3); an occasion for the consummation of divine plans (Job 24:1; Jer. 2:27; Jn. 7:6, 8; Acts 3:21; Rom. 8:22-23; 1 Tim. 6:15). The dispensation of GRACE is the time of SALVATION (Ps. 69:13; Isa. 49:8; 2 Cor. 6:2).

Ancient people had no method of reckoning long periods of time. The Greeks did develop the idea of eras, or connected time elements. The Olympian era dated from 766 B.C.; the SELEUCID era from 312 B.C. Their year began on January 1. In Asia Minor the year began with the autumn equinox. It is, therefore, difficult to determine any precise date for events occurring during NT days. LUKE’s dating of events (Lk. 1:5; 2:1-2; 3:1) when JOHN THE BAPTIST began his ministry is the only definite fact on which to determine the times of Jesus with any certainty.

The Hebrews used great and well-known events like the EXODUS, the Babylonian EXILE, the building of the TEMPLE, and an earthquake (Amos 1:1) as fixed points for indicating the time of other events. In the Maccabean age the beginning of the Seleucid era (312 B.C.) became a starting point.

Timna. tim’nuh (Heb. *timna* c. H9465, perhaps “protected” or “invincible”). (1) Concubine of ELIPHAZ son of ESAU; mother of AMALEK (Gen. 36:12; in 1 Chr. 1:36 MT, Timna appears to be listed as a son of Eliphaz, but the NIV follows LXX [Codex Vaticanus] in rendering “by Timna, Amalek”). She is probably the same person identified as sister of LOTAN, thus a daughter of SEIR the HORITE (Gen. 36:22; 1 Chr. 1:39). Calling attention to Timna’s status as a CONCUBINE may have been a way of indicating that the Amalekites were not pure descendants of Esau.

(2) Descendant of Esau, listed among the clan chiefs of EDOM (Gen. 36:40; 1 Chr. 1:51). The KJV spells his name “Timnah” probably to distinguish it from #1 above. Some argue that the names in this list are topographical rather than personal. There is today a region called Timna c. 20 mi. (32 km.) N of the Gulf of AQABAH, but its connection with the

biblical name is uncertain.

Timnah. tim´nuh (Heb. *timnâ* H9463, possibly “portion, territory”; gentilic *timnî* H9464, “Timnite”). KJV also Timnath (Gen. 38:12-14; Jdg. 14:1-2, 5) and Thimnathah (Josh. 19:43, misinterpreting the Hebrew locative form). (1) A town of uncertain location, noted as the place where JUDAH was headed when he had his encounter with TAMAR (Gen. 38:12-14). It should probably be identified with either #2 or #3 below.

(2) A town located between BETH SHEMESH and EKRON, mentioned in the description of the tribal boundaries of JUDAH (Josh. 15:10), but allotted to the tribe of DAN (19:43, where it is possibly referred to as “Timnah of Ekron”). The Danites were unable to take full possession of Timnah and other towns in this territory (19:47). Timnah was controlled by the PHILISTINES in the time of SAMSON (Jdg. 14:1-2, 5; cf. “Timnite” in 15:6). The region was evidently conquered by Judah at some later point, and during the reign of AHAZ Timnah was one of the towns recaptured and occupied by the Philistines (2 Chr. 28:18). It is generally identified with modern Tell el-Batashi, c. 3 mi. (5 km.) E of Ekron.

(3) A town in the hill country of the tribe of Judah (Josh. 15:57). It was in the same district as MAON and other towns S of HEBRON, but the precise location is unknown.

Timnath. See TIMNAH.

Timnath Heres, Timnath Serah. tim´nath-hee´riz, tim´nath-sihr´uh (Heb. *timnat-eres* H9466 [Jdg. 2:9], possibly “portion [*i.e.*, region] of the sun”; *timnat-sera* H9467 [Josh. 19:50; 24:30], perhaps “overhanging region” or “leftover portion”). A place in the hill country of Ephraim (see EPHRAIM, HILL COUNTRY OF) given to JOSHUA as his personal inheritance: “he built up the town and settled there” (Josh. 19:50). When he died, he was buried in this city, which is described as being N of GAASH (Josh. 24:30; Jdg. 2:9). Most scholars identify it with modern Khirbet Tibnah, on the W slopes of the hill country, some 18 mi. (29 km.) NW of JERUSALEM and

14 mi. (23 km.) SW of **SHECHEM**. Many scholars believe that Timnath Heres was the town's original name and that because it alluded (or could be misunderstood to allude) to pagan **SUN** worship, it was changed to Timnath Serah. The meaning of the latter term is quite uncertain and has given rise to speculation.

Timnath Serah. See **TIMNATH HERES**.

Timnite. See **TIMNAH**.

Timon. *ti'muhn* (Gk. *Timōn* G5511, "precious, valuable"). One of the seven men appointed by the early church to serve tables and thereby relieve the apostles for other duties (Acts 6:5). According to a late tradition, Timon had been among the **SEVENTY DISCIPLES** (cf. Lk. 10:1 KJV) and subsequently became a bishop in **ARABIA**. See also **DEACON**.

Timotheus. See **TIMOTHY**.

Timothy. *tim'oh-thee* (Gk. *Timotheos* G5510, prob. "God-honoring" or "God's precious one"). KJV usually Timotheus (but Timothy in the Pastorals and in 2 Cor. 1:1; Phlm. 1; Heb. 13:23; this variation by the KJV has no basis in the Greek text). **PAUL**'s spiritual child (1 Tim. 1:2; 2 Tim. 1:2), later the apostle's travel companion and official representative. His character was apparently a blend of amiability and faithfulness in spite of natural timidity. Paul loved Timothy and admired his outstanding personality traits. One must read Phil. 2:19-22 to know how highly the apostle esteemed this young friend. None of Paul's companions is mentioned as often—or seems to have been with him as constantly—as is Timothy. That this relationship was of an enduring nature is clear from 2 Tim. 4:9, 21. Paul knew that he could count on Timothy. He was the kind of person who, in spite of his youth (1 Tim. 4:12), his natural reserve and timidity (1 Cor. 16:10; 2 Tim. 1:7), and his

frequent ailments (1 Tim. 5:23), was willing to leave his home to accompany the apostle on dangerous journeys, to be sent on difficult errands, and to remain to the very end Christ's faithful servant.



© Dr. James C. Martin Theater and forum at Ephesus (looking NE). Timothy shepherded the Christian congregation in this city.

Timothy is first mentioned in Acts 16:1, from which passage it may be inferred that he was an inhabitant of **LYSTRA** (cf. 20:4). He was the offspring of a mixed marriage: he had a **GENTILE** (presumably pagan) father and a devout Jewish mother (Acts 16:1; 2 Tim. 1:5). From the days of his childhood Timothy had been instructed in the sacred writings of the OT (2 Tim. 3:15). In the manner of devout Israelites his grandmother **LOIS** and mother **EUNICE** had nurtured him (1:5). Then came Paul, who taught this devout family that Jesus Christ is the fulfillment of the OT. First grandmother Lois and mother Eunice became followers of Christ, then, as a result of their cooperation with Paul, Timothy also did so (1:5). These events evidently took place on Paul's first missionary journey. Hence Timothy knew about the persecutions and sufferings that the missionaries (Paul and **BARNABAS**) had experienced on that first journey (3:11), that is, even before Timothy had joined Paul in active missionary labor.

When, on the second journey, Paul and **SILAS** came to Lystra, Timothy became an active member of the group. Paul took Timothy and circumcised him (Acts 16:3). Here it must be remembered that because

Timothy's mother was Jewish, he too was legally regarded as a Jew. His case was different, therefore, from that of TITUS, whose Gentile identity became a test case in the controversy over CIRCUMCISION (Gal. 2:3-5). Timothy's situation had nothing to do with determining on what basis Gentiles would be allowed to enter the church. In all probability it was also at this time that Timothy was ordained by the ELDERS of the local church to his new task, Paul himself taking part in this solemn laying on of hands (1 Tim. 4:14; 2 Tim. 1:6).

Timothy then accompanied the missionaries over into Europe—to PHILIPPI and THESSALONICA. He also helped the others in the next place to which they went, BEREIA. Here he and Silas were left behind to give spiritual support to the infant church, while Paul went on to ATHENS (Acts 17:10-15). At Paul's request Timothy a little later left Berea and met Paul at Athens. Afterward he was sent back to Thessalonica for the purpose of strengthening the brothers there (1 Thess. 3:1-2). After Paul had left Athens and had begun his labors in CORINTH, both Silas and Timothy rejoined him (Acts 18:1, 5). At Corinth Timothy worked with Paul. On the third missionary journey Timothy was again with the apostle during the lengthy EPHESUS ministry. From there he was sent to MACEDONIA and to Corinth (Acts 19:21-22; 1 Cor. 4:17; 16:10). When Paul arrived in Macedonia, Timothy rejoined him (2 Cor. 1:1). Afterward he accompanied the apostle to Corinth (Rom. 16:21), was with him on the return to Macedonia (Acts 20:3-4), and was waiting for him at TROAS (20:5). He was probably also with Paul in JERUSALEM (1 Cor. 16:3). During Paul's first imprisonment at ROME the two were again in close contact (Phil. 1:1; Col. 1:1; Phlm. 1). When Paul expected to be released in a little while, he told the Philippians that he expected to send Timothy to them soon (Phil. 2:19).

Timothy was next found in Ephesus, where the apostle joined him. Paul, on leaving, asked Timothy to remain at this place (1 Tim. 1:3). While there, Timothy one day received a letter from Paul, the letter we now call 1 Timothy. Later, in another letter, Paul, writing from Rome as a prisoner facing death, urged his friend to come to him before winter (2 Tim. 4:9, 21). Whether the two ever actually saw each other again is not recorded. That Timothy tried to see the apostle is certain.

Timothy, Letters to. See PASTORAL LETTERS.

tin. See MINERALS.

tinkling. This term is used by the KJV in two passages, with reference to (1) the sound of small bells that women wore on a chain fastened to anklets (Isa. 3:16 [NIV, “jingling”]; in v. 18 the Heb. word means “anklet” or “bangle”), and (2) the noise made by a cymbal (1 Cor. 13:1 [NIV, “clanging”]).

Tiphsah. tif'suh (Heb. *tipsa* H9527, perhaps “ford”). (1) A town mentioned as marking the NE boundary of SOLOMON's kingdom: “he ruled over all the kingdoms west of the River [*i.e.*, the EUPHRATES], from Tiphsah to Gaza” (1 Ki. 4:24). Tiphsah is generally identified with ancient Thapsacus; called Amphipolis in SELEUCID times, it is now known as Dibseh, near the large bend of the Euphrates, 90 mi. (145 km.) NE of HAMATH. A great E-W trade route that moved around the FERTILE CRESCENT had a staging post here. There is no means of knowing how strongly the remote frontier was held by Solomon, and some scholars are skeptical that Israel's northern boundaries ever reached that far.

(2) A town of uncertain location that was sacked and brutally treated by MENAHEM (2 Ki. 15:16). Although some scholars think this Tiphsah is the same as #1 above, the text suggests rather a place near TIRZAH and SAMARIA.

Tiras. ti'ruhs (Heb. *tîrās* H9410, meaning unknown, but the name apparently corresponds to Egyptian *tywš*³, also spelled *twryš*³). Last-named son of JAPHETH and grandson of NOAH (Gen. 10:2; 1 Chr. 1:5). Evidently Tiras was also the name of a people group descended from him, and various identifications have been proposed, including TARSUS and TARSHISH. Many scholars accept a connection with the Tursha, one of the SEA PEOPLES that invaded the Syrian coast and even attacked Egypt in

the thirteenth century B.C.; but the identification of the Tursha is also debated. Some think the reference is to THRACIA, others to a place in Italy named Tyrrhenia.

Tirathites. *ti'ruh-thits* (Heb. *tir'ātîm* H9571, a gentilic form, prob. from an unattested name such as *tir'â*). Among the descendants of CALEB (through his son HUR and grandson SALMA) are listed three “clans of scribes who lived at Jabez: the Tirathites, Shimeathites and Sucathites. These are the Kenites who came from Hammath, the father of the house of Recab” (1 Chr. 2:55). Nothing else is known about these clans, and their names cannot be traced to a particular person or place. See KENITE.

tire. An archaic English term used by the KJV both as a verb (meaning “to adorn,” 2 Ki. 9:30) and as a noun (“[hair] ornament,” Isa. 3:18; Ezek. 24:17, 23).

Tirhakah. *tuhr-hay'kuh* (Heb. *tirhāqâ* H9555, from Egyp. *tḥrwq*). Also Taharqa, Tahrqa (and various forms in Greek writers). A PHARAOH of the 25th or Ethiopian dynasty in EGYPT (see ETHIOPIA), identified in the Hebrew Bible as king of CUSH (cf. TNIV, 2 Ki. 19:9; Isa. 37:9; NIV, “the Cushite king of Egypt”). Egypt had been divided into a number of feudal cities and cult centers by the middle of the eighth century B.C. About 730 B.C., however, the Cushite (Nubian) chieftain Piankhy (Piye) conquered much of Egypt and assumed the unified throne as pharaoh. Tirhakah, who ascended the throne in 690, was the fourth ruler of this dynasty. He carried on campaigns against the pretenders to the throne in the NILE delta region. He was fairly respected by his Egyptian subjects and was able to maintain some degree of order sufficient to build and restore temples and other buildings at Karnak and Medînet Habu.

When the rampaging Assyrian king SENNACHERIB (705-681 B.C.) began his campaigns in SYRIA and threatened HEZEKIAH in JERUSALEM, the Jews evidently appealed to Egypt for aid (cf. 2 Ki. 18:21; Isa. 36:6). The biblical record states that Sennacherib, while besieging Judean cities, heard that

Tirhakah was coming against him (2 Ki. 19:9; Isa. 37:9). Sennacherib himself claims to have defeated “the kings of Egypt...and the cavalry of the king of Ethiopia” at ELTEKEH (*ANET*, 287b). Eventually, however, the supernatural loss of his troops forced him back to ASSYRIA (2 Ki. 19:35-36; Isa. 37:36-37). Sennacherib’s successor and son, ESARHADDON (680-669), again conquered Syria and “fought daily, without interruption, very bloody battles against Tirhakah (*Tarqû*), king of Egypt and Ethiopia, the one accursed by all the great gods” (from Esarhaddon’s stela, *ANET*, 293a). After the death of Esarhaddon, Tirhakah returned to occupy most of his former domain. ASHURBANIPAL, the son and heir of Esarhaddon, had been previously designated the new king. In his first campaign begun in 667 B.C. he again invaded Egypt. After this pursuit Tirhakah does not seem to have recovered his sovereign position and he fled to his native southland, to his city of Napata. There he died in 664, after a long reign of twenty-six years.

Tirhanah. tuhr-hay’nuh (Heb. *tir ānâ* *H9563*, derivation unknown, possibly a HURRIAN name). Son of CALEB (by his concubine MAACAH), included in the genealogy of JUDAH (1 Chr. 2:48).

Tiria. tih’ee-uh (Heb. *tîryā* *H9409*, possibly “might of Yahweh”). Son of JEHALLELEL and descendant of JUDAH (1 Chr. 4:16).

Tirshatha. tuhr-shay’thuh (Heb. *tiršātā* *H9579*, possibly from a Persian word meaning “respected, excellency”). KJV transliteration of what appears to be a Persian title meaning “governor” or the like. The term is applied to NEHEMIAH (Neh. 8:9; 10:1) and to another unnamed leader, probably SHESHBAZZAR or ZERUBBABEL (Ezra 2:63; Neh. 7:65, 70). The Persian SATRAP or provincial governor was, in effect, a petty official with no great power whose principal functions included the assessment and collection of taxes.

Tirzah (person). tih^rzuh (Heb. *tiršāh* H9573, “pleasant” or “obliging”). The youngest of five daughters of ZELOPHEHAD of the tribe of MANASSEH (Num. 26:33). Since Zelophehad had no sons, his daughters requested ELEAZAR the priest that they be allowed to inherit their father’s property, and the request was granted on condition that they marry into their father’s tribe (27:1-11; 36:11; Josh. 17:3-4). Some think that Tirzah may have settled the town that bears the same name. See TIRZAH (PLACE).

Tirzah (place). tih^rzuh (Heb. *tiršāh* H9574, “pleasant” or “obliging”). A royal Canaanite city conquered by JOSHUA (Josh. 12:24). It is possible that the town, located within the tribal territory of MANASSEH, was settled by Tirzah, daughter of the Manassite ZELOPHEHAD (cf. 17:1-6, esp. v. 3). See TIRZAH (PERSON). JEROBOAM I maintained a residence at Tirzah (1 Ki. 14:17) and it became the capital of the northern kingdom in the days of BAASHA, ELAH, and ZIMRI (1 Ki. 15:21, 33; 16:6, 8-9, 15). Trapped there by OMRI, Zimri destroyed his residence during a dynastic struggle (16:17-18). Six years later, Omri transferred the capital to SAMARIA (16:23-24), and Tirzah sank into the status of a provincial but still significant town. Toward the end of the northern monarchy of Israel, a citizen of Tirzah, MENAHEM, seized power and usurped the throne from SHALLUM (2 Ki. 15:14, 16). Tirzah is now generally identified with modern Tell el-Farᵃᵃh, c. 6 mi. (10 km.) NE of SHECHEM. Noted for the beauty of its environs (Cant. 6:4), the valley where Tirzah was situated is carved out of softer Cenomanian limestones with a good soil cover, in contrast to the rocky Eocene outcrops above the valley. Excavations have revealed a continuous settlement from Chalcolithic times, before 3000 B.C., to the end of the kingdom of ISRAEL. It flourished as a city in the ninth century B.C., but a burnt level was found terminating the first stratum of the Iron Age occupation that may indicate the civil disorders at the time Omri came to power. There is also evidence of the subsequent reduction of Tirzah from an important fortress to a virtually open town about the time Samaria was created on a new site.

Tishbe. tish´bee (Heb. *tišbê* H9586, conjectured place name; gentilic *tišbî* H9585, “Tishbite”). The hometown of ELIJAH in GILEAD, according to the NIV and some other versions at 1 Ki. 17:1. The KJV, following the Hebrew form found in the MT, has “of the inhabitants of Gilead” (*mittōšābê gil‘ād*; cf. NJPS, “an inhabitant of Gilead”). Most scholars, assuming reasonably that the term Tishbite (in the same verse and elsewhere) means “a native of Tishbe,” emend the MT vowels to *mittišbê*, “from Tishbe” (other proposals have been made). Some have identified Tishbe with Listib (in Arabic, el-Istib), in E GILEAD, but this town was founded in the Byzantine period, and there is no trace of earlier settlement. Nevertheless, the familiarity of Elijah with this area on the E side of JORDAN is pointed up by the narrative in 1 Ki. 17:2-7 concerning his sojourn at the brook KERITH. The tradition of Elijah’s presence in the region about JABESH GILEAD is seen in a place near Listib on the opposite side of the valley called Mar Ilyas (St. Elias). Respect for the spirit of Nebi-Ilyas (the prophet Elias) is given to a grove of oak trees above the ancient ruins. Although “Tishbe in Gilead” cannot be precisely identified, the general location of “Elijah the Tishbite’s” homeland seems reasonably secure.

Tishbite. tish´bit. See TISHBE.

Tishri. tish´ree (postbiblical Heb. *tišrî*). The seventh month in the Hebrew sacred CALENDAR (first month in the civil calendar), corresponding to late September and early October. This term is not found in the Bible, which uses instead the Canaanite name ETHANIM (1 Ki. 8:2). According to a rabbinic tradition, Tishri was the month in which the world was created. The Jewish New Year is celebrated on the first and second days of Tishri.

tithe. The tenth part of produce or property for the support of the priesthood or for other religious objectives. References to the tithe are found in both the OT and NT (Heb. *ma‘āšēr* H5130; Gk. *dekate*, from

dekatos G1281), but the main teachings are incorporated in three passages in the Mosaic legislation: Lev. 27:30-33; Num. 18:21-32; and Deut. 12:5-18; 14:22-29.

Just when and where the idea arose of making the tenth the rate for paying tribute to rulers and of offering gifts as a religious duty cannot be determined. History reveals that it existed in BABYLON in ancient times, also in PERSIA and EGYPT, even in China. It is quite certain that ABRAHAM knew of it when he migrated from UR (Gen. 14:17-20). Since MELCHIZEDEK was a priest of the Most High, it is certain that by Abraham's day the giving of tithes had been recognized as a holy deed (see Heb. 7:4). Dividing the spoils of war with rulers and religious leaders was widespread (1 Macc. 10:31). SAMUEL warned ISRAEL that the king whom they were demanding would exact tithes of their grain and flocks (1 Sam. 8:10-18). When JACOB made his covenant with God at BETHEL it included payment of tithes (Gen. 28:16-22).

It was a long time before definite legal requirements were set on tithing, hence customs in paying it varied. At first the tither was entitled to share his tithe with the LEVITES (Deut. 14:22-23). After the Levitical code had been completed, tithes belonged exclusively to the Levites (Num. 18:21). If a Hebrew lived too far from the TEMPLE to make taking his tithes practicable, he could sell his animals and use the money gained to buy substitutes at the temple (Deut. 14:24-26). This permit eventually led to gross abuses by priests (Matt. 21:12-13; Mk. 11:15-17). Tithed animals were shared with the Levites (Deut. 15:19-20).

The methods developed for paying the tithes and for their use became somewhat complicated when to the tithes of the FIRSTFRUITS (Prov. 3:9) were added the firstlings of the flocks (Exod. 13:12-13). Then when the Levitical system was established, provision for the upkeep of the sons of Levi was made by tithes (Num. 18:21-24). A penalty of twenty percent of the tithe was exacted from one who sold his tithes and refused to use the money to pay for a substitute (Lev. 27:31). The Levites in turn gave a tenth to provide for the priests (Num. 18:25-32). The temple was the place to which tithes were taken (Deut. 12:5-12). One could not partake of his tithes at home, but only when delivered at the temple (12:17-18).

To make sure that no deceit would be practiced regarding tithing,

each Hebrew was compelled to make a declaration of honesty before the Lord (Deut. 26:13-15). In the tithing of the flocks, every tenth animal that passed under the rod, regardless of its kind, was taken; no substitution was allowed (Lev. 27:32-33). Was there only one tithe each year or was the third-year tithe an extra one? Confusion exists about this, even among Hebrew scholars. As the needs for funds increased with the expansion of the temple service, a third-year tithe (all for the use of the Levites and those in need) was exacted. It seems probable that the increase of temple expenses, due to the number of priests and Levites, made it necessary to impose extra tithes. According to JOSEPHUS, a third tithe was collected (*Ant.* 4.4.3; 8.8.22). MALACHI railed at the Jews for refusing to bring their tithes to the temple storehouse (Mal. 3:8-10). This applied not only to money but also to grains, animals, and fowls, money being deposited in the treasury box (Lk. 21:1-4).

By the time of Christ, Roman rule had greatly affected the economic life of JUDEA, hence it was difficult for people to tithe. But that the laws regarding the tenth were still observed is shown by the fact that the PHARISEES tithed even the herbs that were used in seasoning food (Matt. 23:23; Lk. 11:42).

Titius Justus. tish´ee-uhs-juhs´tuhs´. See JUSTUS #2.

tittle. See DOT.



© Dr. James C. Martin. On licence Ministero per I Beni e le Attivita Culturali – Soprintendenza Archaeologica di Roma. Rome, Italy.

The Arch of Titus in Rome (W side).

Titus. *ti'tuhs* (Gk. *Titos* G5519, from Latin *Titus*). (1) A convert, friend, and helper of PAUL (Tit. 1:4), in the NT mentioned only in Paul's letters, especially in 2 Corinthians. He was a Greek, a son of GENTILE parents (Gal. 2:3). After his conversion he accompanied Paul to JERUSALEM, where the apostle rejected the demand of the Judaists that Titus be circumcised. Hence, Titus became a person of significance for the principle of GENTILE admission to the church solely on the basis of FAITH in Christ. During Paul's third missionary journey Titus was assigned missions to CORINTH to solve its vexing problems (1 Cor. 1-6; 2 Cor. 2:13; 7:5-16) and to encourage material assistance to the needy at Jerusalem (2 Cor. 8). Much later Titus was in CRETE, left behind there by Paul to organize its churches (Tit. 1:4-5). He was requested to meet Paul at NICOPOLIS (3:12). Titus was consecrated, courageous, resourceful. He knew how to handle the quarrelsome Corinthians, the mendacious Cretans, and the pugnacious Dalmatians (2 Tim. 4:10). See also PASTORAL LETTERS.

(2) Titus Flavius Vespasianus was born in A.D. 39 and ruled as emperor of ROME for a short period, 79-81. While still a young man he had served as a tribune of the soldiers in Germany and Britain, and later accompanied his father, VESPASIAN, to Palestine at the time of the Jewish

revolt. When the latter was called to ROME and was elevated to the imperial seat, Titus was left in charge of the war and brought it to an end by the capture and destruction of JERUSALEM in the year 70. Upon his return to Rome he celebrated the triumph with his father, and from this time was made a virtual partner in the government, clearly designated for the succession. When Vespasian died in 79 Titus became emperor. In many ways Titus was a contrast to his father. He was the darling of the populace, good looking, affable to everyone. After the parsimonious policy of Vespasian he spent lavishly and was always remembered with affection in later years. His brief reign was noteworthy mainly for two disasters by which it was visited. In August of 79, Mount Vesuvius erupted and completely destroyed the two towns of Pompeii and Herculaneum, covering the former with a shower of hot ashes and pumice, the latter with a river of lava. In the year 80 there was a plague and disastrous fire at Rome; Titus generously aided the victims of this disaster, and did a great deal to repair the damage to the city. Among other things he finished the Colosseum (begun by Vespasian), and built the baths which bear his name. The reign of Titus was looked upon as a time of ideal happiness, and his untimely death in the year 81 caused universal sorrow.

Titus, Letter to. See PASTORAL LETTERS.

Titus Justus. See JUSTUS #2.

Tizite. *ti'zit* (Heb. *tîṣî* H9407, apparently the gentilic form of an unattested name such as *tîṣ*). Epithet applied to JOHA son of Shimri, one of DAVID's mighty warriors (1 Chr. 11:45). Presumably this designation identifies him as originating from an otherwise unknown place or tribe named "Tiz" (or the like), but it is unclear why his brother JEDIAEL does not receive the same description.

Toah. *toh'uh* (Heb. *tôa* H9346, variant *tô û* H9375, meaning

uncertain). Son of ZUPH, descendant of LEVI through KOHATH, and ancestor of SAMUEL (1 Chr. 6:34; apparently the same as NAHATH in v. 26 and TOHU in 1 Sam. 1:1, but the relationship among these three genealogical lists is debated).

Tob. tob (Heb. *tôb* H3204, “good, pleasant”). A town and district of SAURAN mentioned as the place where JEPHTHAH went when he fled from his brothers (Jdg. 11:3, 5). Later, during the reign of DAVID, the AMMONITES hired twelve thousand mercenaries from Tob to defend themselves from the Israelites (2 Sam. 10:6, 8). Tob is apparently mentioned in Egyptian records, referring to an ARAMEAN state E of the JORDAN River, but NE of the GILEAD hill-country. It is generally identified as et-Tayibeh, some 45 mi. (70 km.) NE of modern Amman.

Tob-Adonijah. tob’ad-uh-ni’juh (Heb. *tôb ʾădôniyyâ* H3207, “good is the Lord Yahweh”). One of six LEVITES whom King JEHOSHAPHAT sent to teach the LAW in the cities of JUDAH (2 Chr. 17:8). Some Greek MSS and other witnesses omit this name, however, and many scholars believe that it was introduced into the Hebrew text by a scribal mistake (duplicating and conflating the previous two names, Adonijah and Tobijah).

Tobiah. toh-bi’uh (Heb. *tôbiyyâ* H3209, short form of TOBIJAH, “Yahweh is good”; see TOBIJAH). (1) Ancestor of a family of returned exiles who could not prove their Israelite descent (Ezra 2:60; Neh. 7:62).

(2) An AMMONITE (or less likely a Jew living in AMMON, descendant of #1 above) who served as a Persian official and who joined with SANBALLAT and others in persistently opposing the work of NEHEMIAH (Neh. 2:10, 19; 4:3, 7; 6:1, 12-19; 7:62; 13:4, 7). Both he and his son JEHOHANAN bore Jewish names and were married to Jewish women. Tobiah was in high favor with the high priest, ELIASHIB, who gave him a guest room in the TEMPLE compound. He tried to frighten Nehemiah, who regarded him as his chief enemy and cast him and his household goods out of the temple

guest chamber (13:4-9). Some scholars think that the family of TOBIAS (#2), which in the 3rd cent. B.C. vied with the family of ONIAS for the high priesthood, was descended from this Tobiah.

Tobias. toh-bi'uh (Gk. *Tōbias*, from Heb. *ṭōbiyyâ* H3209, “Yahweh is good”; see TOBIAH). (1) Son of Tobit (Tob. 1:9 et al.). See APOCRYPHA.

(2) Father or grandfather of a wealthy Jewish man named Hyrcanus (2 Macc. 3:11). This Tobias may have been a descendant of TOBIAH (#2). According to JOSEPHUS (*Ant.* 12.5.1 §§237-41), the powerful Tobiad family later supported MENELAUS against JASON in the struggle for the high priesthood.

Tobijah. toh-bi'juh (Heb. *ṭōbiyyāhû* H3210 and *ṭōbiyyâ* H3209, “Yahweh is good”). (1) One of six LEVITES whom King JEHOSHAPHAT sent to teach the LAW in the cities of JUDAH (2 Chr. 17:8). Appointed to the same mission were a number of princes and priests.

(2) One of a group of Jewish exiles who brought gold and silver from BABYLON to help those who had returned under ZERUBBABEL; from these gifts a crown was to be made for Joshua (JESHUA) the high priest (Zech. 6:10, 14). The form of the Hebrew name in this passage is elsewhere rendered TOBIAH in the KJV and other English Bibles (Ezra 2:60 et al.; this inconsistency has no basis in the Hebrew text).

Tobit, Book of. See APOCRYPHA.

Tochen. See TOKEN (PLACE).

Togarmah. toh-gahr'muh (Heb. *tōgarmâ* H9328, meaning unknown). Son of GOMER and grandson of JAPHETH (Gen. 10:3; 1 Chr. 1:6). He was no doubt the eponymous ancestor of a people group that bore his name. In

EZEKIEL a nation called **BETH TOGARMAH** is described as carrying on extensive trade with **TYRE** in horses and mules (Ezek. 27:14); it is mentioned also as one of the allies of **MAGOG** in association with **Gomer**, **PERSIA**, **CUSH**, and **PUT** (38:6). Togarmah is probably to be associated with Til-garimmu, a city located in Urartu (**ARMENIA**), the eastern part of **CAPPADOCIA**, SE of the Black Sea.

Tohu. See **TOAH**.

Toi. See **TOU**.

Token (place). *toh'kuhn* (Heb. *tōken* *H9421*, possibly “measure”). Also **Tochen**. A town within the tribal territory of **SIMEON**, listed between **RIMMON** and **ASHAN** (1 Chr. 4:32). The parallel list omits **Token** and has **ETHER** in its place (Josh. 19:7 MT), but some scholars believe that **Token** is original and that it dropped out of the Hebrew text (to keep the total number of towns at four, **Ain** and **Rimmon** can be read as the name of one town, **EN RIMMON**). However, this view leaves unexplained the omission of **Ether** in 1 Chronicles, and so others argue that **Token** and **Ether** are alternate names for the same town. If they are different towns, the location of **Token** is unknown.

token (sign). A word that in the KJV of the OT is used practically synonymously with “sign” (Exod. 13:9, 16). In Num. 17:10 and Josh. 2:12 it means a memorial of something past. In the NT (KJV) “token” is self-explanatory: Mk. 14:44 (NIV, “signal”); Phil. 1:28 (NIV, “sign”); 2 Thess. 1:5; 3:17 (NIV “evidence,” “distinguishing mark”).

Tokhath. See **TIKVAH**.

Tola. toh'luh (Heb. *tôlā* ¢ H9356, prob. “worm” or “crimson”; gentilic *tôlā* ¢ H9358, “Tolaite”). (1) Firstborn son of ISSACHAR, grandson of JACOB, and eponymous ancestor of the Tolaite clan (Gen. 46:13; Num. 26:23). In the time of DAVID, the descendants of Tola who were “fighting men” numbered 22,600 (1 Chr. 7:1-2; some interpret the number to mean 22 muster units totaling 600 soldiers).

(2) Son of Puah, descendant of Issachar, and judge (leader) of Israel for twenty-three years after the time of ABIMELECH (Jdg. 10:1-2). He did not live within the tribal territory of Issachar but rather in the hill country of EPHRAIM in a town called Shamir. See SHAMIR (PLACE). The expression “rose to save Israel” is used only of Tola, but the text does not give additional details about his work.

Tolad. See ELTOLAD.

toll. See TAXES.

tomb. This term may refer to a chamber, vault, or crypt, either underground or above. Sometimes it designates a pretentious burying place on a special site. It may be a beehive structure where many bodies can be placed. In general, any burying place is a tomb. The Hebrews were not impressed by the tombs of EGYPT, hence their burials remained simple, most burying sites being unmarked. Some kings were interred in a vault in JERUSALEM (1 Ki. 2:10; 11:43); just where this burial place was located has not been determined. Some mention their “father’s tomb” (2 Sam. 2:32; Neh. 2:3).



© Dr. James C. Martin Rolling stone at Herod's family tomb.

Tombs of NT times were either caves or they were holes dug into stone cliffs. Since only grave clothes are mentioned in connection with tombs, it seems certain that the Jews used neither caskets nor sarcophagi. Tombs carried no inscriptions, no paintings. Embalming, learned in Egypt (Gen. 50:2), was soon a lost art (Jn. 11:39). A general opening gave access to vaults that opened on ledges to provide support for the stone doors. The door to such a grave weighed from one to three tons (.9 to 2.7 metric tons), hence the miracle of the stone being rolled away from Jesus' tomb (Lk. 24:2; Jn. 20:1). See BURIAL.

tongs. This English term is usually the rendering of Hebrew *melqā ayim* *H4920* (the dual ending suggests a device consisting of two pieces). Both the NIV and the NRSV use “tongs” in three occurrences of this Hebrew noun (1 Ki. 7:49; 2 Chr. 4:21; Isa. 6:6), but elsewhere the NIV has “wick trimmers” and the NRSV “snuffers” (Exod. 25:38; 37:23; Num. 4:9; the KJV has “tongs” in all but Exod. 37:23, where it uses “snuffers”). In most of the passages, the reference is probably to devices made of gold that were used to dress the wicks of the seven-branched LAMPSTAND in the TABERNACLE and TEMPLE, the burnt parts of the wicks being placed in snuff trays.

tongue. This term (Heb. *lāšôn* *H4383*; Gk. *glōssa* *G1185*) is used in a variety of ways: (1) An organ of the body, used sometimes in drinking

(lapping) as GIDEON's men did (Jdg. 7:5; see also Ps. 68:23; Zech. 14:12; Mk. 7:33; Rev. 16:10). (2) An organ of speech (Job 27:4; Ps. 35:28; Prov. 15:2; Mk. 7:35). (3) A language or dialect (Gen. 10:5, 20; Deut. 28:49; Dan. 1:4; Acts 1:19; 2:8; 10:46). (4) A people or race having a common language (Isa. 66:18; Dan. 3:4; Rev. 5:9; 10:11).

The figurative uses, based on (2) above, are interesting. The tongue can be sharpened, that is, made to utter caustic words (Ps. 64:3; 140:3). It is a sharp sword (57:4). It is gentle when it uses quieting language (Prov. 25:15). Ranting is a rage of tongues (Ps. 31:20; Hos. 7:16). The tongue is the pen of an eager writer (Ps. 45:1), a shrewd antagonist (52:2). The tongue of the just is a treasure (Prov. 10:20; 12:18) and a mark of wisdom (Isa. 50:4). It is like a bow (Jer. 9:3), an arrow (9:8), and a lash (18:18). The miracle at PENTECOST included "tongues of fire" (Acts 2:3). The tongue is little but can do great things (Jas. 3:5, 8).

tongues, confusion of. See BABEL.

tongues, gift of. A spiritual gift mentioned in Mk. 16:17; Acts 2:1-13; 10:44-46; 19:6; 1 Cor. 12-14. See GIFTS, SPIRITUAL. The gift appeared on the day of PENTECOST with the outpouring of the HOLY SPIRIT on the assembled believers (Acts 2:1-13). The *external* phenomena heralding the Spirit's coming were followed by the *internal* filling of all those gathered together there. The immediate result was that they "began to speak in other tongues." The context makes clear that "other tongues" means languages different from their own and, by implication, previously unknown to the speakers; for the amazement of the crowd, coming from many lands, was caused by the fact that *Galileans* could speak these varied languages. Under the Spirit's control they spoke "as the Spirit enabled"; the utterances were praise to God (2:11; 10:46). The gift was not designed merely to facilitate the preaching of the GOSPEL; the message in 2:14-36 was not delivered in more than one language. There is no express NT instance of this gift being used to evangelize others. (At LYSTRA, PAUL and BARNABAS preached in Greek, not the native Lycaonian, which they did not understand.) The gift of tongues on Pentecost was a

direct witness to God's presence and work in their midst. While the gift came upon all those assembled when the Spirit was poured out (2:4), there is no indication that the three thousand converts at Pentecost received the gift.

It is not explicitly stated that the SAMARITANS received this gift when the Spirit was imparted to them, but the request of SIMON Magus to buy the power to bestow the Spirit indicates that some *external* manifestation did result (Acts 8:14-19). The Pentecostal phenomenon clearly appeared again when the Holy Spirit was poured out on the GENTILES in the house of CORNELIUS (10:44-46). Here again it served as a miraculous token of the divine approval and acceptance of these Gentile believers (11:15-17; 15:7-9). The appearing of the phenomenon in connection with the twelve disciples at EPHESUS (19:6), who dispensationally stood before Pentecost, marked the full incorporation of this group into the church and authenticated Paul's teaching.

The gift of tongues is mentioned by Paul as one of the spiritual gifts so richly bestowed on the Corinthian believers. Their reaction to this gift drew forth Paul's discussion of the varied gifts. They are enumerated, compared, and evaluated by their usefulness to the CHURCH. He lists the gifts twice and places tongues and their interpretation at the end (1 Cor. 12:8-10, 28-30), thus rebuking the Corinthians' improper evaluation of this spectacular gift. He emphasized the comparative value of tongues and prophecy by insisting that "five intelligible words" spoken in the church were of more value than "ten thousand words in a tongue" not understood (14:19). Paul felt it necessary to regulate the use of tongues in their assembly; the ideal place for their exercise was in private (14:28). He insisted that not more than two or three speak in tongues, and that they do so in turn, and one should interpret; no one was to speak in tongues if no interpreter was present (14:27-28). Speaking in tongues was not prohibited (14:39), but intelligent preaching in understandable words was vastly superior.

Two views are held as to the exact nature of the Corinthian "tongues." One view holds that they were foreign languages that the speakers were miraculously enabled to speak without having previously learned them. This view is demanded by Acts 2:1-13, unless it is maintained that the

two phenomena are quite distinct. That they were intelligible utterances is urged from the fact that they could be interpreted and were the vehicle of prayer, praise, and thanksgiving (1 Cor. 14:14-17).

Many commentators, however, hold that the Corinthian tongues were not identical with the tongues at Pentecost but were ecstatic outbursts of prayer and praise in which the utterances often became abnormal and incoherent and the connection with the speaker's own conscious intellectual activity was suspended. It is held that the utterances were incomprehensible to the speaker as well as to the audience (1 Cor. 14:14) and that the resultant edification was emotional only (14:4). But 14:4 may only mean that the person's understanding was "unfruitful" to others. Its advocates further hold that this view is indicated in the fact that interpretation was likewise a special gift (12:10).

From 1 Cor. 14:27-28 it is clear that this speaking in tongues was not uncontrollable. It was very different from the religious frenzy that marked some pagan rites in which the worshiper lost control both of reason and the power of will. Any manifestation of tongues that is not under the speaker's control is thereby suspect (14:32).

tongues of fire. One of the phenomena that occurred at the outpouring of the HOLY SPIRIT on the day of PENTECOST. Believers assembled in an upper room saw "what seemed to be tongues of fire that separated and came to rest on each of them" (Acts 2:3) as they were all filled with the Holy Spirit. The tongues of fire were symbolic of the Holy Spirit, who came in power on the church.

tools. The Bible makes reference to tools only incidentally, usually in connection with the arts and crafts (see OCCUPATIONS AND PROFESSIONS). The references to BEZALEL and OHOLIAB, who were especially endowed with skills to build the TABERNACLE (Exod. 31:1-11; 35:30—36:1), and to the importation of Phoenician craftsmen by SOLOMON to build the TEMPLE (1 Ki. 7:13), suggest that not many Hebrews were gifted in the use of tools.

Woodworkers made use of metal saws, probably of the Egyptian pull-type, with the teeth pointing toward the handle. They were also used for

cutting ^{STONE} (cf. 1 Ki. 7:9; Isa. 10:15). Mallets were probably used by the carpenter instead of hammers (Jdg. 4:21; cf. 5:26). At least a half dozen Hebrew words are used with reference to the ax, indicating a variety of these useful tools. The blade might be set parallel, or at right angles to the handle, which itself might be long or short. Stone, bronze, and iron were materials used, and methods of hafting varied considerably (cf. Deut. 20:19 and 19:5 with 2 Ki. 6:5 and Jer. 10:3). Axes also doubled as weapons (Jdg. 9:48; Jer. 46:22). The carpenter used also scrapers, planes, and chisels for cutting (Isa. 44:13), with awls and drills for making holes (Exod. 21:6; Deut. 15:17). The knife was ubiquitous, and used for all types of cutting. For layout and measuring, the line was used, with the plumb-bob, compasses, some kind of square, and rules. Scripture references to these items are numerous.



© Dr. James C. Martin. The Eretz Israel Museum. Photographed by permission.

Various tools crafted by carpenters, including plow, threshing sledge, olive press, winnowing fork, and broom.

Agricultural tools included the plowshare, sickle or pruning hook, ox-goad, mattock, forks and shovels, and the ax (1 Sam. 13:21; 1 Ki. 7:40, 45; Joel 3:13). Sharpening was mostly accomplished with stones and files (1 Sam. 13:21). The blacksmith sharpened many tools by heating the metal and hammering out the edges. The potter had his own variety, including the wheel, kiln, tournettes, paddle-and-anvil, scrapers, and burnishers (see ^{POTTERY}). Other crafts, such as weaving, tanning, dyeing, tent-making, painting, jewelry-making, engraving, sculpture, etc., all had their special tools and equipment.

tooth. See TEETH.

topaz. See MINERALS.

Tophel. toh´fuhl (Heb. *tōpel* H9523, meaning uncertain). A town or region “in the desert east of the Jordan,” mentioned only in the opening words of Deuteronomy; it is one of several places that help to locate the area where MOSES spoke to Israel (Deut. 1:1). The precise location of Tophel is uncertain. Many scholars tentatively identify it with the modern village of et-Ṭafileh, in a fertile valley some 20 mi. SE (32 km.) of the S tip of the DEAD SEA and 7 mi. (11 km.) NNE of PETRA.

Topheth. toh´fit (Heb. *tōpet* H9532 and *topteh* H9533 [Isa. 30:33], possibly “hearth, cooking stove”). KJV Tophet. An area in the Valley of HINNOM; the latter was probably part of the Wadi er-Rababi, the deep-sided valley W and S of JERUSALEM that traditionally separated the tribes of BENJAMIN and JUDAH. The Valley of Hinnom served as a sacred grove or garden of the Canaanites, later the center of BAAL worship by apostate Jews (Jer. 32:35). The cultic activity seems to have involved the ritual sacrifice of firstborn infants to the god MOLECH. The name Topheth occurs only in the OT (2 Ki. 23:10; Isa. 30:33; Jer. 7:31-32; 19:6, 11-14). The cult practiced there was most popular in the reigns of AHAZ and MANASSEH, who are said to have sacrificed their own sons in Hinnom, undoubtedly a reference to Tophet (2 Chr. 28:3; 33:6). Under the restoration of JOSIAH, the shrine of Topheth was desecrated and apparently destroyed (2 Ki. 23:10), but the memory of the awesome place lived on and became a symbol of the desolation and judgment of sin. It was filled with refuse from the walled city throughout later antiquity and its precise location is lost.

Torah. toh´ruh (Heb. *tôrâ* H9368, “instruction, rule, law”). The Hebrew name given to the PENTATEUCH, that is, the five books of MOSES. This term,

often rendered “law,” must not be interpreted in a solely legal sense—a connotation that was encouraged by the SEPTUAGINT with its rendition of the Hebrew noun with Greek *nomos* G3795. Rather, Torah is primarily a way of life derived from the COVENANT relationship between God and Israel. For example, the word can refer equally well to prophetic utterance (cf. Isa. 1:10; 8:16) and to the counseling of the wise (Prov. 13:4). Even in the Pentateuch, the term sometimes means decisions in respect to equity (Exod. 18:20), instruction in respect to behavior (Gen. 26:5; Exod. 13:9), rules in respect to cult (Lev. 6:9, 14, 25; et al.). It also covers the principle of justice: there shall be one Torah for the native and for the stranger (Exod. 12:49). In rabbinic tradition, Torah connotes the written code plus oral interpretation as codified into the 613 precepts. See TALMUD. Thus Torah is the Jewish way of life, requiring total dedication by reason of the covenant.

torch. See LAMP.

tormentor. This term is used by the KJV as the literal rendering of *basanistēs* G991, which occurs only in Jesus’ parable of the two debtors (Matt. 18:34). The Greek term was applied to jailers whose job it was not only to guard prisoners, but also to examine and torture them. Ordinarily, debtors were sold into slavery if they could not pay, but sometimes they were sent to a detention center; here a merciless *basanistēs* would make their lives miserable until restitution was made.

tortoise. See ANIMALS.

Tou. *too* (Heb. *tō ʿû* H9495 and *tō ʿî* H9497, possibly a HURRIAN name). Also *Toi*. King of HAMATH on the ORONTES River. All that is known about him is that he sent his son JORAM (Hadoram) to DAVID with gifts, congratulating the Israelite king for his defeat of their common foe HADADEZER of ZOBAB (2 Sam. 8:9-10; 1 Chr. 18:9-10). Some think that Tou’s

objective was to establish a treaty relationship with David; in any case, a diplomatic relationship would have been beneficial to both parties.

tow. This English term, referring to the short and coarse fibers of flax before spinning, is used by the KJV in three passages (Jdg. 16:9; Isa. 1:31; 43:17). Modern versions use a variety of equivalents, such as “string, fiber, tinder, wick.”

towel. This word is used by English versions only in Jn. 13:4-5, where it renders Greek *lention* G3317, referring to the linen cloth used by Jesus to dry the feet of the apostles in the UPPER ROOM.

tower. A lofty structure used for purposes of protection or attack, such as to defend a city wall, particularly at a gate or a corner in the wall (2 Chr. 14:7; 26:9); to protect flocks and herds and to safeguard roads (2 Ki. 17:9; 2 Chr. 26:10; 27:4); to observe and to attack a city (Isa. 23:13); to protect a vineyard (Matt. 21:33).

town. One normally thinks of the English word *town* as referring to something larger than a VILLAGE but smaller than a CITY, yet in actual usage the distinctions often blur (as when we speak of Chicago as a town). In the Bible it is even more difficult to discriminate clearly between the relevant terms. The primary Hebrew word for “city,” *‘îr* H6551, can be applied to a place as large as NINEVEH (Jon. 1:3), but it is also used very frequently of towns whose inhabitants could not have numbered more than a few hundred. The same is true of Greek *polis* G4484 (applied, e.g., to JERUSALEM, Matt. 4:5, but also to NAZARETH, 2:23). The Hebrew term for “daughter,” *bat* H1426, can refer to the dependent villages of a walled city (e.g., the settlements surrounding HESHBON, Num. 21:25), but it is applied as well to larger cities in figurative language (e.g., “daughter Zion,” Isa. 1:8 NRSV). Several other Hebrew terms can be applied to small villages (e.g., Num. 32:41; Neh. 11:25-30; Esth. 9:19). Greek *kōmē* G3267 is applied only to small towns (Matt. 9:35 et al.).

According to Lev. 25:31, “villages without walls” come under a different law of redemption: its houses were to be returned to the seller in the JUBILEE Year, whereas city houses could not be redeemed if more than a year passed from the time of sale. In the OT period, the city was distinguished by having a defensive wall as well as being the center of commerce and industry, and in some cases the place where the local governor lived. In the NT period, the difference between city and town (or village) consisted in the possession of a constitution and law differing from country law, and following the law of the crown. In later times, a city was so designated if it was the bishop’s seat. Towns were principally country agricultural centers, dependent on walled cities for protection and for the sale and exchange of farm produce.

town clerk. See OCCUPATIONS AND PROFESSIONS (under *clerk*).

Trachonitis. See TRACONITIS.

Traconitis. trak’uh-ni’tis (Gk. *Trachōnitis* G5551, “rugged region”). Also Trachonitis. A district E of the province of GALILEE and S of the city of DAMASCUS; during the time of Jesus it was part of the tetrarchy of PHILIP (Lk. 3:1). In 23 B.C. HEROD the Great received the task of pacifying Traconitis, Batanea (BASHAN), and Auranitis (HAURAN), unruly tribes to the NE of the JORDAN. After Herod’s death in 4 B.C., his domain was divided among his three sons, and Philip was granted this territory, inhabited mainly by non-Jews. Philip died in A.D. 34 and his territory came under the jurisdiction of SYRIA, but in 37 the emperor CALIGULA granted it to AGRIPPA I, grandson of Herod the Great. Traconitis was only a small part of this tetrarchy, located around Tracon in the NE of the territory. It corresponds with the modern el-Leja^c, a plateau of some 350 sq. mi. (900 sq. km.), consisting of volcanic lava beds, intercalated with volcanic necks, ash beds, and sills. The dissected terrain, the thin soils, and its proximity to the desert to the E, all contributed to its poverty, sparsity of population, and the lawless character of the district.

trade and travel.

I. Trade in the OT. ABRAHAM came from a trading port, UR of the Chaldees, which stood in those days at the head of the Persian Gulf, on whose waters humans first learned deep-sea navigation. POTTERY from Ur has been identified in the ruins of Mohenjo-Daro on the Indus, and Ur was no doubt a trading station between the seaborne commerce of the Persian Gulf and the Arabian Sea, and the caravan routes of the EUPHRATES Valley. The most negotiable route between E and W ran this way. The fact that Abraham was rich in gold and silver as well as in the nomad assets of flocks and herds (Gen. 13:2; 24:22, 53) is an indication of the wealth of his birthplace and of the commerce that no doubt existed between the desert and the town. The middlemen of this early commerce in the ANE were the people of the desert.

EGYPT, from earliest times, had been a great trading nation. A famous wall painting tells pictorially the story of the exploratory trading expedition sent by Princess Hatshepsut to Punt on the Somali coast fourteen centuries before Christ, and an interesting papyrus speaks of Wen-Amon's quest for fine cedar on the Lebanese shore three centuries later. Hatshepsut's venture had been a quest for myrrh trees, for the embalming practices of the Egyptians needed vast imports of spices and incense. The southern section of the Arabian Peninsula, known as Arabia Felix (Fortunate ARABIA), owed its name to the myrrh and frankincense produced there, and the bulk of this commerce followed the caravan routes NW through the peninsula with Egypt as the chief market. SLAVE trading formed a profitable sideline, and it is significant that JOSEPH was sold to a company of ISHMAELITES carrying myrrh into Egypt (Gen. 37:25). The rich imports of the land were balanced by an export trade in corn, and by tribute money from the neighboring spheres of Egyptian dominance. It is recorded that corn was paid for in weighed silver (41:57; 42:3, 25, 35; 43:11). Egypt was a heavy importer of precious stones and metals, some of which must have been of Indian origin brought up the RED SEA and through the canal, which was periodically open between the head of the waterway and the NILE. Egyptian monuments speak of similar commerce with the N and with the Minoan thalassocracy of CRETE (the Keftiu of early records).

The first organized commerce of the Hebrew people was under SOLOMON, whose farsighted trading ventures were inspired by the Phoenician mercantile cities of TYRE and SIDON. It is possible that the building of the temple first made the Phoenicians aware of the market to be found in their own hinterland, and of the profit to be gained from a partnership with the people who dominated the land route to the Gulf of AQABAH. Cedar for the architectural projects of David and Solomon was collected at Tyre from the lumbermen in the ranges and rafted down to JOPPA, a distance of 74 mi. (120 km.). It was then hauled 32 mi. (52 km.) up to JERUSALEM (1 Ki. 5:6, 9; 2 Chr. 2:16). The partnership thus begun was extended in a joint venture out of EZION GEBER at the head of the Gulf of Aqabah, down the Red Sea to OPHIR and INDIA. HIRAM king of Tyre supplied the pilots (1 Ki. 9:27-28; 10:11). Ophir was in all probability in S Arabia, but the cargoes mentioned in 1 Ki. 10:22 suggest a trading connection with India.

A larger type of vessel was used in this ocean-going commerce, the “ships of Tarshish” (10:22 KJV; NIV, “trading ships”). TARSHISH was probably Tartessos in Spain, and for such distant and exacting voyaging the Phoenicians had developed a sturdy type of vessel called by this name. An “Indiaman” or a “China clipper” in the days of more recent ocean commerce did not necessarily journey to the lands mentioned in the title. They were types of reliable ocean craft. Similarly the Egyptians called the Phoenician galleys engaged on the Cretan run “Keftiu ships.” The text quoted seems to imply that Solomon’s traders were speedily throwing off the tutelage of Tyre and venturing forth on their own. Judea supplied Phoenicia with wheat, honey, oil, and balm (1 Ki. 5:11).

Centuries later, Tyrian traders would bring fish into Jerusalem and distress NEHEMIAH by their SABBATH trading (Neh. 13:16). The timber trade too continued into postcaptivity days, and EZRA made arrangements similar to those of Solomon to secure his supplies of Lebanese timber (1 Ki. 5:6, 9; 2 Chr. 2:16; Ezra 3:7). Oil was also exported to Egypt (Hos. 12:1), and a small domestic export trade in woven goods from Judea seems to be implied in Prov. 31:24.

When the Hebrew monarchy fell apart after Solomon’s death, it is possible that an interesting commercial situation may have arisen. ISRAEL,

the northern kingdom, must have inherited the profitable but seductive alliance with the Phoenician trading towns. JEZEBEL, daughter of the prince of Sidon, married AHAB to seal this partnership. The southern kingdom, however, lay across communication lines to Aqabah and the Red Sea, and there is every evidence that JUDAH had reverted, after Solomon, to an agricultural economy with nothing more than petty trading. Apart from a half-hearted attempt by JEHOSEPHAT to revive it (1 Ki. 22:48), the eastern trade seems to have vanished with the king who inspired and ordered it. It may have been at this time that Phoenicians, denied the convenient route down the Red Sea, discovered the sea route to India by way of the Cape of Good Hope. A passage in Herodotus (*Hist.* 4.42) seems to imply that the intrepid traders succeeded in this amazing achievement. The prosperity of the Phoenician cities certainly continued, and Ezek. 27 is an eloquent record of the wide and tireless trading activity of Tyre. Ahab's prosperity is also vouched for by archaeological confirmation of the king's "ivory palace" (1 Ki. 22:39).

The commercial consequences of the break with BAAL worship and the death of Jezebel is an interesting speculation. Tyre, without great difficulty, could strangle the economic life of Israel. Tyre's dependence on the hinterland for primary produce would provide a strong deterrent, but there is no doubt that the choice on Mount CARMEL with which ELIJAH confronted the people involved economic as well as theological considerations. The Hebrew kingdoms from this time onward fell into the background as far as commerce was concerned. The EXILE brought vast depopulation, and the restored Israel was a largely agricultural economy. Internal interchange of goods was vigorous enough from earliest times, and provisions in the law lay stress on fairness of dealing, and honesty in WEIGHTS AND MEASURES (Lev. 19:35-36; Deut. 25:13-16). The petty trading in the TEMPLE, castigated by CHRIST, was a sample of the seamier side of this internal commerce; but the foreign trade, which invited investment and brought great wealth, was no more. Palestine at the close of the OT and in the time of Christ was a poor land.



© Dr. James C. Martin Selling grains and spices is still part of trade and commerce today in Jerusalem's Old City.

II. Trade in the NT. Trade and commerce have small place in the GOSPELS. The people of Palestine were aware of the activities of merchant and trader, for such parables as those of the talents and the merchant who found a “pearl of great price” were obviously meant to be understood by those to whom they were addressed. Trade, in the wider sense of the word, all through NT times, was supremely in the hands of ROME and of ITALY. There was a growing interference of the state in matters of commerce. The legal machinery by which a “mark on his right hand or on his forehead” could prevent the nonconformist from buying or selling (Rev. 13:16-17) was early apparent.

The foreign trade of the ROMAN EMPIRE was extensive and varied; it was also one-sided, in important cases, for the hoards of Roman coins commonly found in India are an indication of perilously unbalanced trade and great leakage of bullion. Latin and Greek words in early Irish, German, Iranian, and even in Indian and Mongolian tongues, suggest the influence of trade. Archaeology, especially on the S Indian coast, provides similar evidence. Roman merchants were ubiquitous. There was a Roman market at Delphi outside the sacred precincts for the trade in amulets and souvenirs, and this was probably typical of Italian enterprise abroad wherever crowds were gathered for sacred or profane purposes. From the second century B.C. a Roman city stood on Delos, the Aegean center of the slave trade, and when Mithridates in 88 B.C. massacred the Italian residents of ASIA MINOR and the surrounding coasts, twenty-five thousand fell in Delos alone out of a total of one hundred thousand, mostly traders and the agents of commerce.

Rome itself was a vast market, and a grim satiric chapter in the

Apocalypse (Rev. 18)—constructed after the fashion of an OT taunt song, partly in imitation of Ezek. 27—speaks of the wealth and volume of the capital's trade and the disruption of the world's economy at the fall and passing of a market so rich. Roman trade extended far beyond the boundaries of the empire. It is certain that merchants from Italy carried their goods into unsubdued Germany, Scandinavia, India, and perhaps China. All this activity sprang from Rome's dominance, the peace that she widely policed, and the absence of political frontiers. There was reason in the merchants' lament predicted in the chapter quoted. Fortunes could be made and lost and made over again. And of AUGUSTUS the merchants said that "through him they sailed the seas in safety, through him they could make their wealth, through him they were happy." The fascinating account of the last journey of PAUL to Rome (Acts 27), first in a ship from ADRAMYTTIUM and then in an Alexandrian freighter, probably under charter to the Roman government for the transport of Egyptian corn to the capital, gives a firsthand picture of the hazards of trade, and of the navigation, the ships, and the management of Mediterranean commerce.

There is not much information about the commodities of export trade. Oysters came to Rome from Britain in barrels of sea water. The tin trade of Cornwall, first exploited by the Phoenicians, doubtless continued under Rome. Northern Gaul seems to have had the rudiments of an exporting textile industry, and Gaul certainly exported Samian pottery. Underwater archaeology on wrecked ships has revealed that large cargoes of wine were carried. A monogram of a double "S" seems to indicate that one such freighter, wrecked near Marseilles, was the property of a shipowner who lived at Delos, one Severus Sestius. On the subject of mass production for such trade there is little information, and none concerning the business organization involved. Certain localities, however, became famous for special commodities, and the commerce implied was no doubt in the hands of specialist traders working a market of their own choice and creation. LYDIA, for example (Acts 16:14), "a dealer in purple cloth from the city of Thyatira" in Asia Minor, was found at PHILIPPI in MACEDONIA in pursuit of her trade. Corinthian bronze and the Cilician cloth that was the raw material of Paul's "tentmaking" were probably distributed, locally or abroad, by similar private

enterprise (18:3). The imagery of John's apocalyptic letter to LAODICEA (Rev. 3:14-18) is based partly on trade and industry of the rich Asian town. An important item of trade in EPHESUS, now that the harbor was silting and the port losing its trade and prosperity to SMYRNA, was the manufacture of silver shrines of Artemis to sell to the pilgrims and tourists who visited the famous temple.

Ramsay's illuminating research revealed a Laodicean trade in valuable wool garments of various kinds. Glossy black fleeces were produced in this district and the neighboring COLOSSE by some system of crossbreeding, the genetic effects of which were apparent in the Anatolian flocks of the area until comparatively recent times. There is also evidence of a Laodicean eye salve, based probably on the thermal mud of the nearby HIERAPOLIS. Hence the taunt in the letter about "white garments," and the anointing of the eyes of the spirit with a more effective medicine. Another of the seven churches of the Apocalypse was a center of trade and commerce. More TRADE GUILDS are named in the records of THYATIRA than in those of any other Asian city. Lydia's trade (Acts 16:14) possibly fell under the category of the dyers. They brewed a red dye, perhaps the modern turkey red, from the madder root, which grows abundantly in the district. This PURPLE was nearer in color to scarlet than blue, and Lydia's presence in Macedonia, 500 mi. (800 km.) away, suggests that the commodity was an important export. It is curious to note in this connection that John uses the figure of JEZEBEL, the woman given to AHAB of Israel to seal a commercial and political alliance with PHOENICIA, to describe a "Nicolaitan" of Thyatira, whose fault may have been some spiritually damaging trade association with the surrounding pagan world.

The trade guilds were a major source of difficulty for Christians who sought in their work and in their social activity to emerge from a pagan world with their conscience intact. The guilds or collegia are mentioned in Acts 19 as a source of organized opposition to the preaching of Christianity. The guilds were not trade unions in the modern sense of the word. Their functions were primarily social, and they covered all trades and professions. There are records of guilds of bankers, doctors, architects, producers of linen and woolen goods, workers in metal or

stone or clay, builders, carpenters, farmers, fishers, bakers, pastry cooks, embalmers, and transport workers. Like the modern Rotary Club, the guilds satisfied the need for social intercourse, but in the close-knit society of the ancient world they exercised a function and demonstrated an influence unlike that of any comparable organization today.

In Ephesus the guild of silversmiths and allied trades exerted enough pressure on authority and public opinion to check the free activities of Paul in the city. The famous letter of Pliny (*Ep.* 10.96), in which the repression of vigorous Christian activity in BITHYNIA in A.D. 112 is vividly described, is fairly clear indication that the guild of the butchers, alarmed at the falling-off in sales of sacrificial meat, was the ally of the pagan priesthoods in rousing the official persecution of the thriving church. Nor was it easy for Christians to prosper in their trade or business if they attempted to refrain from membership in the appropriate guild or participation in its activities. Since those activities included periodic feasts in the temple of the god or goddess whose patronage was traditionally acknowledged by the trade or calling concerned, what was the faithful Christian to do? Hence the activities of the “Nicolaitans,” the “followers of Balaam” and of “Jezebel” of Thyatira, castigated by Jude, Peter, and John. The simple functions and operations of trade and commerce may thus have proved a source of embarrassment, controversy, and division in the early church.

III. Travel. Trade implied travel, and many of the great journeys of the ancient world were made in the pursuit of commerce. Those who pioneered the trade routes from the Euphrates and the Persian Gulf to the Indus civilization and Ceylon must have been intrepid voyagers. The blazing of the “amber route” from Italy to the Baltic coast, the “incense routes” from Arabia Felix through Petra to Palestine, or the Phoenician seaways to Cornwall and the W African coast, not to mention the circumnavigation of the continent, must have been by experienced and determined travelers. All this voyaging was in the interest of ultimate commercial gain. But there were other motives:



© Dr. James C. Martin This aerial view shows a section through which passed the so-called Via Maris, a major trade road of ancient Palestine, connecting Egypt, Europe, and Asia. (View to the W.)

A. Colonization. Motivated first by the pressure of increasing population on the limited resources of their homeland, Greek colonies spread around the coasts of the Mediterranean and Black seas, unbroken save for the length of African coastland from the Gulf of Syrtis Major westward. These colonies were places of trade as well as of settlement, and the population often remained distinctive and apart from the natives of the area. Communication was maintained between colony and metropolis, and this was a major occasion of ancient travel. Motives similar to that which sent Abraham's steward to the homeland in search of a bride for Isaac kept people moving over such routes of folk migration.

B. Exploration. Curiosity and a desire for knowledge have always been important objects for human wandering. Curiosity accounted for the journey of the queen of SHEBA to visit Solomon (1 Ki. 10); and if the MAGI, as their gifts imply, also came from Arabia Felix, it was the same SE caravan route that, in a nobler curiosity, brought the Nativity visitors to BETHLEHEM. Curiosity, with historical ends in view, had been the travel motive of the Greek Herodotus in the fifth century B.C. His journeyings covered a wider area even than those of Paul. Exploration was organized by Hatshepsut around the Somali coast, by Alexander around Arabia, and by Nero up the Nile. Trade and conquest were the motives in mind.

Less complex were the aims of the daring party from the Bay of Tripoli who, according to Herodotus (*Hist.* 4.174), crossed the Sahara, discovered the Pygmies, and first saw the Niger.

C. Migration. Great folk movements fill all ancient history from neolithic times onward, and the Bible mentions directly and indirectly instances of such mass travel. Abraham left Ur by the NW caravan routes that followed the Fertile Crescent in a great curve up the Euphrates Valley and around into Canaan. The same route continued down the Jordan Valley and by the coast road into Egypt, or by way of the Arabah into the Sinai triangle or Egypt. It was along this southern route that Jacob's family journeyed on their various movements into and out of Egypt. The nomad movements of the Israelites after the Egyptian oppression form a record of mass migration like the "folk-wanderings" of the Indo-European tribes that peopled Europe and determined the character of Iranian and Indian ethnology in the second millennium B.C. Toward the close of the millennium, this movement assumed much more massive shape. A sudden influx of refugees would account for the aggressive imperialism of the Philistines in the time of Saul and David. The movements of conquest and deportation might find a place under this head. It was a policy of Assyria and of Babylon to transfer large masses of subject populations; and such travel, arduous and enforced though it was, occasioned much movement geographically. There was some freedom of communication between the deportees and those who remained behind, as might be illustrated both from the books of Nehemiah and Ezra and from the apocryphal book of Tobit.

D. Pilgrimage. Religious centers like Jerusalem have always been an occasion of travel. The Gospels mention the annual influx from Galilee into Jerusalem, and the account of the crucifixion speaks of one SIMON from CYRENE in LIBYA who was present in the Holy City as a pilgrim. Paul (Acts 20:16) was anxious to be in Jerusalem in time for Pentecost and was prepared to travel from Greece for the purpose.

E. Preaching. The necessities of preaching and teaching caused widespread travel in both Greek and Roman times; and this, of course, is most strikingly illustrated in the well-defined and admirably recorded journeys of PAUL. The apostle was only one of many people who traveled

for that purpose. It is traditionally believed that THOMAS traveled to India, and a large Christian group in that subcontinent is traditionally believed to have descended from his original foundation. APOLLOS (Acts 18:24-28) had moved about, no doubt on teaching missions, between Alexandria, Corinth, and Ephesus. The emperor CLAUDIUS, in a stern communication to the Jews of Alexandria, spoke of troublemakers who had journeyed to the delta town by sea from Syria, and it is likely that this is the first reference in secular literature to the widespread missionary travels of early Christian preachers. Acts 11:19 and 28:15 similarly refer to such unrecorded travelers. It is likely that their journeys were very extensive. The tradition, for example, that JOSEPH of Arimathea traveled to Glastonbury in Britain may not be history, but the story could have arisen only in a world that took for granted the widest and the most distant traveling.

F. Business. Search of a livelihood, as distinct from the pursuit of trade, took thousands on long journeys in the ancient world. Juvenal, at the end of the first century, complains that the ORONTES had long since flowed into the Tiber: Rome had become so cosmopolitan that native merit could find no place, and the needy and the bad from the ends of the earth had sought refuge there. The inhabitants of the Roman ghetto were Jews whose business had brought them from Palestine and the many provincial centers of the DISPERSION, and such uprooted groups were not necessarily static.

G. Service. There were Roman soldiers who had traveled the whole world, and the record of Paul's journey to Rome is an illustration of an official journey of a centurion with an armed escort, engaged on a long and highly responsible courier task. In OT times we find Abraham's steward undertaking a long journey at his master's express command; Tobit acting as agent for the king of Assyria; and Nehemiah adroitly turning a cherished personal project into a royal commission, with all the travel privileges and facilities such a task conferred.

H. Exile. Moses' flight into Midian was an early instance of a journey undertaken to escape from justice, and more formal banishment was an accepted penalty in ancient penology. After the troubles in the ghetto, Claudius banished all the Jews of the capital (Acts 18:2); and Aquila and

Priscilla are found in Corinth. It is interesting to note that Aquila had come originally from Pontus in Asia Minor.

Travel was not without its hazards, and Paul in an eloquent passage (2 Cor. 11:25-27), which finds confirmation in more than one ancient writer, speaks of the perils of road and seaway. Luke's superb account of the voyage and wreck of the Alexandrian grain ship is further illustration (Acts 27). In NT times, however, travel was rather safer by land than it has been at most periods in history. Roads were indeed the great contribution of the Romans to Mediterranean civilization, and roads promoted the rapid movement of travelers and contributed substantially to their safety by facilitating the rapid movement of troops. The Persians had invented a swift postal system, but it was used mainly for official communications, and no engineering of any major importance was involved. Persia and Babylon relied on the enforced local labor for the opening of highways, and the imagery of Isa. 40:3-4 is based on the call to such contributions of manpower. The Romans, on the other hand, formed and planned their roads, engineered them boldly, and for the most part paved them. Hence the major contribution to rapid travel. In NT times, in spite of the continuing dangers listed by Paul from his own experience, the road system was speeding up travel, and the Roman Peace was quelling lawlessness.

Regular passenger services by land or sea were unknown, and there is no evidence that the pattern of procedure changed from OT to Roman times. JONAH, the record runs (Jon. 1:3), "ran away from the LORD and headed for Tarshish. He went down to Joppa, where he found a ship bound for that port. After paying the fare, he went aboard and sailed for Tarshish." Nine centuries after the approximate date of Jonah's flight a similar record reads: "When we had sailed across the open sea off the coast of Cilicia and Pamphylia, we landed at Myra in Lycia. There the centurion found an Alexandrian ship sailing for Italy and put us on board" (Acts 27:5-6). Travelers evidently made their own arrangements, attached themselves to official parties, accompanied caravans, and coordinated their movements with those of trade and commerce.

The relative convenience of travel by land and sea cannot be estimated. In Claudius's communication to the Alexandrians it is expressly stated that the troublesome envoys who came from Syria came

by sea. A perfectly good land route S from Palestine existed, for the ETHIOPIAN EUNUCH of Queen CANDACE was using it and riding in a chariot (Acts 8:26-28). On the other hand, the centurion in charge of Paul disembarked his party at PUTEOLI and proceeded to Rome probably via the canal through the Pontine Marshes and certainly by the APPIAN WAY (27:11-15), the route described by the poet Horace who negotiated it a century before. Why Paul decided (20:13) to go afoot across the base of Cape Lectum by the Roman road to Assos in MYSIA is difficult to explain, unless it was because he sought the privacy for meditation impossible aboard a crowded ship. Discomfort must have been the common lot of travelers by sea.

trade guilds. Otherwise known as *collegia*, trade guilds are first mentioned in Acts 19 as a base of organized opposition to the Christian church. These societies were not trade unions in the modern sense. Their functions were primarily social. Records exist of guilds of bakers, bankers, doctors, architects, producers of linen and woolen goods, dyers, workers in metal or stone or clay, builders, carpenters, farmers, pastry cooks, barbers, embalmers, and transport workers. The *collegia* satisfied the need of the humble for the pleasures of social intercourse and the dignity of self-expression. It was the guild of the silversmiths and associated trades that, adroitly led, forced PAUL to withdraw from EPHESUS. It was, it appears, the guild of the butchers that precipitated the persecution of A.D. 112 in BITHYNIA, according to Pliny. The guild banquets, with associated worship of the patron deity and the compromising fellowship involved, were probably the problem of 1 Corinthians. The attempt of certain groups to work out a form of compromise, so essential to the social comfort, and indeed livelihood of many Christians, led to the strong reproaches of 2 Peter, Jude, and Revelation (e.g., Rev. 2:18-29; see THYATIRA).

trades. See OCCUPATIONS AND PROFESSIONS.

tradition. The collective wisdom of any given culture, the notions of its worldview, and the insights of its institutions. The term does not occur in the OT, but the Hebrew Scriptures obviously constitute a rich tradition. In a narrower sense, three types of tradition are mentioned in the NT (Gk. *paradosis* G4142). (1) The most common use refers to the kind of tradition handed down by the Jewish fathers or elders that constituted the oral law, regarded by many of the Jews as of equal authority with the revealed law of MOSES (see TALMUD). Indeed, the PHARISEES tended to make these traditions of even greater authority than the Scriptures (Matt. 15:2-3; Mk. 7:3-4). PAUL refers to his former zeal for the traditions of his fathers (Gal. 1:14), and JOSEPHUS says that “the Pharisees have delivered to the people a great many observances by succession from their fathers which are not written in the law of Moses” (*Ant.* 12.10.6). (2) A second type of tradition is mentioned in Col. 2:8. Some scholars hold that this verse refers to Judaistic heresies, but the emphasis seems to be on the *human*, not necessarily Jewish, origin of these teachings. (3) The third type consists of the GOSPEL truths that the apostles taught. Paul uses *paradosis* in this sense three times (1 Cor. 11:2; 2 Thess. 2:15; 3:6). The meaning of this kind of tradition is “instruction, “teaching.” Paul had taught the believers in Corinth and Thessalonica the doctrines of the gospel, and he urged them to keep those instructions in mind.

train. As a verb meaning “to instruct, discipline, prepare,” this term occurs with some frequency in modern English versions (e.g., 2 Sam. 22:35; 1 Chr. 25:7; Prov. 22:6; Hos. 7:15; 1 Tim. 4:7-8; 2 Tim. 3:16; Heb. 5:14). The word is also used a few times as a noun in the sense of “retinue” (1 Ki. 10:2 KJV [NIV, “caravan”]; Ps. 68:18 = Eph. 4:8), and once with reference to the trailing part of a gown (Isa. 6:1).

Trajan. tray’juhn. Emperor of ROME, A.D. 98-117. Marcus Ulpius Trajanus was born in Spain in the year 53, and after serving in various military and civil capacities was made governor of Germany in 97. While there he learned of his adoption by the then emperor, NERVA, an act

which according to the custom of the time assured him of the succession to the throne. Upon Nerva's death in 98, Trajan lingered in Germany on some unfinished business and did not come to Rome until 99. A natural leader, he soon became popular with both army and people. Trajan took upon himself the burden of ruling and manifested an unusual capacity to deal with the complex problems of the huge empire. His policy, however, discouraged initiative on the part of the provinces, which soon learned to look to Rome for the solution of all their problems. He greatly expanded the program of public works, building new baths for the city of Rome, as well as a magnificent forum, and by constructing new roads throughout his domain.

The combined humanity and firmness of Trajan's character is illustrated by his attitude toward the Christians (see Pliny the Younger, *Epistulae* 10.96-97). On the one hand, he ordered that Christians should not be hunted and that those who confessed their faith but then recanted should be let go; on the other hand, he instructed Pliny to execute those who refused to give up their faith. This was in fact the first official policy that Christians should be put to death. His reign was marked by a great military venture against Dacia, the region N of the Danube. His victory is commemorated in the famous Column of Trajan, a 100-ft. (30-m.) marble pillar set on a rectangular base, with a statue of the emperor on top; it includes more than 2,000 finely carved figures.

trance. A state of hypnosis or ecstasy. English versions of the NT use "trance" in three passages in Acts as the rendering of Greek *ekstasis* G1749, which usually means "confusion, astonishment" (Mk. 5:42 et al.). Two of those passages refer to the vision that PETER received in JOPPA (Acts 10:10; 11:5), and the other is an account by PAUL of an experience he had while praying in the TEMPLE (22:17). The English term is rarely used in the OT (though the phrase "into a trance" is supplied by the KJV at Num. 24:4, 16). However, various references to deep sleep in the OT are often interpreted as instances of trance (e.g., Gen. 15:12; 1 Sam. 26:12; Isa. 29:10). In addition, it is often argued that the prophetic experience as well as glossolalia involved some kind of ecstatic trance (cf. 1 Sam. 19:20-24; 1 Cor. 14:14; see TONGUES, GIFT OF).

transfiguration. A change in form or appearance. The term is used specifically with reference to a unique experience of CHRIST recorded in the Synoptic Gospels (Matt. 17:1-8; Mk. 9:2-8; Lk. 9:28-36; alluded to in Jn. 1:14 and 2 Pet. 1:16-18). The use of the noun *transfiguration* in this context derives from the KJV rendering, “he was transfigured before them,” which is followed by most versions (Matt. 17:2; Mk. 9:2; the Greek verb here, *metamorphoō* G3565, occurs in two other passages, Rom. 12:2 and 2 Cor. 3:18, where it is rendered by the more common English term “transform”). The accounts portray the transformation as outwardly visible and consisting in an actual physical change in the body of Jesus: “The appearance of his face changed” (Lk. 9:29), “his face shone like the sun” (Matt. 17:2), while “his clothes became dazzling white” (Mk. 9:3). The glory was not caused by the falling of a heavenly light on him from without but by the flashing forth of the radiant splendor within. He had passed into a higher state of existence, his body apparently assuming properties of the RESURRECTION body.



© Dr. James C. Martin Mosaic depicting Jesus’ transfiguration (from the Church of Transfiguration on Mt. Tabor).

The place where the event occurred is simply described as “a high mountain” (Mk. 9:2). Tradition has identified it with Mount TABOR, but because of its distance from CAESAREA PHILIPPI and the fortification on it at that time, a spur of Mount HERMON seems more probable. Witnessed by PETER, JAMES, and John (see JOHN THE APOSTLE), the transfiguration occurred while Jesus “was praying” (Lk. 9:29). The natural simplicity of the accounts and their sober insistence on its details powerfully testify to the reality of the event.

While recorded without interpretation, the uniform dating (“after six days” in Matthew and Mark, or inclusively “about eight days after these sayings” in Luke) clearly sets the transfiguration in the context of the crucial events at Caesarea Philippi, Peter’s confession, and Christ’s announcement of his coming death. The experience gave encouragement to Jesus, who was setting his face to the CROSS. To the shocked disciples it confirmed the necessity of the cross through the conversation of the heavenly visitors about Christ’s coming “departure” (Lk. 9:31) as well as the divine endorsement on Christ’s teaching. It inseparably linked the suffering with the GLORY. It was the crowning with glory of the perfect human life of Jesus, God’s stamp of approval on his sinless humanity. The divine approval established his fitness to be our sinbearer on the cross. It was also an entry for Jesus into the glory in which he would reign, thus constituting a typical manifestation of the king coming into his kingdom (Matt. 16:28; see KINGDOM OF GOD).

transgression. The breaking of the LAW. There is a fine distinction between SIN (Gk. *hamartia* G281) and transgression (*parabasis* G4126), for one who is under no express law may sin (Rom. 5:13), but with the introduction of a law one commits transgression if that law is violated (Rom. 4:15; 5:14; Gal. 3:19). Hence, “sin” causes us to transgress (Rom. 7:7, 13). In some cases sin may be implicit disobedience, but transgression indicates explicit disobedience. See also TRESPASS.

Transjordan. trans-jor’duhn. This term, meaning “on the other side of the Jordan” (cf. the common Heb. expression *‘ēber hayyardēn*, Deut. 1:1 et al.), is used with reference to the territory that lies to the E of the JORDAN River (contrast *Cisjordan*, “on this side of the Jordan,” meaning the Land of CANAAN). East PALESTINE as a whole can sometimes be comprehended under the name of the central part of this area, GILEAD (e.g., Josh. 22:9). Generally, Transjordan is reckoned from the region of BASHAN on the N to the RED SEA on the S; the Arabian desert marks an indefinite boundary on the E and SE. Here were the countries of MOAB, EDOM, and AMMON; here too the tribes of REUBEN, GAD, and half of MANASSEH

received their inheritance. Cut through by numerous gorges, some with constant water flow, the soil in Transjordan produces abundant crops of grain even without irrigation. It is rugged tableland, 2,000 to 3,000 ft. (600-900 m.) in elevation, with heights of around 5,000 ft. (1,500 m.) The book of Genesis contains incidental references to this territory (e.g., Gen. 32:10). Later, as the Israelites were approaching Palestine, they sought to use the important KING'S HIGHWAY in Transjordan, but the Edomites would not permit them to do so (Num. 20:17-20). North of Edom lay Moab; there, from Mount Nebo (near the upper end of the Dead Sea), MOSES was granted sight of the land promised to Israel (Deut. 34:1-4; see NEBO, MOUNT). Next, between the rivers ARNON and YARMUK, comes Gilead proper and the AMORITE kingdom of SIHON, who denied Israel passage (Num. 21:21-31; Deut. 12:2). To this district, DAVID a second time fled for sanctuary, escaping his insurrectionist son ABSALOM (2 Sam. 17:21-29). To the E of Gilead and N of the Arnon was the country of Ammon. The northernmost territory was Bashan, of uncertain boundary, remembered for its fat cattle (Amos 4:1) and its King OG of iron bedstead fame (Num. 21:33-35; Deut. 3:1-11; Josh. 12:4-5).

In NT times, PEREA referred to a territory E of JUDEA and SAMARIA across the Jordan, which afforded in part a bypath for strict Jews going from GALILEE in the N to Judea in the S (avoiding contamination by Samaria in between; cf. Jn. 4). To the N lay the Hellenistic DECAPOLIS, a trade federation of ten cities, nine being on the E of Jordan, and one (BETH SHAN) on the W. The grouping secured protection from marauders. Antagonism existed between the Decapolis and both NABATEANS and Jews. Earlier, during the Hasmonean period, the Jews had secured dominance over a large part of Transjordan, from GADARA in the N to MACHAERUS in the S, strongly fortified to resist the Nabateans. ROME, in A.D. 106, made the Nabatean country a part of the province of ARABIA.

translate. This verb, in the sense of “to remove from one place to another,” is used by the KJV in three passages (2 Sam. 3:10; Col. 1:13; Heb. 11:5). The last of these refers to ENOCH, who “was translated [NIV, was taken from this life] that he should not see death.” Thus it has

become common to speak of “Enoch’s translation.”

translations of the Bible. See BIBLE VERSIONS, ENGLISH; TEXT AND VERSIONS (OT); TEXT AND VERSIONS (NT).

transportation. See TRADE AND TRAVEL.

trap. For the biblical writers the most common form of trap or SNARE was the automatic birdnet, “the snare of the fowler” (Prov. 6:5 et al.). This common form of bird trap or netting device is familiar from Egyptian illustrations. It was a piece of net mounted to spring up and envelop the bird when it alighted on a tripstick or some other form of trigger (Ps. 141:9; Ezek. 12:13; Amos 3:5). Another form of trap was the noose carefully set on the “run” of a bird or an animal and designed to tighten around the neck by the creature’s own forward momentum (Job 18:10; 1 Cor. 7:35; this form of trapping device seems to be the metaphor behind Prov. 22:8). Ezekiel 17:20 may refer to a noose falling from above, though it could as likely be a descending net, falling as the victim entangled his feet in some low-lying trigger. Or perhaps the fowler concealed in ambush pulled a releasing string when the birds ventured under the suspended net (Prov. 1:17-18). A camouflaged pit was an additional form of snare or trap used for the capture of unwary animals (2 Sam. 17:9; Isa. 24:17-18; 42:22; Jer. 18:22; 48:43-44; Lam. 3:47). Psalm 9:15 develops the metaphor; ironically, the hunter fell into the pit designed for his victims. There are numerous other figurative uses (Job 18:8; Ps. 69:22; 91:3; 124:7; 140:5; Prov. 6:5; 7:23; 12:13; Hos. 9:8; Lk. 21:34 [35]; Rom. 11:9; 1 Tim. 3:7; 6:9; 2 Tim. 2:26).

travail. This English term, referring to a woman’s labor at birth or more generally to any kind of painful or strenuous work, is used frequently by the KJV to render a variety of words. Most of the uses are figurative. For instance, travail may portray the agonies of divine judgment on the wicked (Babylonians, Isa. 13:8; Zion, Mic. 4:9-10;

Israel, Jer. 6:24; Judah, 4:31; Lebanon, 22:23; Damascus, 49:24); the thought of it caused Isaiah anguish like the pains of a woman in labor (Isa. 21:3). Travail may picture the painful exertion necessary to achieve satisfying goals. The Suffering Servant “who makes an offering for sin” shall “see the fruit of the travail of his soul and be satisfied” (Isa. 53:10-11). The apostle PAUL, in the Lord’s service, could not forget the “labour and travail” night and day to plant the church at THESSALONICA (1 Thess. 2:9; cf. 2 Thess. 3:8). The Galatians seemed to return to legalistic works, so Paul was “again in travail until Christ be formed” in them (Gal. 4:19). Jesus used the figure of travail to represent the disciples’ sorrow (Jn. 16:21-22). Travail also portrays the agony of the world until Christ returns (Rom. 8:22; 1 Thess. 5:3).

travel. See TRADE AND TRAVEL.

Travelers, Valley of the. According to Ezek. 39:11, God “will give to Gog a place for burial in Israel, the Valley of the Travelers east of the sea” (NRSV; similarly NJPS); as a result, the place will be called the Valley of HAMON GOG. The KJV understands the text in a more general sense, “the valley of the passengers on the east of the sea.” On the reasonable assumption that “the sea” here is a reference to the DEAD SEA, the NRSV rendering (cf. also TNIV) indicates a place in TRANSJORDAN. It seems strange, however, that a location E of the Dead Sea would be characterized as being “in Israel.” The NIV understands the syntax in a slightly different way, “the valley of those who travel east toward the Sea,” implying some otherwise unknown place in CANAAN proper. Possibly the passage should be understood symbolically, without reference to a specific geographical location.

treasure. A collection of objects of value, including stores of provisions (e.g., Jer. 41:8; Ezek. 28:4; Dan. 11:43). The “treasure cities” of Exod. 1:11 KJV (NIV, “store cities”) were arsenals and depots for provisions (cf. Gen. 41:48, 56). A similar confusion between the precious store and

the place of its storing occurs in the NT. For example, Matt. 2:11 and 19:21 refer to the store of precious things, but Matt. 12:35 clearly refers to the storehouses. In Acts 8:27 both notions are incorporated. In Matt. 27:6 the Greek word *korbanas* G3168 is derived from Hebrew: the chief priests could not put the polluted silver into the the sacred treasury where the CORBAN gifts were paid. This seems to be distinguished from the *gazophylakion* G1126, the treasury of the temple, simply a collection box into which general offerings were cast (Mk. 12:41; Lk. 21:1). John 8:20 refers to the place where Jesus was teaching in the colonnade, where boxes were placed for the convenient reception of gifts. The metaphorical meaning of treasure is a more common figure of speech in the OT than in the NT (Exod. 19:5; Deut. 28:12; Ps. 17:14; Matt. 13:44; Lk. 12:21; 2 Cor. 4:7). The last reference is to practices such as those illustrated by the DEAD SEA SCROLLS, the preservation of precious possessions in earthenware jars, sealed for safety.

treasurer. See OCCUPATIONS AND PROFESSIONS.

treaty. See COVENANT; DEUTERONOMY.

tree. PALESTINE in ancient times must have been extensively wooded as there are over three hundred references to trees and wood in the Bible. Most of the wooded areas have been cut down, however. Trees were sometimes venerated by pagan people who believed gods inhabited them, and this practice affected the Israelites. SACRIFICES were often offered under trees (Deut. 12:2; 1 Ki. 14:23). Planting a tree near a sacred altar was forbidden (Deut. 16:21). Trees could be used to identify places (Gen. 12:6; Deut. 11:30). Tree limbs were used in celebrating the Feast of Tabernacles (Lev. 23:40). Jesus used fruit-bearing trees as an illustration of believers' bearing fruit (Matt. 7:16-19). See also PLANTS for individual kinds of trees.

tree of knowledge. According to Gen. 2:9, God "made all kinds of

trees grow out of the ground” in the Garden of EDEN. The verse continues, “In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.” God commanded ADAM not to eat of the tree of knowledge on penalty of death (2:17). The serpent’s temptation of EVE (3:1-5) centered on this command, and when he had convinced her that she would not die but become “like God,” she ate of it to her sorrow. The precise significance of the tree has been a matter of debate. Elsewhere in the Bible, lack of knowing good and evil is treated as a mark of immaturity (Deut. 1:39; Isa. 7:14-17) and possibly senility (2 Sam. 19:35), but in such passages something different seems to be in mind, namely, moral discernment. In Genesis the phrase “good and evil” possibly indicates the extremes, and thus the totality, of knowledge. If so, the tree may have symbolized God’s OMNISCIENCE and the power associated with it. In partaking of its fruit, Adam and Eve reached for divinity but obtained guilt, shame, condemnation, and expulsion instead.

tree of life. Along with “the tree of the knowledge of good and evil” (see TREE OF KNOWLEDGE), the tree of life was originally placed by God in the middle of the Garden of EDEN (Gen. 2:9). At this point in the narrative, nothing is said about the significance of either. There was no command given to ADAM and EVE not to eat of the tree of life. After their sin, when they were expelled from the garden, the reason given was, “The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever” (Gen. 3:22). Evidently this tree was identified with everlasting LIFE, and as a result of the original SIN, humanity would no longer have access to the tree, but would instead be subject to deterioration and DEATH. In the OT elsewhere, only in Proverbs does the phrase “tree of life” occur, depicting several virtues (Prov. 3:18; 11:30; 13:12; 15:4; cf. also Ezek. 31:1-12). In the NT, only the book of Revelation has any reference to the tree of life, and in each occurrence it has spiritual, cosmic meaning (Rev. 2:7; 22:1-3).

trench. A long cut in the ground. The term is used by most English

versions for the ditch that was dug around the altar in the TEMPLE (1 Ki. 18:32 et al.). The KJV uses it also to render Hebrew terms meaning “encampment” (1 Sam. 17:20 et al.) or “ramp” (2 Sam. 20:15), and a Greek word that the NIV translates “embankment” (Lk. 19:43). In addition, the NIV has “trench” for a Hebrew word that apparently refers to a town moat (Dan. 9:25; KJV, “wall”).

trespass. An overstepping of the boundaries, thus an unfaithful or treacherous act that incurs guilt (cf. SIN; TRANSGRESSION). The KJV OT uses this English term frequently, both as a noun and as a verb, to translate several Hebrew words (Lev. 5:15-19 et al.; see SACRIFICE AND OFFERINGS). In the NT, the KJV uses it as a verb a few times to translate Greek *hamartanō* *G279*, “to sin,” when the context has to do with an offense against another person (Matt. 18:15, 35 [following the TR]; Lk. 17:3-4); and it occurs as a noun in five passages to translate Greek *paraptōma* *G4183*, literally “misstep, fall,” but then “offense, wrongdoing, sin” (Matt. 6:14-15; Mk. 11:25-26 [v. 26 missing in important early witnesses]; 2 Cor. 5:19; Eph. 2:1; Col. 2:13). The Greek noun is found in a number of other passages where the KJV has other renderings (Rom. 4:25; 5:15-20; 11:11-12; Gal. 6:1; Eph 1:7; 2:5). The NRSV uses “trespass” consistently (except for Rom. 11:11-12, “stumbling”), whereas the NIV uses it only in Rom. 5. It is difficult to determine whether a sharp distinction is intended between *paraptōma* and *hamartia* (see esp. Rom. 5:20 and Eph. 2:1; and cf. Matt. 6:14-15 [the LORD’S PRAYER] to its parallel, Lk. 11:4).

trespass offering. See SACRIFICE AND OFFERINGS.

trial. See TEMPTATION.

trial of Jesus. The tumultuous proceedings before the Jewish and Roman authorities resulting in the crucifixion of Jesus. All four Gospels record at least part of the twofold trial (Matt. 26:57—27:31; Mk. 14:53—15:20; Lk. 22:54—23:25; Jn. 18:12—19:16), but because of the brief

and selective nature of their narratives, the precise chronological order of events is not always certain. It is clear that both parts of the trial were marked by great irregularities, but the writers of the Gospels never assert that this or that in the trial was illegal, for they wrote not as lawyers but as witnesses.

Following his arrest in GETHSEMANE, Jesus was at once taken before the Jewish authorities in JERUSALEM. John alone tells us that he was first brought before the former high priest ANNAS, who conducted a preliminary examination by questioning Jesus about his disciples and teaching. Meanwhile the Sanhedrin members had assembled in the palace of CAIAPHAS, the president of the SANHEDRIN, for an illegal night session, and Annas sent Jesus to them bound (Jn. 18:12-14, 19-24). The attempt to convict Jesus through false witnesses collected and instructed by the Sanhedrin failed because of their contradictory testimony (Matt. 26:59-61; Mk. 14:55-59). Before their charges Jesus maintained a dignified silence, even when blustering Caiaphas demanded an answer (Matt. 26:62), thus denying the validity of the process. Aware that their case had collapsed, Caiaphas brushed aside the witnesses and put Jesus under oath to tell the court if he was “the Christ, the Son of God” (26:63). The answer, in deliberate self-incrimination, was used to condemn Jesus for blasphemy (26:64-66; Mk. 14:61-64). The session broke up in disorder, with indignities being heaped on Jesus (Matt. 26:67-68; Mk. 14:65; Lk. 22:63-65). After dawn the Sanhedrin assembled in its council chamber and reenacted their trial by questioning Jesus on his messianic claims and deity (Lk. 22:66-71). This meeting was held to give a semblance of legality to the condemnation.

Since the Romans had deprived the Sanhedrin of the power of capital punishment, it was necessary to secure a confirmatory death sentence from the Roman governor, who found it expedient to be in Jerusalem during the Passover season. Accordingly, “the whole assembly” (Lk. 23:1) in formal procession brought Jesus, bound, to PILATE. When Pilate asked their charges, they indicated that they wanted him simply to sanction their condemnation of Jesus without a full trial (Jn. 18:29-32). When Pilate’s insisted on knowing what the charges were, the people presented three (Lk. 23:2). The charge of treason alone Pilate deemed worthy of investigation. When Jesus explained to him the nature of his

kingdom, Pilate concluded that Jesus was harmless and announced a verdict of acquittal (Jn. 18:33-38). This verdict should have ended the trial, but it only evoked a torrent of further charges against Jesus by the Jews, charges that Jesus refused to answer, to Pilate's surprise (Matt. 27:12-14). Having learned that he was a Galilean, Pilate decided to be rid of the unpleasant task by sending Jesus to HEROD Antipas, also present for the Passover, on the plea that Jesus belonged to Herod's jurisdiction. When Jesus refused to amuse Herod with a miracle, maintaining complete silence before him, Herod mocked him and returned him to Pilate uncondemned (Lk. 23:2-12).

With the return of Jesus, Pilate realized that he must handle the trial. Summoning the chief priests "and the people," he reviewed the case to prove the innocence of Jesus, but weakly proposed a compromise by offering to scourge Jesus before releasing him (Lk. 23:13-16). When the multitude requested the customary release of one prisoner (Mk. 15:8), Pilate offered them the choice between the notorious BARABBAS and Jesus (Matt. 27:17). He hoped that the crowd would choose Jesus, thus overruling the chief priests. Before the vote was taken, Pilate received a troublesome warning from his wife (27:19-21). Meanwhile the Jewish leaders persuaded the people to vote for Barabbas. When asked their choice, the people shouted for Barabbas, demanding that Jesus be crucified (Matt. 27:20-21; Lk. 23:18-19). Further remonstrance by Pilate proved useless (Lk. 23:20-22).

According to John's gospel, Pilate, as a last resort to avoid crucifying Jesus, had him scourged, allowed the soldiers to stage a mock coronation, and then brought out the pathetic figure before the people, hoping that the punishment would satisfy them. It only intensified their shouts for his crucifixion (Jn. 19:1-6). A new charge, that Jesus made himself the SON OF GOD, aroused the superstitious fears of Pilate, causing him to make further futile efforts to release him (19:7-11). Using their last weapon, the Jewish leaders threatened to report Pilate to CAESAR if he released Jesus (19:12). This threat, because of Pilate's grievous maladministration, broke all further resistance in the vacillating governor. To his last appeal whether he should crucify their king, the Jews gave the blasphemous answer that they had no king but Caesar (19:15). When Pilate sought to absolve himself of the guilt of Christ's

death by publicly washing his hands, the people voluntarily accepted the responsibility (Matt. 27:24-26). Keenly conscious of the gross miscarriage of justice, Pilate yielded by releasing Barabbas and sentencing Jesus to the cross. See also CHRIST, JESUS.

tribe. A large social group composed of families and clans. In the Bible it is applied specifically to the fundamental divisions of the people of ISRAEL. The Hebrew terms for “tribe” are *matteh* H4751 and *šēbet* H8657, both of which mean “staff, rod, scepter,” but are applied to people groups under the rule of a chief who holds, literally or figuratively, the scepter of authority. The Greek term *phylē* G5876 is used in the NT not only with reference to the Israelite tribes but also more generally to designate GENTILE groups and nations (Matt. 24:30; Rev. 1:7 et al.).

The twelve tribes of Israel (JACOB’s new name given in Gen. 32:28) were first mentioned by Jacob in prophecy (49:16, 28). While the Hebrews were in EGYPT they were grouped according to their ancestral houses (Exod. 6:14). After they left Egypt the whole company was conceived of as the twelve tribes of Israel (24:4). The twelve sons of Jacob were REUBEN, SIMEON, LEVI, JUDAH, ISSACHAR, DAN, GAD, ASHER, NAPHTALI, JOSEPH, and BENJAMIN. Although they all had a common father, they had four mothers: LEAH and RACHEL, who were full wives, and BILHAH and ZILPAH, who were CONCUBINES. The tribes were called by these names. On the breastplate of the high priest were twelve precious stones arranged in four rows; each stone had the name of a tribe engraved on it (28:21, 29; 39:14).



The Tribes of Israel.

When the Israelites were counted to find out the number of men of war in each group, the tribe of Levi was left out of this census because the Lord selected them for the keeping and transporting of the **TABERNACLE** and its furniture (Num. 1). The whole encampment of the Israelites was organized at **SINAI** and each tribe assigned its place in which to march and to camp (ch. 2). The withdrawal of the Levites from the group of tribes left only eleven tribes. In the list of leaders from each tribe who were to take the census, the children of Joseph are divided between his two sons to make up the tribe of **EPHRAIM** and the tribe of **MANASSEH** (Num. 1:10), bringing the total number of tribes back up to twelve. The leadership of Judah among the tribes was prophesied by Jacob (Gen. 49:10), and this tribe was assigned first place in the order of marching (Num. 2:3; 10:14); Judah also was the first tribe to bring an offering after the setting up of the tabernacle (7:12).



© Dr. James C. Martin The Hinnom Valley (center of photo) separates the territory of the tribe of Benjamin (N, left) from that of Judah (S, right).

Before the Israelites entered the Promised Land, the tribes of Reuben and Gad and half of Manasseh chose to settle on the E side of the Jordan (Num. 32:33). After the land of CANAAN was subdued, the land was divided among the nine and one-half tribes (Josh. 15-19). Judah was given the first lot and received the largest area of land (15:1-62). The tribe of Simeon was assigned territory within Judah (19:1). Judah had all the land W of the DEAD SEA and S of KADESH BARNEA. Just N of Judah were Dan and Benjamin. Ephraim was next to them, Manasseh (half-tribe) was next; then Issachar, Zebulun, Naphtali, and Asher were situated N of the Valley of JEZREEL, W of the Sea of Galilee, and northward to the LEBANON Mountains. Part of the tribe of Dan went N and seized some territory just S of Mount HERMON, thus settling the farthest N of all the Israelites (Jdg. 18).

During the period of the judges in Israel the tribes were each a law to themselves. The judges' leadership was sectional. When DAVID became king over the whole land, the twelve tribes were again unified. JERUSALEM was conquered and made the capital of the country. There SOLOMON built the TEMPLE. The Lord chose this city as the one place out of all the tribes of Israel where he would put his name (2 Chr. 12:13). David appointed a captain over each tribe (1 Chr. 27:16-22). He also took a census of the

tribes (2 Sam. 24:2). Later, when ELIJAH built an altar in the contest with the prophets of BAAL on Mount CARMEL, he used twelve stones to represent the twelve tribes of Israel (1 Ki. 18:31).

The unity of the tribes had a tendency to be disrupted into two factions. After the death of SAUL, David reigned over only Judah at first (2 Sam. 2:4) and did not become king of all the tribes until later (5:3). After the death of Solomon this same division occurred again: Judah and Benjamin became one nation, the kingdom of Judah, and all the area north of them became another nation, the kingdom of Israel (1 Ki. 12:20). This division continued until both kingdoms went into captivity—Israel in 721 B.C. to ASSYRIA, and Judah in 586 to BABYLON. These catastrophes wiped out tribal distinctions. The tribes are not mentioned by name again except in the devotional literature of the Psalms and in prophecy.

Jesus says that the apostles of Christ will sit on twelve thrones, judging the twelve tribes of Israel (Matt. 19:28; Lk. 22:30). The Holy City, the new Jerusalem, will have twelve gates, each bearing the name of one of the tribes of Israel (Rev. 21:21).

tribulation. This English term, referring to severe distress, usually as the result of oppression, is used by the KJV a few times in the OT (Deut. 4:30 et al.) but more than twenty times in the NT to render the common Greek word *thlipsis* G2568 (Matt. 13:21 et al.). In the many other occurrences of the Greek noun the KJV uses various renderings, especially “affliction” (Mk. 4:17 et al.). The English word *tribulation* is found less frequently in modern versions; the NIV uses it only in the expression “the great tribulation” (Rev. 7:14; the same Gk. phrase, but without the definite article, occurs also in 2:22, as well as in Matt. 24:21 and Acts 7:11).

Clarity requires that a distinction be made regarding the source and the object of tribulation. For example, God may afflict his people for their unfaithfulness (cf. Deut. 4:30). The unbelieving world, on the other hand, may oppress God’s people on account of their faithful testimony. Faced by such oppression, anyone who has no root “quickly falls away” (Matt. 13:21). In the case of true Christians, however, nothing—

including “tribulation, or distress, or persecution”—can separate them from the love of God (Rom. 8:35-39 KJV). So believers are “patient in tribulation” (12:12 KJV). After PAUL had been stoned and left for dead at LYSTRA, he returned “exhorting [the disciples] to continue in the faith, and saying that through many tribulations we must enter the kingdom of God” (Acts 14:22 RSV). See PERSECUTION; TRIBULATION, THE GREAT.

tribulation, the great. This phrase, derived from several passages (esp. Dan. 12:1; Matt. 24:21; Rev. 7:14), refers to a definite period of unparalleled suffering sent from God on the earth to accomplish several purposes. It includes intense persecution of God’s people by the anti-Christian forces. The period also includes acts of God in pouring out his righteous wrath on the ungodly (Matt. 24:29). Such manifestations of divine WRATH are described in detail by John in Rev. 6-19. On the identity of the people of God in the great tribulation, as well as the time of the rapture, theologians differ. Posttribulationists see the church continuing on earth to the end of the tribulation when the rapture occurs. Midtribulationists look for the church to survive the first half of the tribulation when the rapture takes place. Pretribulationists anticipate the rapture prior to the tribulation so that the people of God on earth are members of the restored Jewish nation. See ESCHATOLOGY.

tribune. This term, referring to a Roman military officer in command of a COHORT, is used by the NRSV and other versions in the book of Acts to render Greek *chiliarchos* G5941, which means literally “commander of a thousand” (Acts 21:31-37; 22:24-29; 23:10-22; 24:22; 25:23; NIV, “commander,” except for the last reference, “high ranking officers”). The Latin term *tribunus* (lit., “officer of a tribe”) was applied primarily to certain officials charged with defending the rights of plebeian citizens, but in the Roman army it referred to the commanders of *cohortes milliariae*, composed of approximately 1,000 soldiers, thus equivalent to the Greek *chiliarchos*. The latter term, however, occurs also in other passages where the meaning is evidently less precise (Mk. 6:21; Jn. 18:12; Rev. 6:15; 19:18).

tribute. This English term, in the sense of compulsory payment to a superior, occurs frequently in Bible versions, especially in the OT (Jdg. 3:17 et al.). With the establishment of the Hebrew kingdom, the people obligated themselves to the regular exaction of money and services for the support of the court (cf. 1 Sam. 8:10-18). In addition to the payments received from their own people, the kings of ISRAEL and JUDAH received tribute from foreign peoples and rulers (e.g., 2 Sam. 8:2, 6; 1 Ki. 4:21; 2 Ki. 3:4-5; 2 Chr. 17:11; 26:8). More often, particularly after the division of the kingdom, the Israelites found themselves vassals rather than overlords and paid tribute to others. The ARAMEANS collected tribute from Israel, the northern kingdom, as the price for peace (2 Ki. 12:17-18). When later the Assyrians became the dominant power in the E, both Israel and Judah paid tribute to their rulers, including TIGLATH-PILESER III (16:8) and SHALMANESER V (17:3). (The KJV uses “tribute” also as the rendering of a Hebrew word that refers rather to “forced labor,” 2 Sam. 20:24 et al.) When NT history began, ROME was the dominant power. Roman taxation was mainly indirect (see TAXES); but in addition tribute was levied, which was a form of direct tax. Of the three Greek terms translated “tax” or “tribute,” the NT usage appears to be as follows: *kēnsos* G3056 refers to the poll tax (the *tributum capitis*), and is mentioned by Jesus when questioned by the PHARISEES (Matt. 22:17, 19; Mk. 12:13-17). Luke in the parallel passage, and again when Jesus is questioned by PILATE, uses the word *phoros* G5843, referring possibly to the *tributum soli* (Lk. 20:22; 23:2), but perhaps the distinction is somewhat blurred here (cf. Rom. 13:6-7). In addition to these exactions, a temple tax was required from all Jewish males above age twenty for support of the TEMPLE (Matt. 17:24-25).

Trinity. According to standard Christian theology, there is one eternal God, the Lord, who is holy love. Through his self-revelation he has disclosed to his people that he is the Father, the Son, and the Holy Spirit. Yet he is not three deities but one Godhead, since all three Persons share the one Deity/Godhead. The biblical teaching of the Trinity is, in a sense, a mystery; and the more we enter into union with God and deepen our understanding of him, the more we recognize how much

there is yet to know. The biblical teaching is as follows.

The unity of God. God is one. The OT condemns polytheism and declares that God is one and is to be worshiped and loved as such. “Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength” (Deut. 6:4-5). He said through Isaiah, “There is no God apart from me, a righteous God and a Savior; there is none but me” (Isa. 45:21). And this conviction of the unity of God is continued in the NT (see Mk. 10:18; 12:29; Gal. 3:20; 1 Cor. 8:4; 1 Tim. 2:5).

The Father is God. God is the Father of ISRAEL (Isa. 64:8; Jer. 31:9) and of the anointed king of his people (2 Sam. 7:14; Ps. 2:7; 89:27). Jesus lived in communion with his heavenly Father, always doing his will and recognizing him as truly and eternally God (Matt. 11:25-27; Lk. 10:21-22; Jn. 10:25-28; Rom. 15:6; 2 Cor. 1:3; 11:31). Before his ASCENSION, Jesus said he was going to his Father (with whom he had a unique relation) and to the Father of the disciples (Jn. 20:17). He taught his disciples to pray, “Our Father...” and to live in communion with him.

Jesus of Nazareth, the Messiah, is the Incarnate Son of God. The disciples came to see that Jesus was the long-expected MESSIAH of Israel (Matt. 16:13-20; Mk. 8:27-30). Later they came to see also that to be the Messiah, Jesus must also be God made man (see Jn. 1:1-2, 18; 20:28; Rom. 9:5; Tit. 2:13; Heb. 1:8; 2 Pet. 1:1). Thus doxologies were offered to him as God (Heb. 13:20-21; 2 Pet. 3:18; Rev. 1:5-6; 5:13; 7:10). See CHRIST, JESUS.

The Spirit is also God. He comes in the name of Jesus Christ, Incarnate Son from the Father in heaven. The way in which the apostles, following Jesus, refer to the HOLY SPIRIT shows that they looked on the Spirit as a Person. In the Acts, the Spirit inspires Scripture, is lied to, is tempted, bears witness, is resisted, directs, carries someone away, informs, commands, calls, sends, thinks a certain decision is good, forbids, prevents, warns, appoints, and reveals prophetic truth (see Acts 1:16; 5:3, 9, 32; 7:51; 8:29, 39; 10:19; 11:12; 13:2, 4; 15:28; 16:6, 7; 20:23, 28; 28:25). Paul describes the Spirit as bearing witness, speaking, teaching, and acting as guide (Rom. 8:14, 16, 26; Gal. 4:6; Eph. 4:30).

God, the Lord, is Father, Son, and Holy Spirit. This confession and

understanding may be said to be basic to the faith of the writers of the NT. There is no systematic explanation of the doctrine of God as Trinity in the NT, but various passages clearly reflect a Trinitarian pattern (Matt. 28:19; Acts 20:28; 1 Cor. 12:4-6; 2 Cor. 13:14; 2 Thess. 2:13-14; Tit. 3:4-6; Heb. 10:29; 1 Pet. 1:2; Rev. 1:4-5). The dogma of the Trinity found in the Nicene Creed may be said to be the systematic presentation of the implications of the Trinitarian suggestions, hints, and patterns of the NT, against the background of the OT. The classic formula is that there is one God and three Persons, and that each Person shares the one Being or Godhead with the two other Persons.

Tripolis. trip´uh-lis (Gk. *Tripolis*, “three-city”). Also Tripoli. This once important seaport in PHOENICIA, some 20 mi. (32 km.) N of Byblos (GEBAL), derived its name from its triple occupancy by citizens of TYRE, SIDON, and ARVAD. Perhaps during the latter Persian period (in the 4th cent. B.C.), it became the center of the conclaves from the neighboring localities. Tripolis was a member of the Phoenician League, and it seems to have been a place of commercial importance, being bounded on three sides by the sea. It is possible that the city is mentioned in the OT (Ezra 4:9 NIV; see TARPELITES).

trireme. See SHIPS.

triumph. This term (as noun or verb) is used variously by English versions to translate several Hebrew words that have different shades of meaning (e.g., Jdg. 8:9 [KJV, “in peace”; NRSV, “victorious”]; Job 17:4 [KJV, “exalt”]; Ps. 9:19 [KJV and NRSV, “prevail”] Prov. 28:12 [KJV, “rejoice”]). See also TRIUMPHAL PROCESSION.

triumphal entry. On the first day of the week in which Jesus was to be rejected and crucified, he entered JERUSALEM like a conqueror and king (Matt. 21:1-11; Mk. 11:1-11; Lk. 19:29-44; Jn. 12:12-19), thus fulfilling, as Matt. 21:4-5 notes, the prophecy of Zech. 9:9. Leaving BETHANY, 2 mi.

(3 km.) from Jerusalem, he passed BETHPHAGE where, perhaps by previous arrangement, the donkey with her unbroken colt was obtained. “A great multitude” that had come to the feast were pilgrims, many of them from GALILEE where most of Jesus’ ministry had taken place. As they met and then accompanied him with expressions of praise and joy, the natives of Jerusalem, stirred but puzzled, questioned his identity. The impression is gained that Jesus was deliberately presenting himself in such a way that his royal claims would be manifest and Israel brought to a place of decision. Yet for all the acclamation he was not such a MESSIAH as they desired.

triumphal procession. This phrase is used by the NIV and other modern versions in 2 Cor. 2:14: “But thanks be to God, who always leads us in triumphal procession in Christ.” The KJV renders, “causeth us to triumph,” while the RSV has, “leads us in triumph,” which evokes the image of a general *guiding his troops* to victory in combat; there is, however, no clear evidence for such uses of the Greek verb (*thriambeuō* G2581). Many recent interpreters prefer to understand this passage as an allusion to the Roman military *triumphus*, the procession of a victorious general to the Capitoline Hill to offer sacrifice to Jupiter. The honor of a triumph could be granted only by the Roman senate and in accordance with strict rules, among which was one that the victory had to be against foreigners, not in a civil war. Because the captives in such a procession were normally led to their death, PAUL in 2 Cor. 2:14 may be alluding to his sufferings (though the apostle’s precise point is debated by scholars). In the other occurrence of this term, Col. 2:15, where the object of the verb certainly refers to Christ’s enemies, the meaning may be “triumphing over them” (so most translations).



© Dr. James C. Martin Remains of the ancient harbor at Alexandria Troas.



Troas.

Troas. troh'az (Gk. *Trōas* G5590). A port on the Aegean coast of W ASIA MINOR, opposite the island of Tenedos, at the mouth of the Dardanelles. It is not to be confused with Homeric Troy, whose fortress ruins stand on an escarpment dominating the coastal plain 10 mi. (16 km.) away. Troas was founded in 300 B.C. in the spate of Greek city building that followed the division of ALEXANDER THE GREAT's short-lived empire. The port was important as the nearest point to Europe, and ROME may have found it

sound policy to keep this important haven satisfied and conscious of its importance. Troas figured largely in the story of PAUL (Acts 16:8-11). LUKE recorded in terse narrative how Paul and SILAS had arrived on the Aegean coast under a strange sense of compulsion. Alexandria Troas, to give the port its ancient name, had long since been a Roman colony, but Paul could not accept the city as the goal of his journey. Here he appears to have met Luke, who may indeed have been a certain “man of Macedonia,” whom he saw in the dream that compelled him to take the gospel into Europe. The party traveled by sea, from Troas past Imbros and SAMOTHRAKE, N of Thasos to NEAPOLIS in THRACIA, and thence by road to PHILIPPI. Ten years later, after the riot in EPHESUS, Paul returned to Troas and established a Christian church (2 Cor. 2:12). After a briefly recorded ministry in Greece (Acts 20:1-3), Paul came again, but Luke confined his narrative to a matter that interested his physician’s mind (20:4-12). Perhaps the apostle was in Troas again around the time of his arrest (c. in A.D. 66), for he left essential possessions in that city (2 Tim. 4:13).

Trogyllium. troh-jil’ee-uhm (Gk. *Trōgyllion* G5591 [not in NIV]). Some 20 mi. (32 km.) S of EPHESUS, a high headland N of the mouth of the Maeander forms a sharply pointed cape called Trogyllium, which protrudes westward and makes a narrow channel between the mainland and the island of SAMOS. This waterway, barely a mile (0.6 km.) wide, forms a protected roadstead in which a coasting vessel might naturally pass the night before running across the open gulf to MILETUS. The pause in the protected anchorage is mentioned in the KJV at Acts 20:15. Almost all early Greek MSS, however, lack the clause “and after remaining in Trogyllium,” and thus it is omitted in most modern versions.

Trophimus. trof’uh-muhs (Gk. *Trophimos* G5576, “nourished” [foster child?] or “nourishing”). A Christian from EPHESUS who, with other believers, accompanied PAUL on his way back to JERUSALEM toward the end of the apostle’s third missionary journey (Acts 20:4; cf. 21:29). In the light of 2 Cor. 8:18-19 it appears that Trophimus, along with TYCHICUS,

was a delegate from the province of ASIA chosen by the churches to bear the collection (see CONTRIBUTION). When they arrived in Jerusalem, Jews from Asia saw Paul and Trophimus together in Jerusalem and hastily supposed that Paul had taken him illegally into the TEMPLE proper beyond the outer Court of the Gentiles (21:29). In 2 Tim. 4:20, Paul says that he left Trophimus ill at MILETUS. Such a notice does not fit the recorded journeys in Acts since Paul did not leave Trophimus when they were together in Miletus (Acts 20:15), nor did he go to Rome via Miletus. If this is the same man, it shows him traveling again with the apostle, who evidently had been freed from his (first) imprisonment in Rome before 2 Timothy was written.

trumpet. See MUSIC AND MUSICAL INSTRUMENTS (sect. I.H).

Trumpets, Feast of. See FEASTS.

trustee. This English term, meaning “a person to whom the management of another’s property is entrusted,” is used once by the NIV and other versions to render the Greek noun *oikonomos* G3874: “as long as the heir is a child,” PAUL says by way of illustration, that heir “is subject to guardians and trustees until the time set by his father” (Gal. 4:2). The Greek word is more commonly rendered “manager,” “steward,” and the like (e.g., Lk. 12:42; 16:1 et al.; 1 Cor. 4:1-2 NRSV). See GUARDIAN.

truth. In the OT the word *ᾱmet* H622 indicates firmness, stability, fidelity, a reliable basis of support. It is attributed to God as well as creatures, and appears in such expressions as “truly,” “of a truth,” etc. It is ascribed not only to statements (e.g., Ruth 3:12) but also to behavior (Gen. 24:49) and to promises (2 Sam. 7:28). It is associated with kindness (Gen. 47:29), with justice (Neh. 9:13; Isa. 59:14), with sincerity (Josh. 24:14). The SEPTUAGINT translation, to express the moral aspect, frequently uses Greek *pistis* G4411 (“faith, faithfulness, trustworthiness”)

rather than the usual term for “truth,” *alētheia* G237 (though this latter word can also indicate “truthfulness, sincerity”). Some have argued that the etymology of *alētheia* is “not concealed,” suggesting that something is open, uncovered, revealed for what it indeed is. Although this analysis is uncertain, the word does indicate real and genuine rather than imaginary or spurious, and true rather than false. Hence we read of “the true God” (e.g., Jn. 17:3) and “the true vine” (15:1). NT references to true statements make it evident that the conception of cognitive truth derives from the notions of reliability (e.g., Mk. 5:33; 12:32; Jn. 8:44-46; Rom. 1:25; Eph. 4:25). The cognitive conception, however, is more explicit in the NT than in the OT. Truth is related not only to fidelity and justice but also to KNOWLEDGE and to REVELATION.

The biblical use of the word has rich suggestive meanings. When MOSES refers to “able men, such as fear God, men of truth, hating covetousness” (Exod. 18:21 KJV), there is suggested integrity of character—a kind of reliability that goes beyond the cognitive meaning to include those aspects of personal behavior that seem to be implied by the love of truth. The concept of truth is assumed to be derived from the character of God and is the exact opposite of the concept of lying. “It is impossible for God to lie” (Heb. 6:18; cf. 2 Tim. 2:13; Tit. 1:2). See LIE, LYING.

Jesus prayed, “Sanctify them by the truth; your word is truth” (Jn. 17:17). And he promised, “If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free” (Jn. 8:31-32). In such sayings, “*the* truth” means the most important truth, that is, the GOSPEL of the grace of God. One of the saddest scenes in the Bible is the one in which PILATE asks Jesus, “What is truth?” and does not even wait for an answer. Jesus had said, “For this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me” (Jn. 18:37-38). Jesus’ words refer not merely to truth, but to *the* truth. Pilate’s question omits the definite article and expresses skepticism, not merely as to the gospel but as to the very concept of truth.

The gospel invitation to “believe” is always based on the assumption that the evidence is sufficient, and that it is a moral question whether one will accept the GRACE of God in CHRIST. Those who disbelieve the

gospel are morally reprehensible in the sight of God (Jn. 3:18-19, 36; 2 Thess. 2:10-12). Christ is *the truth*, as the sun is *the light*. Those who turn away from Christ, it is assumed, do so willfully and culpably.

Truth, Gospel of. A Gnostic document included in two forms in the NAG HAMMADI LIBRARY (NHC I, 3; XII, 2 [the latter poorly preserved]). In spite of its title, the work contains no narrative, nor does it report the sayings of Jesus, but is rather a kind of homily or meditation on Christ, emphasizing the joy that the GOSPEL gives to “those who have received from the Father of truth the gift of knowing him.” Because it uses the NT to give a mild and attractive presentation of Christian GNOSTICISM, many think that it may have been authored by VALENTINUS or more probably by his followers. In any case, the document was likely written in Greek some time before A.D. 200 and subsequently translated into Coptic.

Tryphaena. See TRYPHENA AND TRYPHOSA.

Tryphena and Tryphosa. tri-fee’nuh, tri-foh’suh (Gk. *Tryphaina* G5586 and *Tryphōsa* G5589, both from the verb *tryphaō* G5587, “to live delicately or luxuriously”). Also Tryphaena. Christian women in ROME to whom PAUL sent greetings (Rom. 16:12). He describes them as “women who work hard in the Lord,” possibly a deliberate contrast to their names. Because their names are so similar, it is often thought that they were (twin?) sisters or very close relatives. Both names occur among slaves at the imperial court of CLAUDIUS and have been found in a cemetery used chiefly for the emperor’s servants. On that basis, some have thought that Tryphaena and Tryphosa may have been among “the saints...who belong to Caesar’s household” (Phil. 4:22).

Tryphosa. See TRYPHENA AND TRYPHOSA.

tsadhe. tsahd’ee (Heb. *šādê*, meaning uncertain). Also *šade*, *tzaddi*, etc.

The eighteenth letter of the Hebrew alphabet (ט), with a numerical value of 90. Its sound in Modern Hebrew corresponds to that of English *ts*, but in biblical times it was a so-called “emphatic” consonant, possibly an *s* accompanied by a compression of the pharynx or by an additional velar articulation (i.e., with the back of the tongue touching or approaching the soft palate).

Tubal. *tooˈbuhl* (Heb. *tubal* H9317, corresponding to Akk. *Tabāl*). Son of JAPHETH and grandson of NOAH, included in the Table of Nations (Gen. 10:2; 1 Chr. 1:5). Tubal was apparently the eponymous ancestor of a Neo-Hittite confederacy located in the heartland of the Taurus mountains in SE ASIA MINOR. This nation came to prominence during the first millennium B.C. after the decline of the great HITTITE kingdom of Hattusas. EZEKIEL refers to Tubal as the source of slaves and metals (Ezek. 27:13); elsewhere he speaks of GOG as the chief prince of Meshech and Tubal who will fall under God’s judgment (38:2-4; 39:1-6). The name Tabal(a) is mentioned in numerous Assyrian records of the punitive campaigns sent into the Taurus. The people of Tabal/Tubal are evidently the ones later referred to as *Tibarēnoi* by Herodotus (*Hist.* 3.94), who states that they supplied troops to the Persian armies of DARIUS and XERXES. Their ferocity was proven by the fact that their defeat and destruction came only after hundreds of years of continual warfare.

Tubal-Cain. *tooˈbuhl-kaynˈ* (Heb. *tûbal qayin* H9340, possibly “Tubal the metal-worker” [cf. CAIN]). Son of LAMECH by his second wife ZILLAH (Gen. 4:22). It is possible that Tubal-Cain was viewed as the ancestor of the KENITES (15:19), often thought to have been metal workers. In any case, he is described as “a sharpener of every artisan of copper and iron” (lit. trans.); this phrase can be understood either in the sense “an instructor of every artificer in brass and iron” (cf. KJV) or, more likely, “a forger of all implements of copper and iron” (cf. NIV and other modern versions).

tumbleweed. See PLANTS.

tumor. See DISEASE (under *plague*).

tunic. See DRESS.

tunnel. See AQUEDUCT; SILOAM.

turban. See DRESS.

turpentine tree. See PLANTS (under *terebinth*).

turquoise. See MINERALS.

turtledove. See BIRDS.

Tuthmosis. See THUTMOSE.

tutor. See GUARDIAN.

Twelve, the. See APOSTLE.

twin. See CASTOR AND POLLUX; DIDYMUS.

Tychicus. tik´uh-kuhs (Gk. *Tychikos* G5608, “fortunate”). A close friend

and valued helper of the apostle PAUL. Along with TROPHIMUS, Tychicus was evidently a delegate from the province of ASIA chosen by the churches to accompany the apostle as he took the collection to Jerusalem (cf. Acts 20:4-6 with 2 Cor. 8:18-19; see CONTRIBUTION). Later, Tychicus was with Paul during the latter's first Roman imprisonment and was entrusted with the important mission of delivering the letters to the EPHESIANS and the COLOSSIANS with instructions to inform them of Paul's welfare and to encourage them (Eph. 6:21; Col. 4:7-9). Some time later, Paul purposed to send either ARTEMAS or Tychicus to relieve TITUS in the oversight of the churches on the island of CRETE so that Titus might be free to join the apostle at NICOPOLIS (Tit. 3:12). Loyal and useful to the end, Tychicus was dispatched during Paul's second Roman imprisonment to EPHESUS (2 Tim. 4:12) to care for the churches in and around what was probably his native home (note that Trophimus is identified as an Ephesian in Acts 21:29). This arrangement would free TIMOTHY to rejoin Paul, who desperately wanted to see him before the apostle met his fate as a martyr for the gospel (2 Tim. 4:9, 21).

Tyndale's Version. See BIBLE VERSIONS, ENGLISH.

typology. A form of biblical interpretation which deals with correspondences (e.g., between persons or events) at different periods in the history of salvation. Behind this approach is the belief that God acts in similar ways in both Testaments, and so his action in the NT repeats and thus "fulfills" his action in the OT. The term *typology* stems from Greek *typos* G5596, which means "copy, image, pattern." This Greek word can be used in a general sense of a "pattern" to be copied in a moral or ethical sense (e.g., Phil. 3:17; 1 Thess. 1:7). In certain passages, however, the term is used somewhat technically to depict a salvation-historical correspondence between historical situations like the flood and baptism (1 Pet. 3:21, *antitypos* G531), figures like ADAM and CHRIST (Rom. 5:14), the heavenly pattern and its earthly counterpart (the tent or TABERNACLE, Acts 7:44; Heb. 8:5), Israel's experience in the wilderness (1

Cor. 10:6; in v. 11 the adverb *typikōs* G5595 is used), institutions like the Jewish feasts in Jn. 5-10, and priestly imagery like MELCHIZEDEK and Christ in Heb. 7. The “type” is the OT pattern, and the “antitype” (Heb. 9:24; 1 Pet. 3:21) is the NT counterpart or fulfillment. Yet typology is found not just in the NT, for the OT contains examples as well, such as exodus-salvation in Isa. 40:3-5, exodus-exile in Hos. 11:1-2, the rebellion in the wilderness in Ps. 95:7-11, and Melchizedek in Ps. 110:4.

Tyrannus. ti-rah’uhs (Gk. *Tyrannos* G5598, “tyrant” [i.e., a ruler with absolute powers, not necessarily a despot]). An Ephesian in whose hall PAUL lectured (Acts 19:9). When the Jews of EPHESUS opposed Paul’s teaching in the synagogue, where he had boldly preached for three months about the KINGDOM OF GOD, he and his followers withdrew to the lecture hall of Tyrannus. Here he reasoned daily for two years. As a result, “all the Jews and Greeks who lived in the province of Asia heard the word of the Lord” (v. 10). It is not certain just who Tyrannus was. Lecture halls could be found in gymnasia in every Greek city (see GYMNASIUM); here a philosopher, orator, or poet could expound his views or give a recitation. Tyrannus may have been a Greek rhetorician living in Ephesus at that time, having his own private lecture hall. It may be that the “hall of Tyrannus” was either a building for hire, named after its owner, or the private residence of a sympathetic donor. Whatever the case, Paul’s regular and unmolested use of the room for two years, with such a wide hearing, indicates his exclusive use of a spacious, well-situated room for a period of each day.

Tyre. tir (Heb. *ṣôr* H7450, “rock”; Gk. *Tyros* G5602). A famous port city in PHOENICIA, some 25 mi. (40 km.) S from the sister port of SIDON and 15 mi. (24 km.) N of the modern Lebanese border with Israel. It is a natural geographical frontier. Phoenicia itself is a coastal strip backed by mountains, and Tyre was further defended by rocky promontories (one of them the famous “Ladder of Tyre”), which effectively hampered invasion. Herodotus dates the foundation as early as 2740 B.C., JOSEPHUS as late as 1217. ISAIAH implies that Tyre was a colony of Sidon (Isa. 23:2,

12), and Homer's mention of "Sidonian wares," without reference to Tyre, seems to confirm the greater antiquity of the former city. The AMARNA Letters, apparently refuting Josephus's date, contain an appeal from the ruler of Tyre, dated 1430, imploring help from Amenhotep IV. JOSHUA assigned Tyre to the tribe of ASHER, but in all probability the city was not occupied (Josh. 19:29; 2 Sam. 24:7).



© Dr. James C. Martin. The British Museum. Photographed by permission.

In this scene of the sack of Tyre by the Assyrians in the 9th cent. B.C., goods from the defeated city are ferried to the mainland, where they are unloaded and then carried as tribute to Shalmaneser III, king of Assyria. (Copy of bronze decoration from the gates of Shalmaneser's palace in Balawat.)

An obscure period of some four centuries follows, and Tyre emerges into history again with the name of HIRAM, friend of DAVID (2 Sam. 5:11). This able monarch seems to have rebuilt and fortified Tyre, taking within its boundaries nearby islands and providing the city with two harbors. The trade of Tyre at this time included the exploitation of the cedar forests of the Lebanon range. Tyrian PURPLE, the product of the murex shellfish, was also a famous export. In addition, the cedar forests provided material for the famous Phoenician galleys (see SHIPS). Accepting the challenge of the sea—the one road to wealth for the narrow little land—the Tyrians, like the rest of their kinfolk, ranged far and wide in the search for the precious shellfish and the metals in which they traded. The copper of CYPRUS, the silver of Spain, and the tin of Cornwall were carried in Tyrian ships. Under SOLOMON, who inherited the partnership with Hiram, the Hebrews participated in Tyrian commerce, provided a

southern port at EZION GEBER on the Gulf of AQABAH, and shared the trade with OPHIR and the East. It was probably the loss of this southern outlet to the Red Sea and the East at the division of Israel after Solomon that stimulated the Tyrian exploration of the coast of Africa and led ultimately to the circumnavigation of the continent. Dynastic troubles followed Hiram's death. A certain ETHBAAL emerged victorious after the assassination of his brother. It was Ethbaal's daughter JEZEBEL who became AHAB's notorious queen (1 Ki. 16:31). Renewed troubles after Ethbaal's death led to emigration and to the founding of Carthage.

During the two hundred years of Assyrian aggression, Tyre suffered with the rest of the ANE but, owing to the strength of her position and her sea power, maintained a measure of independence over much of the troubled era. She broke free from NINEVEH a generation before the last stronghold of the Assyrians fell (612 B.C.). These years were the greatest years of Tyrian glory. Ezekiel's account (Ezek. 27-28), set though it is in a context of denunciation and prophecy of ruin, gives a vivid picture of the power and wealth of the great trading port. Ruin eventually came. BABYLON succeeded ASSYRIA, and although Tyre seems successfully to have resisted the long siege of NEBUCHADNEZZAR, the strain of her resistance to Babylon and the damage to her commerce brought the city to poverty. She briefly fell under the power of Egypt and then became a dependency of Babylon, a status she held until Babylon fell to PERSIA.

Persia inherited Babylon's rule. Ezra 3:7 contains an order of Cyrus II to Tyre to supply cedar for the restoration of the TEMPLE in Jerusalem. Cambyzes II conscripted a Tyrian fleet against Egypt, and Tyrian ships fought on the Persian side against the Greeks at Salamis. In 332 B.C., in the course of his conquest of the East, ALEXANDER THE GREAT appeared before Tyre. The island stronghold closed her gates, and Alexander was forced to build a causeway. After long months of frustration, he took the city by costly storming. Tyre was broken, and the causeway still remains, now as a place, as Ezekiel foretold, on which fishermen dry their nets (Ezek. 26:5, 14; 47:10). Tyre made a measure of political recovery, and for a period functioned as a republic. She struck an early treaty with ROME, and her independence was respected until 20 B.C., when AUGUSTUS withdrew it. Her remaining history is without significance.

tzaddi. See TSADHE.

U

Ucal. *yoo'kuhl* (Heb. *ʾukāl* H432, meaning uncertain). TNIV (mg.) Ukal. One of two men—perhaps sons, disciples, or contemporaries—to whom AGUR addressed his oracular sayings; the other was ITHIEL (Prov. 30:1). Many scholars revocalize the Hebrew consonants and, instead of *wēʾukāl*, read *wāʾēkel* (“and I faint”; cf. NIV mg.) or *wayyûkāl* (“and will I prevail?”; cf. NRSV, TNIV) or the like.

Ukal. *yoo'kuhl*. TNIV form of U_{CAL}.

Uel. *yoo'uhl* (Heb. *ʾêl* H198, perhaps “will of God”). One of the descendants of Bani who agreed to put away their foreign wives (Ezra 10:34).

Ugarit. See RAS SHAMRA.

Ulai. *yoo'li* (Heb. *ʾûlay* H217, from Assy. *Ulaia*, known to Gk. authors as *Eulaios*, Lat. *Eulaeus*). A stream or artificial irrigation canal near SUSA, capital of ELAM (PLACE) in SW PERSIA, where DANIEL received the vision of a two-horned ram and a goat (Dan. 8:2, 16). Owing to topographical change, which can be swift and confusing in sand and alluvial silt, the identification of Ulai is uncertain. Some think that the reference is to two present-day rivers, the upper Kherkhah and the lower Karun, which in ancient times may have been a single stream debouching into the delta at the head of the Persian Gulf.

Ulam. yoo´luhm (Heb. *ʾûlām* H220, perhaps “first, leader”). (1) Son of Peresh (or of Sheresh), grandson of MAKIR, and great-grandson of MANASSEH (1 Chr. 7:16-17).

(2) Firstborn son of ESHEK and descendant of BENJAMIN through SAUL (1 Chr. 8:39). Ulam’s sons “were brave warriors who could handle the bow,” and his descendants were numerous (v. 40).

ulcer. See DISEASE.

Ulla. uhl´uh (Heb. *ʿullā* H6587, possibly “the small one”). Descendant of ASHER (1 Chr. 7:39). Ulla’s place in the genealogy is left unstated, and some scholars believe the name is a textual corruption for some other Asherite mentioned earlier, such as Amal (v. 35).

Ummah. uhm´uh (Heb. *ʿummāh* H6646, possibly “connection” or “near”). A town on the MEDITERRANEAN coast within the tribal territory of ASHER (Josh. 19:30). Ummah was apparently between ACZIB and APHEK on the Plain of ACCO, but its precise location is unknown. Because Acco, an important city allotted to Asher (cf. Jdg. 1:31), is not otherwise included in the list of Asherite towns in Josh. 19:24-31, many scholars believe that Ummah here is a scribal corruption for Acco.

umpire. See DAYSMAN.

uncial. An ancient form of Greek (and Latin) handwriting based on the shapes of capital letters; the term is also applied to MSS written with this type of writing. See TEXT AND VERSIONS (NT).

uncircumcised. In the Bible this word is used both literally and figuratively (in figurative passages, modern versions sometimes use

other terms). Uncircumcision represented unbelief and disobedience to the COVENANT of God (Jer. 6:10 KJV; 9:26). Rebellious Israelites have an “uncircumcised heart”; and those whose ears are closed are said to have “uncircumcised ears” (Lev. 26:41; Jer. 6:10). In the NT, unbelieving Jews, though physically circumcised, are said to be spiritually uncircumcised (Rom. 2:28-29); while GENTILES, though physically uncircumcised, are regarded as circumcised if they keep the righteousness of the law (2:25-27). Christ makes no distinction between the circumcised and the uncircumcised (1 Cor. 7:19; Gal. 5:6; 6:15; Col. 3:11); if regenerated, they are united in one body of believers (Eph. 2:11-22). CIRCUMCISION has nothing to do with JUSTIFICATION, for ABRAHAM was justified while still uncircumcised (Rom. 4:9-12).

uncle. This English term renders Hebrew *dôd* H1856, referring specifically to a father’s brother (Lev. 20:20 et al.), although in some passages the precise relationship is not made explicit.

unclean, uncleanness. SIN has brought about great changes in both the physical and spiritual realms, making the terms *clean* and *unclean* very common in the thinking of the human race from the earliest times. These words have been factors in determining people’s diets, friends, and habits, in fact, their entire deportment. These words took on a new meaning when God began to call the nation of ISRAEL into being. They fall largely into two main divisions: spiritual or moral uncleanness and ceremonial uncleanness.

Some have felt that there is a relation between the forbidden foods of other nations and those that the Lord forbade Israel to eat. This could be true, but it does not take away from the fact that the biblical laws on unclean foods came directly from God. All Israel’s restricted foods, unlike those of some other nations, involved the flesh of animals. Leviticus 11 is explicit in differentiating the clean from the unclean mammals (11:1-8, 26-28), sea creatures (11:9-12), birds (11:13-25), and creeping things (11:29-38). Nothing that died of itself was fit for their food, nor were they to eat anything strangled. BLOOD was a forbidden part

of their diet. Unclean for Israel were animals that did not chew the cud and part the hoof, fish that did not have both fins and scales, birds that were birds of prey or had unclean habits, and insects that did not have legs above the feet for leaping.

Certain kinds of uncleanness among the Israelites were connected with DEATH. A dead person, regardless of the cause of death, made anyone who touched the body unclean (Num. 19:22). Likewise anything the body touched (19:22) or the enclosure in which the person died was made unclean (19:14). Provisions were made for the cleansing of the unclean in this class by sprinkling his body with the ashes of a red heifer on the third and seventh days (19:17-19). Those who touched the carcass of an animal became unclean and could be cleansed only by washing their clothes in water (Lev. 11:24-28). Certain types of creeping things that died made anything they touched unclean. Some objects thus touched could be cleansed by washing, whereas others had to be destroyed (11:29-37).

Leprosy was looked on as unclean, and God required the person pronounced leprosy by the priest to identify himself in a prescribed manner and to separate himself from the rest of the people. Any time anyone drew near, the leper was to cry, "Unclean, unclean." Since this DISEASE was also very contagious, detailed instructions were given for dealing with it (Lev. 13-15).



© Dr. James C. Martin Burial site on the Mt. of Olives. Human bones were among the items that could make a person ceremonially unclean by contact.

Anything touched by seminal fluid issuing from the body became

unclean. This applied also to certain other kinds of discharges (Lev. 15). Regulations for the cleansing of such persons or things were carefully laid down in the two passages above. According to the law, childbirth made a woman unclean, and this uncleanness lasted for different periods of time, depending on whether the child was male or female. In this case too, special instructions were given for cleansing (ch. 13).

In the PROPHETS there is a deepening of the concept. It is expressed especially in Isaiah's cry, "I am a man of unclean lips" (Isa. 6:5), and in his confession, "All of us have become like one who is unclean, / and all our righteous acts are like filthy rags" (64:6). Similarly, his picture of God's restoration in 35:8, "The unclean will not journey on it [*i.e.*, on the Way of Holiness]," has obviously a moral rather than a ritual implication. Unfortunately, in the postexilic period ever-increasing stress came to be laid on the avoidance of formal uncleanness. It was an obsession both with the Qumran Covenanters (see DEAD SEA SCROLLS) and the PHARISEES. In the later Talmudic developments questions of purity and impurity provide some of the most complex sections of rabbinic legislation.

In the NT the concept of uncleanness is dealt with differently: not that which goes into a person, but what comes out of him, is what defiles him (Mk. 7:18-20); similarly, nothing God has made is essentially unclean (Acts 10:13-15; 1 Tim. 4:4-5). In the CHURCH, CHRIST's teaching was continued. The decisions of the apostolic gathering in Jerusalem were based on regard for those Jews who were law-bound (Acts 15:19-21). Romans 14:14 is PAUL's expression of the fact that uncleanness is something essentially spiritual in its nature (cf. Heb. 12:15). The ritual of washing has become purely pictorial, and WATER becomes a symbol of the word (Eph. 5:26).

unction. This English term, meaning "the act of anointing," is used once by the KJV with reference to the effect of the Spirit's presence upon the believer (1 Jn. 2:20). See ANOINT; HOLY SPIRIT.

undefiled. A person or thing untainted with moral evil (KJV Ps. 119:1;

Cant. 5:2; 6:9; Heb. 7:26; 13:4; Jas. 1:27; 1 Pet. 1:4).

undersetter. This archaic English term is used by the KJV in one passage referring to the supports of the laver in Solomon's TEMPLE (1 Ki. 7:30, 34).

underworld. See HADES.

unforgivable sin. See UNPARDONABLE SIN.

unicorn. See ANIMALS (under *cattle*).

union with Christ. While the expression “union with Christ” does not occur in the Bible, it describes the central reality in the salvation revealed there, from its eternal design to its eschatological consummation. This union finds its most prominent NT expression in the phrase “in Christ” or “in the Lord” (with slight variations), occurring frequently and almost exclusively in PAUL's letters (elsewhere, e.g., Jn. 14:20; 15:4-7; 1 Jn. 2:28). Paul's meaning is best gauged by the contrast between ADAM and Christ (the “last Adam” or “second man,” Rom. 5:12-19; 1 Cor. 15:20-23; cf. vv. 45, 47). What each does is determinative, respectively, for those “in him.” For those “in Christ” this union or solidarity is all-encompassing, extending from eternity to eternity: they are united to Christ not only in their present possession of salvation but also in its past, once-for-all accomplishment (e.g., Rom. 6:3-7; 8:1; Gal. 2:20; Eph. 2:5-6; Col. 3:1-4), in their ELECTION “before the creation of the world” (Eph. 1:4, 9), and in their still future glorification (Rom. 8:17; 1 Cor. 15:22).

Present union (union in the actual appropriation of salvation) is often called “mystical” and “spiritual.” But both terms are subject to misunderstanding. Involved is not a mysticism of ecstatic experience at odds with reasoned understanding; rather, it is a mystery in the NT sense

of what has been hidden with God in his eternal purposes but now, finally, has been revealed in Christ, particularly through his death and resurrection, and is appropriated by FAITH (Rom. 16:25-26; Col. 1:26-27; 2:2). Certainly, in its full dimensions this mystery is beyond the believer's comprehension. Involved here, as much as in anything pertaining to salvation and the gospel, is that knowledge of Christ's love "that surpasses knowledge" (Eph. 3:18-19; cf. 1 Cor. 2:9). Union with Christ is *spiritual*, not in an immaterial, idealistic sense, but because of the activity and indwelling of the HOLY SPIRIT. In the life of the church and within believers, Christ and the Spirit are inseparable (cf. Jn. 14:18). In Rom. 8:9-10, for example, the phrases "in the Spirit," "the Spirit in you," "belonging to Christ" (equivalent to "in Christ"), and "Christ in you" are all facets of a single union (cf. Eph. 3:16-17: to have "his Spirit in your inner being" is for "Christ...[to] dwell in your hearts"). Union with Christ is reciprocal. Not only are believers "in Christ"—he is "in them" (Jn. 14:20; 17:23, 26; Col. 1:27: "Christ in you, the hope of glory"). Such union, then, is inherently *vital*; Christ indwelling is the very life of the believer (Gal. 2:20; Col. 3:4).

unity. Scripture portrays great richness and variety in its teaching concerning oneness and harmony. There is the unity of the believer with his Lord (see UNION WITH CHRIST), and there is the union manifested in the BODY OF CHRIST, the CHURCH, which rests eventually on a deeper unity of believers in "one Lord, one faith, one baptism." Unity with Christ is illustrated in many ways: that of husband and wife, or the stones and the building. The classic analogy is the vine and the branches (cf. Jn. 15:1-8). Apart from such unity the follower of Christ can "do nothing." The unity is his life and the ground of his action. PAUL took special interest in the unity within the body of believers, and he did not argue for an invisible bond but for a oneness that should characterize the visible body. He recognized unity in diversity and diversity in unity, and he amplified this approach (1 Cor. 12) with the appeal to LOVE as the unifying bond (ch. 13). The apostle looked upon unity as reality already in existence, but also as a reality yet to be attained. As we are "patient, bearing with one another in love," we are then eager "to keep the unity of the Spirit"

(Eph. 4:2-3).

unity of the Bible. See **BIBLE**.

unknown god. When the apostle **PAUL** addressed the meeting of the **AREOPAGUS** in **ATHENS**, he said to his listeners that he had noticed how religious they were, and added: “For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: **TO AN UNKNOWN GOD**. Now what you worship as something unknown I am going to proclaim to you” (Acts 17:23). The existence of such an altar, presumably built in a scrupulous attempt to include every possible deity, was an indication of the Athenians’ religious sensitivity. It also betrayed a lack of religious knowledge, which Paul sought to remedy in his address (vv. 24-31).

unknown tongue. See **TONGUES, GIFT OF**.

unlearned. A word that KJV uses to translate several different Greek terms in the NT (Acts 4:13; 1 Cor. 14:16, 23-24; 2 Tim. 2:23; 2 Pet. 3:16). In the Corinthians passage, the Greek word is *idiōtēs* G2626, which is applied to persons who are not knowledgeable about the distinctive views or customs of a particular group; thus the NRSV translates, “outsider,” and the TNIV, “inquirer,” both of which are defensible renderings.

unleavened bread. Bread made without yeast. In the preparation of household bread, a piece of fermented dough from a previous baking was placed in the kneading trough along with fresh flour, kneaded into cakes, and then baked. Unleavened bread lacked the fermented dough. See **LEAVEN**. Unleavened bread or cakes (*maṣṣôt*, pl. of *maṣṣāh* H5174) are associated with the elements eaten at Passover, the feast that commemorates the deliverance of Israel from Egypt. Only unleavened

bread was to be eaten for the seven days that followed Passover (Exod. 12:15-20; 13:3-7). By doing so, the Hebrews were reminded of their haste in leaving Egypt during the great EXODUS. They could not wait to bake bread to take with them, but carried dough in their bread troughs in their hurried flight into the desert. They baked their bread as they traveled, as do the desert bedouin today.

Unleavened Bread, Feast of. See FEASTS.

Unni. uhn'î (Heb. *unnî* H6716, possibly “one who has been heard”). (1) A LEVITE in the time of DAVID appointed among others to play the lyre (NRSV, harp) as a part of the ministrations before the ARK OF THE COVENANT (1 Chr. 15:18, 20).

(2) A Levite who served after the EXILE; he is described as an associate of MATTANIAH, the director of worship (Neh. 12:9; NRSV, “Unno,” following the KETIB).

Unno. uhn'oh. See UNNI #2.

unpardonable sin. Not a phrase used in the Bible, but the usual way of referring to Jesus' statement that blaspheming or speaking against the HOLY SPIRIT would not be forgiven (Matt. 12:31-32; Mk. 3:29; Lk. 12:10). Other apparent parallels (cf. Heb. 6:4-6; 10:26-27; 1 Jn. 5:16) should be exegeted in the light of that statement. The threat of this sin must be understood against the promise of SALVATION represented always as free and complete. What is the specific sin that is set against this assurance of FORGIVENESS? In the context it must mean that because people, by choice or by habit, confuse the Holy Spirit of God with the unclean spirit of BEELZEBUB, they cannot be reached with the message of salvation and therefore they continue to call his truth a lie. It is not that God *will not forgive* them, but that they, by destroying the very offer of the GOSPEL, place themselves outside the possibility of forgiveness.

untempered mortar. This phrase is used by the KJV to render a Hebrew word that refers to plaster or whitewash (Ezek. 13:10-15; 22:28). The prophet uses this word in a metaphorical sense of the false prophets who instead of exposing and denouncing the sinful enterprises of the people weakly acquiesced to them. This is like daubing a stone wall with whitewash to give it the appearance of solidity and strength. A heavy rainstorm will destroy it.

upharsin. See MENE, MENE, TEKEL, PARSIN.

Uphaz. yoo´faz (Heb. *ʾûpāz* H233, derivation unknown). An unidentified location famous for its GOLD (Jer. 10:9; Dan. 10:5 [KJV, NRSV, TNIV]). In Jer. 10:9, the Aramaic and Syriac versions have OPHIR, a reading accepted by some scholars; others emend “gold from Uphaz” to “fine gold” (cf. 1 Ki. 10:18). In Dan. 10:5, the NIV and NJPS, apparently by emendation, translate “with gold and refined gold” (i.e., very fine gold; cf. Cant. 5:11). It remains uncertain whether a place by the name of Uphaz ever existed.

Upper Gate. KJV, “high gate” and “higher gate.” One of the gates of the TEMPLE in JERUSALEM, first mentioned in the time of King Joash (JEHOASH). After the assassination of ATHALIAH, the young monarch was brought “from the temple of the LORD. They went into the palace through the Upper Gate and seated the king on the royal throne” (2 Chr. 23:30; in the parallel it is called “the gate of the runners/guards” [2 Ki. 11:19; cf. v. 6]). This description is interpreted by some to mean that the Upper Gate faced S, but EZEKIEL uses the same name with reference to a gate that “faces north” (Ezek. 9:2, evidently the same as the “north gate” of 8:14). The “Upper Gate” is probably the same as “the Upper Gate of Benjamin at the LORD’s temple” (Jer. 20:2), and one of the few things mentioned regarding the reign of JOTHAM is that he “rebuilt the Upper Gate of the temple of the LORD” (2 Ki. 15:35; 2 Chr. 27:3). Some speculate that after this reconstruction it came to be known as the NEW GATE (Jer. 26:10;

36:10). Whether or not these various names refer to the same gate, the precise location is unknown.

upper room. Traditional name given to the room where Jesus celebrated the Last Supper; accordingly, the teaching recorded in Jn. 14-16 is referred to as the Upper Room Discourse. The designation “upper room” derives from the instructions that the Lord gave to the disciples in preparation for the meal (Mk. 14:15; Lk. 22:12). Large upper rooms with outside and inside staircases above the noise and bustle of the city are mentioned in the OT as an architectural feature of Palestinian houses (2 Ki. 1:2 et al.). After the ASCENSION OF CHRIST, the disciples “went up into an upper room” (Acts 1:13 KJV; NIV, “went upstairs to the room”), where the disciples met for prayer (v. 14), MATTHIAS was chosen to replace JUDAS ISCARIOT (vv. 15-26), and the initial events of PENTECOST took place (ch. 2). Many have identified the room where the Last Supper was held with the room mentioned in Acts 1, but there is no evidence that proves (or disproves) this theory.

Ur (place). *Uruk* (Heb. *ʾur* H243, “light, flame”). Referred to in the Bible as “Ur of the Chaldeans [KJV, Chaldees],” this city in MESOPOTAMIA was the home of ABRAHAM prior to his family’s migration to HARAN (Gen. 11:28, 31; 15:7; Neh. 9:7). Until 1850, Ur was considered to be modern Urfa (Edessa), not far from HARAN, in SE Turkey, which according to a local tradition was the place of Abraham’s residence. This view was revived in more recent times by some who suggested that Abraham was a merchant prince who did business in N MESOPOTAMIA. Against this view it must be noted that any tradition of Abraham at Urfa/Edessa goes back only to the eighth century A.D. The OT scarcely implies that Abraham was a merchant or that he moved only a short distance from Ur to Haran. Other pieces of evidence favored a more southerly location, and by 1866 the name *U-ri* was read on several buildings and other inscriptions from the site of Tell el-Muqayyar in S Iraq, 6 mi. (10 km.) SE of Nasiriyah on the EUPHRATES River. This ancient city of Ur certainly lay in territory called Kaldu (Chaldea) from the early first millennium B.C. The southern

identification for the biblical Ur is now generally accepted.

The most extensive archaeological work on this site was done by Sir Charles Leonard Woolley between 1922 and 1934. Education was well developed at Ur, for a school was found there with its array of clay tablets. Students learned to read, write, and do varied forms of arithmetic. Further studies have revealed that commerce was well developed and that ships came into Ur from the Persian Gulf, bringing diorite and alabaster used in statue making, copper ore, ivory, gold, and hard woods. Much light has been shed on the worship and religious life of Abraham's day. Nannar was the moon god worshiped there. The temple, ZIGGURAT, and other buildings used in connection with the worship of this pagan deity have been found. Evidences of worship in the homes of the day are revealed by idols found in private niches in the home walls. From this city of idolatry God called Abraham and sent him with a promise to the land of Canaan.



© Dr. James C. Martin. The British Museum. Photographed by permission.

This small clay tablet from Ur (3rd dynasty, c. 2046 B.C.) is a commercial text in cuneiform that records the purchase of plough-oxen from various merchants.

Ur had become a flourishing city in Sumerian times, dominating S Babylonia and sometimes farther afield. See SUMER. The Ur Dynasty founded by Ur-Nammu saw a revival of Sumerian prosperity and the

extension of Ur's influence once again to Syria and N Mesopotamia which continued during the reigns of his successors. When the AMORITES overran the S, HAMMURABI (1792-1750 B.C.) controlled Ur for a time, but when it rebelled against his son it was sacked. Ur's importance as a religious center insured that it was never abandoned for long, and later kings kept it in repair, including NEBUCHADNEZZAR II and NABONIDUS in the sixth cent. The latter rebuilt the ziggurat and other shrines before installing his daughter, Bel-shalti-Nannar, as high priestess in her own new palace.

Ur (person). oor (Heb. *ûr* H244, "light, flame"). Father of ELIPHAL; the latter was one of DAVID's mighty warriors (1 Chr. 11:35). The parallel list reads differently (2 Sam. 23:34; see AHASBAI).

Urartu. See ARARAT.

Urbane. uhr'bayn. KJV form of URBANUS.

Urbanus. uhr-bay'nuhs (Gk. *Ourbanos* G4042, from Lat. *Urbanus*, "urbane, refined"). KJV Urbane. A member of the Christian church at Rome to whom PAUL sent greetings (Rom. 16:9). The apostle calls him "our fellow worker in Christ," a description applied also to PRISCILLA and AQUILA in this passage (v. 3), but to no one else. Presumably, Urbanus had assisted Paul in ASIA MINOR or GREECE and subsequently migrated to the capital of the empire.

Uri. yoor'i (Heb. *ûrî* H247 and *urî* H788 [1 Ki. 4:19], "light, flame," possibly short form of URIAH or URIEL). (1) Son of Hur and father of BEZALEL; the latter was the primary artisan in the building of the TABERNACLE (Exod. 31:2; 35:30; 38:22; 1 Chr. 2:20; 2 Chr. 1:5).

(2) Father of GEBER; the latter was one of SOLOMON's district managers (1

Ki. 4:19).

(3) One of the three Levitical gatekeepers who agreed to put away their foreign wives in the time of EZRA (Ezra 10:24).

Uriah. yoo-ri'uh (Heb. *ûriyyāhû* H250 [only Jer. 26:20-23] and *ûriyyâ* H249, apparently meaning “Yahweh is [my] light” [cf. URIEL]; Gk. *Ourias* G4043). KJV also Urijah (in 2 Kings, Nehemiah, and Jeremiah) and Urias (NT). (1) A HITTITE officer in DAVID's army who was the husband of BATHSHEBA (2 Sam. 11:3-26; 12:9-10, 15; 1 Ki. 15:5); he was included in the elite corps called “the Thirty” (2 Sam. 23:39; 1 Chr. 11:41). Some scholars have suggested that his name is HURRIAN (from *ewir*, “lord,” in which case the form reflects the Hittite *-ia* ending rather than the divine name *Yah*), but it seems more likely that he accepted Israelite citizenship and then adopted a Hebrew name to indicate that he was a worshiper of Yahweh. David, in order to cover his adulterous connection with Bathsheba, recalled Uriah from war in order that the latter might visit his wife, but he refused to do so, even though the king tried to make him drunk. When David failed to make this device effective, he gave Uriah a sealed dispatch to JOAB, the commander of the army, requesting that Uriah be placed in a dangerous position and that support be withdrawn. Joab complied and Uriah was killed in battle. Upon his death, David married Bathsheba. The child conceived in adultery was born, but did not survive. Uriah is mentioned in Matthew's GENEALOGY OF JESUS CHRIST (Matt. 1:6).

(2) A priest contemporary with the prophet ISAIAH; Uriah and a certain Zechariah son of Jeberekiah were chosen “as reliable witnesses” of the prophecy concerning MAHER-SHALAL-HASH-BAZ (Isa. 8:2). He is probably the same Uriah who, at the request of King AHAZ, built a replica of an altar the king had seen in DAMASCUS; this “large new altar” replaced the original bronze altar, and the latter was subsequently used by the king “for seeking guidance” (2 Ki. 16:10-16).

(3) Son of Shemaiah; he was a prophet from KIRJATH JEARIM who protested the policies of King JEHOIAKIM and was sentenced to death. Uriah

escaped to Egypt but was captured, brought back to JERUSALEM, and executed (Jer. 26:20-23).

(4) Father of MEREMOTH, who was an important postexilic priest (Ezra 8:33; Neh. 3:4, 21).

(5) One of the prominent men (not identified as priests) who stood near EZRA when the law was read at the great assembly (Neh. 8:4).

Urias. See U_{RI}AH.

Uriel. yoor´ee-uhl (Heb. *ʾûrî ʾēl* H248, “God is [my] light” [cf. U_{RI}AH]).

(1) Son (or descendant) of Tahath and descendant of LEVI through KOHATH (1 Chr. 6:24; his name is omitted in v. 37). During the reign of DAVID, Uriel was one of the LEVITE leaders who helped to bring the ARK OF THE COVENANT from the house of OBED-EDOM to JERUSALEM (15:5, 11).

(2) A man of GIBEAH whose daughter Micaiah (see MAACAH #9) was the wife of REHOBAM and the mother of ABIJAH, kings of Judah (2 Chr. 13:2).

Urijah. See U_{RI}AH.

Urim and Thummim. yoor´im, thum´im (Heb. *ʾûrîm* [sg. *ûr* H242] and *tummîm* H9460 [sg. uncertain], traditionally understood to mean “lights and perfections,” but the derivation of both terms is debated). These words are usually mentioned together as a phrase (Exod. 28:30; Lev. 8:8; Deut. 33:8 [in reverse order]; 1 Sam. 14:41 [NRSV and other versions, following LXX]; Ezra 2:63 = Neh. 7:65), but Urim occurs alone twice (Num. 27:21; 1 Sam. 28:6). Since the definite article is used in the Hebrew text (except for Ezra 2:63 = Neh. 7:65), it is clear they were not strictly proper names (cf. Deut. 33:8, where the words occur with a possessive pronoun). The Urim and Thummim were objects not specifically described, perhaps stones, placed in the BREASTPIECE of the high priest, which he wore when he went into the presence of the Lord and

by which he ascertained the will of God in any important matter affecting the nation (Exod. 28:30; Lev. 8:8). It is uncertain what they were and what they looked like and how they were used. One theory is that they were used as the lot and cast like dice, the manner of their fall somehow revealing the Lord's will (1 Sam. 10:19-22; 14:37-42). Another theory is that they served as a symbol of the high priest's authority to seek counsel of the Lord, God's will being revealed to him through inner illumination.

Uruk. See ERECH.

usury. The lending of money at excessive rates of INTEREST. The English term used to mean simply "interest," however, and it is used in that sense by the KJV (Exod. 22:25 et al.).

Uthai. yoo'thi (Heb. *ûtay* H6433, perhaps short form of ATHAIAH). (1) Son of Ammihud and descendant of JUDAH (1 Chr. 9:4). He was among those who settled in JERUSALEM after the EXILE (v. 3).

(2) A descendant of BIGVAI, part of the company that traveled with EZRA from BABYLON to Jerusalem (Ezra 8:14).

Uz (person). uhz (Heb. *ûz* H6419, derivation uncertain). (1) Son of ARAM and grandson of SHEM (Gen. 10:23; 1 Chr. 1:17). See also UZ (PLACE).

(2) Son of NAHOR (ABRAHAM's brother) by MILCAH (Gen. 22:21).

(3) Son of Dishan and grandson of SEIR the HORITE (Gen. 36:28; 1 Chr. 1:42).

Uz (place). uhz (Heb. *ûz* H6420, derivation unknown). The "land of Uz" was apparently a district or a section of the country E of PALESTINE, on the border of ARABIA. It was the home of JOB (Job 1:1), and the prophet

JEREMIAH refers to it twice (Jer. 25:20; Lam. 4:21). The area may have received its name from one of the individuals who bore the same name; see **Uz** (PERSON). The precise location of the land of Uz is uncertain, and some scholars (associating it with Uz son of **ARAM**, Gen. 10:23; 1 Chr. 1:17) identify it with **HAURAN**, an area E of the Sea of Galilee. A region further S is more likely, however, and Wadi Sirhan, SE of Jebel ed-Druz, seems to fit the biblical description best. This area is a great shallow plain-like depression some 210 mi. (340 km.) long and averaging 20 mi. (32 km.) wide. It begins at the present inland town of Azraq, a typical oasis with many palm groves, some 50 mi. (80 km.) ESE of Amman, and continues in a southeasterly direction to within 10 mi. (16 km.) of Jauf, an important caravan junction of central Arabia. Much of Wadi Sirhan is a vast, flat pasture land, fairly well suited to the raising of camels, donkeys, sheep, and goats. And to this day it sustains wildlife such as gazelle, oryx, ostrich, and the wild ass, though in smaller numbers than in Job's day.

Uzai. *yoo'zi* (Heb. *ûzay* H206, derivation uncertain). Father of **PAIAL**; the latter assisted **NEHEMIAH** in repairing the **JERUSALEM** walls (Neh. 3:25).

Uzal. *yoo'zuhl* (Heb. *ûzāl* H207, derivation uncertain). Son of **JOKTAN** and descendant of **SHEM**, included in the Table of Nations (Gen. 10:27; 1 Chr. 1:21); he was also the eponymous ancestor of a tribe or country (Ezek. 27:19; however, the text here is uncertain). The two sons of **EBER**, **PELEG** and **Joktan**, represent the two main divisions of the Semitic-speaking people (see **SEMITE**), and **Joktan** is considered by some scholars to be the founder of the Arab nation. There is an Arabic tradition that **Uzal** was the original name of **Sanaa** (Ṣanʿa), the capital of **Yemen** in **SW ARABIA**. Wrought iron is mentioned by **Ezekiel** as one of the exports of **Uzal** to **TYRE**, and **Sanaa** is still noted for its steel. On the assumption that the **SEPTUAGINT** of **Ezekiel** reflects the original reading ("wine" rather than **JAVAN**), others have suggested **Izalla/Aṣalla** (cf. **TNIV**, "Izal"), a city or country known for its wine, located in the hills of **NE Syria**, between

HARAN and the TIGRIS, N of the Khabur River Valley. See also VEDAN.

Uzza. See UZZAH.

Uzzah. uhz´uh (Heb. *ʿuzzā* H6438 and *ʿuzzâ* H6446, possibly short form of UZZIAH, “Yahweh is [my] strength”). The KJV has the form Uzzah only in 2 Sam. 6:3, 6-8, and Uzza elsewhere; the NIV and NRSV have Uzzah in this passage as well as in 1 Chr. 6:29; 13:7-11 (Uzza in 2 Ki. 21:18, 26; 1 Chr. 8:7; Ezra 2:49; Neh. 7:51). The spelling in none of the English Bibles corresponds precisely with the Hebrew spellings, mainly because of inconsistency in the latter (note that, according to the Heb., 2 Sam. 6:3 and 6 would require the spelling Uzza, but vv. 7-8 would require Uzzah).

(1) Son of Abinadab (2 Sam. 6:3; see ABINADAB #3). Uzzah was killed while driving the oxcart which carried the ARK OF THE COVENANT to JERUSALEM. The ark had been in the house of Abinadab for some time following the disaster it had occasioned in the PHILISTINE cities and in BETH SHEMESH (1 Sam. 6:19; 7:2). When DAVID decided to bring the ark to JERUSALEM, Uzzah and his brother, AHIO, were assigned to drive the cart. As they reached the threshing floor of NACON, the oxen stumbled and the ark began to slide. Uzzah reached out to steady the ark and was fatally smitten. His death was attributed to the violation of the sacred character of the ark (2 Sam. 6:7; 1 Chr. 13:10). David was greatly distressed at the incident, and immediately canceled his plans to enshrine the ark in Jerusalem. Instead, he deposited it in the home of OBED-EDOM. He named the place PEREZ UZZAH, “the breach of [or the breaking out against] Uzzah.” The ark remained in the home of Obed-Edom for three months.

(2) Son of Shimei and descendant of LEVI through MERARI (1 Chr. 6:29; Heb. v. 14).

(3) The owner of a garden in which MANASSEH and AMON, kings of JUDAH, were buried (2 Ki. 21:18, 26).

(4) Ancestor of a family of temple servants (NETHINIM) who returned

from the EXILE (Ezra 2:49; Neh. 7:51).

Uzzen Sheerah. uhz´uhn-shee´uh-ruh (Heb. *uzzēn še ʿērâ* H267, “ear [or corner] of Sheerah”). KJV Uzzen-sherah. A village built by SHEERAH, the daughter of EPHRAIM (1 Chr. 7:24). The town must have been near BETH HORON, but its precise location is unknown.

Uzzen-sherah. See UZZEN SHEERAH.

Uzzi. uhz´i (Heb. *uzzî* H6454, prob. short form of UZZIAH or UZZIEL, “Yahweh/God is [my] strength”). (1) Son of Bukki, descendant of LEVI through KOHATH, and ancestor of EZRA (1 Chr. 6:5-6, 51 [Heb. 5:31-32; 6:26]; Ezra 7:4).

(2) Firstborn son of TOLA and grandson of ISSACHAR; he was a family head who had a large progeny, including numerous warriors (1 Chr. 7:2-4).

(3) Son of BELA and grandson of BENJAMIN; a family head (1 Chr. 7:7).

(4) Son of Micri and descendant of Benjamin; his son Elah was among the first to resettle in JERUSALEM (1 Chr. 9:8; cf. v. 3).

(5) Son of Bani, descendant of ASAPH, and “chief officer of the Levites in Jerusalem” at the time of EZRA; he was among “the singers responsible for the service of the house of God” (Neh. 11:22).

(6) Head of the priestly family of JEDANIAH during the days of the high priest JOIAKIM (Neh. 12:19).

(7) A priest or Levite who took part in one of the choirs at the dedication of the wall (Neh. 12:42).

Uzzia. uh-zi´uh (Heb. *uzziyyā* H6455, prob. short form of UZZIAH or UZZIEL, “Yahweh/God is [my] strength”). An “Ashterathite” (i.e., a man from the town of ASHTAROTH in BASHAN) listed among DAVID’s mighty warriors (1 Chr. 11:44).



© Dr. James C. Martin. The Israel Museum, Jerusalem. Photographed by permission.

When King Uzziah died, he was buried outside Jerusalem because of his leprosy (2 Chr. 26:23). After the city was expanded under Herod the Great, Uzziah's remains were moved to the Mt. of Olives, and this marble plaque marks the new site. The Aramaic inscription reads: "To this place were brought the bones of Uzziah, the king of Judah. Do not open!"

Uzziah. uh-zī'uh (Heb. *ʿuzziyyāhû* H6460 and *ʿuzziyyâ* H6459, "Yahweh is [my] strength"; cf. UZZIEL). (1) Son of AMAZIAH and his successor as king of JUDAH; also known as AZARIAH (2 Chr. 26 et al.; cf. 2 Ki. 14:21 et al.). At the age of sixteen he became Judah's tenth king (2 Ki. 14:21) and ruled fifty-two years (c. 792-740 B.C.). He came to the throne at a difficult time. His father, because of a military failure, had been killed (14:19). Uzziah was the people's choice as his successor (14:21). He undertook, very early in his career, an expedition against his father's enemies and won battles against the Edomites, Philistines, Arabians, and the Meunites (2 Ki. 14:22; 2 Chr. 26:1-7). He strengthened his kingdom (26:2), and the report of his strength spread as far as Egypt (26:8). He made many improvements on his home front (26:9-10), and he possessed real ability at organization (26:11-15). In spite of these successes, he strayed far from the Lord at the end of his life. Apparently as long as the prophet ZECHARIAH lived, his influence was great on the king and "as long as he sought the LORD, God gave him success" (2 Chr. 26:5). However, when he became strong, pride filled his heart, and one day he went into the

temple, determined to burn incense to the Lord, a duty to be performed only by the priest. The chief priest AZARIAH with eighty priests went into the temple to reason with him, but he would not listen. Because of his self-will, God struck him with leprosy, which stayed with him until his death (26:16-21).

(2) Son of Uriel and descendant of LEVI through KOHATH (1 Chr. 6:24).

(3) Father of a certain Jonathan who “was in charge of the storehouses” during the reign of DAVID (1 Chr. 27:25).

(4) A postexilic priest; he was one of the descendants of Harim who agreed to put away their foreign wives in the time of EZRA (Ezra 10:21).

(5) Son of Zechariah and descendant of JUDAH; his son Athaiah was a provincial leader who settled in Jerusalem after the EXILE (Neh. 11:4).

Uzziel. uhz´ee-uhl (Heb. *ʿuzzî·ēl* H6457, “God is [my] strength”; gentilic *ʿāzzî·ēlî* H6458, “Uzzielite”). (1) Son of KOHATH, grandson of LEVI, and eponymous ancestor of a Kohathite clan (Exod. 6:18, 22; Lev. 10:4; Num. 3:19; 1 Chr. 6:2, 18; 23:12, 20). One of his brothers was AMRAM, the ancestor of MOSES and AARON. One of Uzziel’s children, ELZAPHAN (Elizaphan), was the leader of the Kohathite clans “responsible for the care of the ark, the table, the lampstand, the altars, the articles of the sanctuary used in ministering, the curtain, and everything related to their use” (Num. 3:30-31). Members of this family were among the LE-VITES who assisted DAVID in bringing the ARK OF THE COVENANT to JERUSALEM (1 Chr. 15:10). They were also given special assignments in David’s preparatory arrangements for the temple ritual (1 Chr. 23:12, 20; 24:24).

(2) Son of Ishi and descendant of SIMEON; he was one of the leaders of a band of 500 Simeonites who engaged the AMALEKITES at Mount SEIR in a decisive battle and came out victorious. The Simeonites extended their boundary to include that of the vanquished foe (1 Chr. 4:42-43).

(3) Son of Bela and grandson of BENJAMIN; a family head (1 Chr. 7:7).

(4) Son of HEMAN, the king’s seer (1 Chr. 25:4). The fourteen sons of Heman, along with the sons of ASAPH and JEDUTHUN, were set apart “for the

ministry of prophesying, accompanied by harps, lyres and cymbals” (v. 1). The assignment of duty was done by lot, and the eleventh lot fell to Uzziel, his sons, and his relatives (25:18, here called AZAREL).

(5) Descendant of JEDUTHUN the musician; he and his brother SHEMAIAH were among the Levites assigned to consecrate the temple in the days of HEZEKIAH (2 Chr. 29:14).

(6) Son of Harhaiah; he was a goldsmith who helped NEHEMIAH in rebuilding the walls of Jerusalem (Neh. 3:8). Some scholars emend the text to read “Uzziel, a son [*i.e.*, member] of the guild of the goldsmiths.”

V

vagabond. This English term is used by the KJV in three passages: with reference to CAIN (Gen. 4:12, 14; NIV, “wanderer”); in an imprecatory prayer (Ps. 109:10; NIV, “wandering beggars”); and in a description of itinerant Jewish exorcists (Acts 19:13; NIV, “Jews who went around driving out evil spirits”).

Vaheb. See WAHEB.

vail. KJV alternate form of “veil”; see CURTAIN; DRESS.

vain. This English term, meaning “worthless” or “futile,” is used over a hundred times in the KJV to render a variety of Hebrew and Greek terms; it occurs less frequently in modern versions. For example, God warns the Israelites that if they violate his COVENANT they will plant seed “in vain” (*lārîq*, “for nothing”) because their “enemies will eat it” (Lev. 26:16; the Heb. word *rîq* H8198 means “emptiness”). In the commandment not to take the Lord’s name “in vain” (*laššāw* ׀, Exod. 20:7; Deut. 5:11), the word is *šāw* ׀ H8736, which also means “emptiness, nothingness,” and is often rendered with such adjectives as “worthless” and “false.” The NIV renders the Hebrew idiom in the command with the English phrase, “misuses his name” (the NJPS interprets it more specifically, “swears falsely by His name”; see COMMANDMENTS, TEN). Of several Greek words rendered “vain” in the NT, the most frequent is *kenos* G3031, “empty” (e.g., 1 Cor. 15:58; Gal. 1:2). See also VANITY.

Vaizatha. vi'zuh-thuh (Heb. wayzātā 𐤆𐤅𐤆𐤕 H2262, a Persian name of uncertain meaning). KJV Vajezatha. One of the ten sons of HAMAN who were put to death by the Jews (Esth. 9:9).

Vajezatha. See VAIZATHA.

vale. See VALLEY.

Valentinus. val'uhn-tee'nuhs. An early and influential Christian Gnostic theologian. Probably born early in the second century in EGYPT, Valentinus first taught in ALEXANDRIA, then moved to ROME c. 135, and eventually became a candidate for the position of bishop. Having been rejected, he seceded from the church, and after some years of living in the eastern parts of the empire he returned to Rome, where he died c. 170. It appears that Valentinus sought to adapt some of the classic myths of non-Christian GNOSTICISM to the theological framework of Christian orthodoxy, and his popularity gave rise to several Valentinian schools that were severely attacked by the church fathers, especially IRENAEUS. In modern times several Valentinian works have been discovered, including the *Gospel of Truth* (see TRUTH, GOSPEL OF).



valley. The various Hebrew terms that may be translated “vale” or “valley” fall readily into two distinct categories, and in doing so reflect clearly the structure and surface of the Bible lands. (1) The nouns *ēmeq* H6677 and *biq‘ā* H1326 indicate a broad vale or lowland, sometimes more than 10 mi. (16 km.) in breadth. In contrast, (2) *na‘al* H5707 (“wadi” or “river valley”) and *gay‘* H1628 indicate a steep-sided valley, that is, a *gorge*. In PALESTINE the terms in the first category apply primarily to structural features such as the Plain of ESDRAELON and the Rift Valley of JORDAN (cf. Deut. 34:3). The words in the second category describe valley features that are the result of streams cutting down into the limestones and sandstones of Palestine in a dry climate, creating a highly dissected landscape, and in some areas producing a “badland” topography. Such gorges represent serious obstacles to movement and played a prominent part in the military operations of biblical times (cf. Josh. 8:11; 1 Sam. 17:3). See WADI.

Since Israel in OT times was largely a mountain dwelling people, their view of the lowlands which surrounded them (and which were largely occupied by their enemies) was naturally colored by this fact. Consequently, the term SHEPHELAH, often translated “the valley” or “the vale” by the KJV (Deut. 1:7 et al.), was reserved for a specific region, lying between the mountains of JUDEA and the MEDITERRANEAN. It is not a valley at all, but a kind of piedmont zone of low hills lying between the coastal plain proper and the Judean hills, and separated from the latter by a narrow (true) valley. Thus the NIV renders it, “the western foothills.” (In the NT, “valley” is the rendering of Gk. *pharanx* G5754, “cleft, ravine” [Lk. 3:5, a citation from the LXX], and *cheimarros* G5929, “[winter] torrent” [Jn. 18:1]).

Valley Gate. A city gate on the SW side of JERUSALEM. The Valley Gate was equipped with towers by UZZIAH, c. 760 B.C. (2 Chr. 26:9). It was the point from which NEHEMIAH began his tour of inspection in 444 B.C. (Neh. 2:13, 15); and it figured in his work of rebuilding, being located some

500 yards (c. 450 m.) from the DUNG GATE (3:13). If Jerusalem was at this time still confined to the hills E of the central Tyropoeon Valley, the Valley Gate would have been N of the Dung Gate. Otherwise it would have been to the W, opening out from the city onto the slopes of the SW hill. From the Valley Gate the two parties led by EZRA and NEHEMIAH proceeded along the walls for their dedication in 444, in opposite directions, so as to meet at the TEMPLE, on the NE side of the city (Neh. 12:31, 39).

Valley of Ben Hinnom. See HINNOM, VALLEY OF (BEN).

Vaniah. vuh-ni'uh (Heb. *wanyâ* H2264, possibly from Persian *vānya*, “lovable”). One of the descendants of BANI who agreed to put away their foreign wives in the time of EZRA (Ezra 10:36).

vanity. This English term, in the sense of “futility” or “worthlessness” (rather than in its common meaning of “conceit,” for which see PRIDE), occurs almost 100 times (13 times pl.) in the KJV, 45 of them in ECCLESIASTES alone. The NRSV preserves the term in this book, but uses it rarely elsewhere (Ps. 89:47 et al.), while in the NIV it does not occur at all. The word is most familiar in the saying, “Vanity of vanities; all is vanity” (Eccl. 1:2 et al. KJV; NIV, “Utterly meaningless! Everything is meaningless!”; NJPS, “Utter futility! All is futile!”). Here and in most other instances, “vanity” translates the Hebrew noun *hebel* H2039, which in some passages is best rendered “breath” (e.g., Isa. 57:13). It is always used with its figurative connotation of that which is weak, ephemeral, transitory. The KJV uses “vanity” also as the rendering of other words (cf. Job 7:3; Prov. 22:8; Rom. 8:20; et al.).

These various terms can refer to that which appears to have meaning, substance, or value, but which turns out to possess none of these elements, and so it is false or deceitful. Those who follow after such things are not only deceived but wicked. Not surprisingly, idols are referred to repeatedly as “vanities” (NIV, “worthless idols,” Deut. 32:21;

1 Ki. 16:13; et al.). Other things designated as vanity include: (a) the thoughts and words of the godless (Job 15:35; Ps. 10:7; 144:8); (b) leaving the fruit of one's toil to another (Eccl. 2:19, 21); (c) human fate (2:15; 3:19); life (Eccl. 9:9; 11:10); (d) the message of false prophets (Ezek. 13:6-9 et al.); (e) nations and rulers (Isa. 40:17, 23); (f) pleasure (Eccl. 2:1); (g) wealth (5:10 et al.; cf. Prov. 13:11; 21:6); (h) everyone and everything (Ps. 39:11; 62:9; Eccl. 1:1; 12:8). See IDOLATRY; VAIN.

Vashni. vash'ni (Heb. *wašnî* H2266 [not in NIV]). Firstborn son of SAMUEL, according to the MT, followed by KJV (1 Chr. 6:28 [Heb., v. 13]). However, since 1 Sam. 8:2 has, "The name of his firstborn son was Joel and the name of his second was Abijah," most scholars believe that the Chronicles passage has suffered textual corruption (due to the same ending of the names "Samuel" and "Joel"). Accordingly, they amend the verse in Chronicles to read, "And the sons of Samuel: Joel the firstborn and the second Abijah" (cf. NIV and NRSV), for which there is support from some ancient versions.

Vashti. vash'ti (Heb. *waštî* H2267, possibly from Persian *vahišta*, "the best"). Queen of PERSIA and wife of Ahasuerus (XERXES I). Vashti refused to exhibit her beauty to his lords on the seventh day of a feast (Esth. 1:9-19; 2:1, 4, 17). The king banished her and made an edict that each man should be lord over his own house (1:22). Her deposition led to the selection of ESTHER as the new queen. Herodotus (*Hist.* 7.61; 9.108-12) says Xerxes' queen was Amestris and mentions no other wives, leading some scholars to question the reliability of the biblical account. Others believe that Amestris and Vashti are the same woman and that either (1) the names are variant forms or (2) the use of the name Vashti is a literary device calling attention to the woman's beauty. Perhaps more likely is the view that Xerxes had several wives and that Herodotus is interested only in those who bore potential successors to the throne.

vat. See VINE.

Vaticanus, Codex. See SEPTUAGINT; TEXT AND VERSIONS (NT).

vau, vav. See WAW.

Vedan. vee'duhn (Heb. *wēdān* H1968 [not in NIV]). In EZEKIEL's lament over TYRE, the NRSV reads, "Vedan and Javan from Uzal entered into trade for your wares" (Ezek. 27:19; similarly NJPS). If this understanding of the Hebrew text is correct, identification may be made with *Waddan* (also called al-ʿAbwaʿ), a place between Mecca and Medina, involved in Muhammad's first expedition. The name JAVAN normally refers to the Ionians (and thus the NIV has "Greeks"), but because of the context some have thought there was a Javan in ARABIA or that the reference is to a Greek settlement in that area. The phrase "from Uzal" is problematic (see UZAL); if it refers to a place, its location is uncertain, though most scholars look for it somewhere in Arabia. The Hebrew form *wēdān* has traditionally been understood to mean "and Dan" (thus NIV, "Danites"; cf. KJV), but such a reading is problematic. Many scholars believe that a more accurate text is preserved in the SEPTUAGINT (which instead of "Javan" has *oinon*, "wine," corresponding to Heb. *yayin* H3516), and thus the TNIV translates, "and casks of wine from Izal in exchange for your wares."

vegetables. Modern English versions use this word occasionally in the OT (Deut. 11:10; 1 Ki. 21:2; Prov. 15:17; Dan. 1:12, 16). In addition, the Greek noun *lathanon* G3303, "garden plant, herb," is properly rendered "vegetable" in at least one NT passage (Rom. 14:2). Vegetables are otherwise referred to in various other passages (e.g., Gen. 25:34; Num 11:5). See PLANTS.

veil. See CURTAIN; DRESS.

vein. A word found only in Job 28:1 KJV, “a vein for the silver.” The NIV “mine” probably conveys the meaning of the Hebrew more accurately. The Hebrew word, however, is found elsewhere with a much broader meaning (“place of departure, outlet, exit, pronouncement”) than is indicated in the passage in Job (e.g., Num. 30:12; Deut. 8:3; Ps. 19:6).

vengeance. Punishment in repayment for injury or offense. In the Bible, different aspects may be discerned through context or parallelism. (1) WRATH as the motivating force in vengeance is prominent in some cases (Prov. 6:34; Isa. 59:17; 63:4; Nah. 1:2; Sir. 5:7; 12:6; Rom. 3:5); human wrath may take the form of malice (Lev. 19:18; 1 Sam. 25:26; Lam. 3:60; Ezek. 25:12, 15). (2) The idea of PUNISHMENT for SIN or injury appears often (Lev. 26:25; Ps. 99:8; Lk. 21:22); this gradually shades over into the concept of recompense or retaliation (Gen. 4:15; Isa. 34:8; Jer. 50:15; Sir. 35:18). (3) The justice of God or the faithfulness of his servants is vindicated by the punishment of enemies (Jdg. 11:36; Ps. 94:1-2; 1 Thess. 1:8); sometimes an individual appeals to God for divine vengeance (Ps. 58:10; Jer. 11:20; 15:15; 20:12). See also AVENGER.

venison. See GAME.

vermilion. A red pigment used for painting walls of palaces (Jer. 22:14 KJV) and for coloring the exotic clothing of the Chaldeans (Ezek. 23:14 KJV). NIV has “red” both times.

versions of the Bible. See BIBLE VERSIONS, ENGLISH; TEXT AND VERSIONS (OT); TEXT AND VERSIONS (NT).

Vespasian. ves-pay´shuhn. Titus Flavius Sabinus Vespasianus was born in A.D. 9 and ruled as emperor of ROME from 69 to 79. Before the age of twenty, Vespasian became military tribune in THRACIA, and he

subsequently filled various roles in CRETE. It was not until his forties, however, that he won recognition by his military campaigns in Britain. Little is reported about him during the next two decades, but in the year 67 he was given the responsibility of subduing the Jewish revolt. After the death of NERO in 68, a period of civil war saw the rise and fall of three emperors. In the summer of 69 Vespasian was proclaimed emperor by the eastern legions, and he left his son TITUS in charge of the Jewish war. Before the end of the year, the senate confirmed his emperorship. Vespasian's main task was one of reconstruction after the misrule of Nero and the year of anarchy that had followed it. His blunt, straightforward, and honest character, coupled with simplicity of life and common sense, fitted him perfectly for his task. The successful completion of the war in Palestine by Titus, the suppression of a revolt in Gaul, and the establishment of peace on all frontiers caused a revival of public confidence. In celebration of the new era Vespasian began the rebuilding of the Capitoline temple. He also began construction of the famous Colosseum in the capital city, and throughout the provinces built roads and public buildings where these were needed. Vespasian sponsored the production of works of art, and encouraged educational activity in every way. Although he had a tendency toward autocracy, the general esteem in which he was held is indicated by the fact that upon his death in 79 he was deified by the senate.

vessel. A container for a liquid or some other substance. Vessels were used for storage of food or valuables (e.g., the DEAD SEA SCROLLS). Materials varied from the ubiquitous POTTERY of ancient civilizations to precious metals, glass, and ornamental stone, such as alabaster (Mk. 14:3). BASKETS varied in size from those that could be carried on head or shoulder (Gen. 40:16; Exod. 29:3)—made for holding fruit (Jer. 24:1-2) or for serving as a brickmaker's hod (Ps. 81:6)—to containers large enough to hold a man (Acts 9:25; 2 Cor. 11:33). Baskets are mentioned in connection with the feeding of the 5,000 (Matt. 14:20; Mk. 6:43; Lk. 9:17) and the 4,000 (Matt. 15:37; Mk. 8:8). Other containers included LEATHER bottles, that is, animal skins used for keeping water (Gen. 21:14-15, 19), milk (Jdg. 4:19), and wine (Josh. 9:4, 13; 1 Sam. 1:24; 10:3; 16:20; 2 Sam. 16:1);

jars or pitchers used, for example, for drawing water from wells (Gen. 24:14-19; cf. Jn. 4:11); basins or bowls used mainly for libation (e.g., 1 Ki. 7:43, 50), but also in domestic contexts (2 Sam. 17:28; Jn. 13:5); cups of various types (Gen. 44:2 and frequently); and dishes or plates that were often large deep containers commonly of bronze, still used for the common meal of the bedouin (Prov. 19:24 et al.). In Rom. 9:20-24 and 2 Tim. 2:20-21 the term is applied to persons; in 2 Cor. 4:7 it means the person as an instrument of God's will, and in 1 Thess. 4:4 it is used figuratively for a man's own body or for his wife (cf. NIV and mg.; see also 1 Pet. 3:7).

vestibule. See PORCH.

vestment, vesture. See DRESS.

vestry. This English term, in its archaic sense of “wardrobe,” is used by the KJV in one passage to render Hebrew *meltā â H4921*, which occurs only once (2 Ki. 10:22).

Via Appia. vee'uh-ah'pee-uh. See APPIAN WAY.

Via Dolorosa. vee'uh-doh-luh-roh'suh. A phrase (Latin for “sorrowful way”) used with reference to the traditional route followed by Jesus from the PRAETORIUM or Judgment Hall to GOLGOTHA, the place of his crucifixion. The exact route followed by Jesus after his condemnation to death by PILATE (Matt. 27:26; Mk. 15:15; Lk. 23:25; Jn. 19:16) is debated because of uncertainty regarding those two location. The Praetorium has been placed by some at the Castle of ANTONIA at the NW corner of the TEMPLE area, and by others at the Palace of Herod near the Jaffa Gate. As for Golgotha, it may be located at the site of the present Church of the Holy Sepulchre or at a place known as Gordon's Calvary. The traditional route followed by many pilgrims today begins near the so-called Ecce

Homo arch in the vicinity of the Convent of the Sisters of Zion in modern Jerusalem and follows a westerly direction to the Church of the Holy Sepulchre. On the route there are fourteen stations representing various scenes, some related in the Gospels and others preserved in tradition, which occurred as Jesus made that tragic journey. These fourteen stations are: (1) Jesus is condemned to death; (2) Jesus receives the cross; (3) Jesus falls the first time; (4) Jesus meets his afflicted mother; (5) Simon of Cyrene helps Jesus to carry his cross; (6) Veronica wipes the face of Jesus; (7) Jesus falls the second time; (8) Jesus speaks to the daughters of Jerusalem; (9) Jesus falls the third time; (10) Jesus is stripped of his garments; (11) Jesus is nailed to the cross; (12) Jesus dies on the cross; (13) the body of Jesus is taken down from the cross; (14) Jesus is laid in the sepulchre.

Via Egnatia. vee´uh-eg-nah´teeuh. A major road linking the city of Dyrrhachium, on the W coast of MACEDONIA, to Byzantium, the easternmost city in Europe. Built c. 130 B.C. and named after the Macedonian proconsul Gnaeus Egnatius, the Egnatian Way passed through some of the cities visited by the apostle PAUL, such as THESSALONICA and PHILIPPI.

vial. See BOWL.

Via Maris. vee´uh-mah´ris. This Latin phrase, meaning “the way of the sea” (cf. Isa. 9:1), refers to a major road that ran along the Mediterranean coast in southern Palestine and served as an international route (although some scholars question the appropriateness or historical accuracy of the term). Caravans traveling from EGYPT to either PHOENICIA or SYRIA would often go N through the PHILISTINE coastal towns of GAZA and ASHDOD. At JOPPA the road veered inland to APHEK, then continued N to MEGIDDO. Here one branch took travelers NW to ACCO, TYRE, and SIDON; another branch went NE to HAZOR and thence to DAMASCUS.

vice. See SIN.

victory. The OT associates victory with the God of power and glory and majesty who is in full control of his CREATION (1 Chr. 29:11). That he gives victory in this life to faithful believers is seen throughout Heb. 11. FAITH is the victory that conquers the world (1 Jn. 5:4-5), and through it Christians continually know the victory because of what God has done in Jesus Christ (1 Cor. 15:7). They can look unafraid at the vanquishing of sin and death—and they will not suffer the second death (Rev. 2:11). All the blessings of the new Jerusalem will be inherited by the overcomers (21:1-7).

victual. This English term—especially in the plural, meaning “supplies of food, provisions”—is used more than twenty times by the KJV (e.g., Gen. 14:11; Matt. 14:15). Since the word is uncommon in everyday English, it is seldom found in modern versions. See FOOD.

vigilance. This virtue is most commonly expressed in the Bible in verbal form: Christians are urged to be constantly watchful, on their guard. In GETHSEMANE a particular occasion for watchfulness was stressed by Jesus and was then associated with a rebuke to his sleepy companions (Matt. 26:38-41; Mk. 14:34, 38). More often, however, watchfulness is directed as a general attitude of preparedness in those who await their Lord’s return (Matt. 24:42; Mk. 13:33-34, 37; Lk. 21:36; 1 Thess. 5:6; Rev. 3:3).



© Dr. James C. Martin Aerial view of the reconstructed Talmudic village of Qatzrin on the Golan Heights.

village. In distinction from a CITY (see also TOWN), the village was unwalled and easy prey for conquest. Villages had no defensive facilities such as moats, towers, or fortified gates (Ezek. 38:11). When threatened, the villagers thronged into the city, increasing the danger of famine (cf. 2 Ki. 6:24-29). Villages increased in number northward from the NEGEV because of greater rainfall. In Chalcolithic times, the Middle Bronze era, and the Iron Age, the Negev was well-occupied, and in the Nabatean-Byzantine era most intensively, when careful conservation of rainfall prevailed. From HEBRON northward a gradual increase of villages occurred toward and beyond JERUSALEM, with the greatest frequency in the territory of ZEBULUN of Lower GALILEE, where rainfall was greatest. Upper Galilee was too broken and too wooded to support the agriculture necessary to village life. TRANSJORDAN was dotted with towns and villages before the nineteenth century B.C., and after the thirteenth century the villages were again mentioned in the record of the conquest. Local village government was administered through the ELDERS who also acted as judges (Ruth 4:2), but the villages were under the larger jurisdiction of the towns (cf. Josh. 15:20-62; 18:24, 28; et al.). The size of villages varied according to whether the country was farmed intensively or not. In the agricultural centers, grain was threshed within the confines of the villages. Activity increased at harvest time, but many of the villagers

would be away with the herds at other times.

vine, vineyard. The common grapevine is mentioned throughout Scripture, often in a figurative sense. It was grown in ancient EGYPT and in CANAAN prior to the time of ABRAHAM (Gen. 14:18; Num. 13:20, 24). The mountain regions of JUDEA and SAMARIA, largely unsuited for grain, were well adapted for vine growing. A vineyard was usually surrounded with a protecting wall of stones or thorny hedges to keep out destructive animals (Num. 22:24; Ps. 80:8-13; Prov. 24:30-31; Isa. 5:5). In every vineyard was a tower for the watchman, a winepress hollowed out of a flat rock, and a vat into which the juice flowed from the winepress (Isa. 1:8; 5:1-7; Matt. 21:33-41). The vine branches were usually allowed to lie along the ground or to fall over the terraces, but sometimes they were raised above the ground with sticks or supported on poles to form a bower.

Vines required constant care to keep them productive. They were pruned every spring, and the ground was plowed and kept free of weeds. Pruned branches were gathered and burned (Jn. 15:6). During the harvest season watchmen were stationed in the towers, and sometimes the whole family of the owner took their residence in booths as a protection against thieves. The HARVEST season was always one of special happiness. The treaders of the winepress shouted and sang as they trod the grapes (Jdg. 9:27; Isa. 16:10; Jer. 25:30; 48:33). The gleanings were left to the poor (Lev. 19:10; Deut. 24:21; Jdg. 8:2). The wine was stored in new goatskin bags (Matt. 9:17) or in large pottery containers. Every seventh year the vines were allowed to lie fallow (Exod. 23:11; Lev. 25:3). Grapes were an important part of the diet of the Hebrews. A part of the harvest was preserved in the form of raisin cakes (1 Sam. 25:18). Grapes were also their main source of sugar. The juice of the grapes was drunk fresh and fermented.

Figuratively, the vine symbolized prosperity and peace among the ancient Hebrews (1 Ki. 4:25; Mic. 4:4; Zech. 3:10). The vine also symbolized the chosen people, who instead of producing outstanding fruit yielded only wild grapes (Isa. 5:1-7; cf. Ps. 80:8-16). Some of Jesus' parables relate to vines and their culture (Matt. 9:17; 20:1-6; 21:28-33;

Lk. 13:6-9). Jesus referred to himself as the only true vine with whom his disciples are in organic union (Jn. 15).

vinegar. A sour liquid consisting of acetic acid, produced by the fermentation of WINE or other alcoholic liquors. Faulty methods of manufacture produced in ancient times an inferior wine liable to turn sour rapidly. It was equivalent to the Roman *posca*, a cheap sour wine which, mixed with water, was the common beverage of peasants (cf. Ruth 2:14). The book of Proverbs speaks of its strong acidic taste (“as vinegar to the teeth,” Prov. 10:26) and its irritant quality (“like vinegar poured on a wound,” 25:20 TNIV). The NAZIRITE’s vow of abstinence excluded this form of alcoholic beverage, as well as the intoxicating wine of more common use in higher levels of society, because such a vow could be made in all strata of the community (Num. 6:3). It is uncertain whether the vinegar offered to CHRIST on the CROSS was the soldiers’ ration wine, the *posca* brought by the squad on duty, and thus possibly given in kindness rather than derision (Matt. 27:48; Mk. 15:36; Lk. 23:36; Jn. 19:29).

vineyards, plain of the. See ABEL KERAMIM.

viol. This English term is used by the KJV in four passages (Isa. 5:12; 14:11; Amos 5:23; 6:5) to render a Hebrew term that means “harp” or “lyre.” Elsewhere the KJV translates “psaltery” (1 Sam. 10:5 et al.). See MUSIC, MUSICAL INSTRUMENTS (sect. I.C).

viper. See ANIMALS.

virgin. A woman who has not had sexual intercourse. The relevant Hebrew terms are *bētûlâ* H1435, which occurs over fifty times (Gen. 24:16; Exod. 22:16-17; et al.), and *ʿalmâ* H6625, which is used only seven times (Gen. 24:43; Exod. 2:8; Ps. 68:25; Prov. 30:19; Cant. 1:3;

6:8; Isa. 7:14). The former term is rendered “virgin” in the standard lexicons, and this translation does seem appropriate in many, or even most, passages. Moreover, the abstract cognate *bētûlîm* H1436, a plural form, appears to indicate virginity (Lev. 21:13 [clarified in v. 14]; Jdg. 11:37; in Deut. 22:14-20, it means “evidences of virginity”; but see on Ezek. 23:3 and 8 below).

There are, however, several considerations that should be kept in mind. (a) In a number of passages where *bētûlîm* occurs, nothing in the context suggests that virginity is a factor under consideration, and thus the rendering “maiden” or “young woman” is more appropriate (Deut. 32:25 et al.). (b) Sometimes the word *bētûlâ* is accompanied by the comment that the woman or women in question had not had sexual relationships (Gen. 24:16; Jdg. 21:12), suggesting that the word by itself did not necessarily indicate virginity. (c) In at least one passage, the word is used of young women who have had sexual intercourse (Esth. 2:19), and Ezekiel uses the term *bētûlîm* in his symbolic representation of a woman involved in prostitution (Ezek. 23:3, 8). Thus it is possible that the word had a fairly general meaning, “[marriageable] young woman”; and because in Hebrew society (as in many others) it would be assumed that she was a virgin, the word probably took on the sense of “chaste.”

The second Hebrew term, *almâ*, is clearly the feminine form of *elem* H6624, “young man” (only 1 Sam. 17:56; 20:22), and the abstract plural form *ālûmîm* H6596 appears to mean “youth” or “youthful vigor” (Job 20:11; 33:25; Ps. 89:45; Isa. 54:4). Thus the lexicons give “young woman” or the like as the meaning of *almâ*. Similarly, most versions use “maiden” or “young woman” or even “girl” (Exod. 2:8) as the rendering of the word in a majority of its occurrences. The KJV uses “virgin” in four instances (Gen. 24:43; Cant. 1:3; 6:8; Isa. 7:14), the NIV in only two (Cant. 6:8; Isa. 7:14), and the NRSV not at all. The occurrence of *almâ* in Cant. 6:8 is of lexical significance because in this verse the term is contrasted to “queen” and “concubine”; even here, however, the reference is ambiguous (true virgins? women in the royal harem that have not borne children?). That the term may be applied to virgins is not in doubt (Gen. 24:43 [parallel to *bētûlâ*, v. 16]; Exod. 2:8), and no passage requires a reference to someone who is not a virgin (even Prov. 30:19 very likely has in view a woman’s initial sexual experience). On

the other hand, the evidence does not suggest that the term by itself indicates virginity.

Clearly, the two Hebrew words overlap in meaning, and apart from the fact that the former term is much more frequent, drawing a clear distinction between them is difficult. This factor affects our understanding of *almâ* in the most controversial passage, Isa. 7:14, which traditionally has been translated, “Behold, a virgin shall conceive, and bear a son” (KJV; similarly NIV); the NRSV and other modern versions, however, use “young woman” in this passage. Some have argued that if Isaiah had intended the meaning “virgin,” he would have used *bētûlâ* instead, but clearly this argument does not work, for as noted above *bētûlâ* too often has a general meaning without reference to sexual experience. On the other hand, it is a fair argument to say that if Isaiah had wanted to stress the woman’s virginity, he had other means of doing so (e.g., “a woman who has not known a man,” as in Num. 31:35). It may well be that *almâ*, like *bētûlâ*, refers normally to a young woman of sexual maturity who is unmarried and therefore assumed to be a virgin.

In Isa. 7:14, the SEPTUAGINT (followed by Matt. 1:23) translates *almâ* with Greek *parthenos* G4221, which usually means “virgin.” This Greek term too, however, is not free of ambiguity, and in many passages the sense “young [or unmarried] woman” is preferable (e.g., Aristophanes, *Clouds* 530). In later Greek the narrower sense “virgin” is more common, and the LXX normally itself uses *parthenos* to translate *bētûlâ*; but occasionally this Greek word is also found as the rendering of *almâ* and *na ʿārāh* H5855, “girl” (cf. Gen. 24:14, 16, 43; Deut. 22:19; et al.). In the NT, *parthenos* is used with reference to MARY, MOTHER OF JESUS (Lk. 1:27), who is explicitly described as not having known a man (v. 34) and as having conceived supernaturally prior to her being joined to Joseph (Matt. 1:18). Thus her virginity does not depend on Matthew’s citation from Isaiah, though undoubtedly the evangelist regarded the LXX rendering as singularly appropriate. See VIRGIN BIRTH. Other uses of the word in the NT include the parable of the ten virgins (Matt. 25:1, 7, 11), the reference to PHILIP’S “unmarried daughters” (Acts 21:9), PAUL’S discussion about whether virgins should marry (1 Cor. 7:25-38), and its occurrence with the masculine definite article referring to chaste men (Rev. 14:4). See also MARRIAGE.

Virgin Birth. The teaching that MARY, MOTHER OF JESUS was a VIRGIN both when she conceived and when she gave birth to Jesus, the child who was IMMANUEL (“God with us”). The source of this doctrine is threefold: (1) The account in Matt. 1:18-25. Here we learn that before Mary and Joseph came together in marriage “she was found to be with child through the Holy Spirit.” Further, an angel of the Lord appeared to Joseph to tell him, “Do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit.” (2) The account in Lk. 1:26-38. Here we learn that the angel told Mary that she had found favor with God and that she would “be with child and give birth to a son.” When she asked how this could be since she was a pure virgin, she was told, “The Holy Spirit will come upon you and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.” (3) The prophecy recorded in Isaiah: “Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel” (Isa. 7:14; Matt. 1:23).

Although the conception of Jesus was miraculous and unique, his growth within the womb of Mary and his birth were “normal.” Matthew and Luke probably got their information from Joseph and Mary, and they recorded it with reverence and reticence. Within their accounts several theological motifs may be recognized. First, they record the facts in such a manner as to convey the idea that conception by a virgin was the appropriate way for the eternal Son to become a man, “bone of our bone, flesh of our flesh.” Second, as the HOLY SPIRIT had “hovered” over the old creation (Gen. 1:2), so now the Holy Spirit is present to superintend the origin of a new creation, of which the Incarnate Son will be the center. Third, the virginal conception points to the unique relation of the Incarnate Son to the human race he came to save: There is a basic continuity with us in that he shares our flesh and was born in the “normal” way. There is a basic discontinuity in that he was conceived in regard to his manhood in a unique way—as a new creation. So he is the same but different, and thus he is one of us, but able to save us, and that is what his name “Jesus” means.

virtue. This English term, meaning “moral excellence,” is rarely used in modern Bible versions, but it occurs in the KJV as the rendering of Greek *aretē* G746 (Phil. 4:8; 2 Pet. 1:3, 5). Among Greek moralistic writers, especially the STOICS, the term was used very frequently to indicate the highest good, the social uprightness that evokes recognition, merit, and honor. Both PAUL and PETER employ this term in lists of positive moral traits, but they were not merely asking their readers to conduct themselves like well-behaved Greeks. The word rather signifies the moral excellence distinctive of those who have been cleansed from their sins: it builds on faith and generates godliness and love. The KJV uses “virtue” also a few times to translate *dynamis* G1539, “power” (Mk. 5:30; Lk. 6:19; 8:46); and in some OT passages, it uses “virtuous woman” to render a Hebrew phrase that literally means “woman of power” and indicates competence or noble character (Ruth 3:11; Prov. 12:4; 31:10; cf. 31:29, “virtuously”).

vision. Although this English word may refer to physical sight, the biblical usage normally focuses on extraphysical dimensions—something seen otherwise than by ordinary sight, something beheld as in a dream or ecstasy, or revealed as to a PROPHET; a visual image without corporeal presence, an object of imaginative contemplation; unusual discernment or foresight. Several Hebrew words can be translated “vision,” the most frequent being *āzôn* H2606; the NT writers use *optasia* G3965 and other Greek terms. References to visions are especially frequent in the book of Daniel, a factor that, considering the nature of this book, may furnish insight into the peculiar and suggestive connotations of the word. (See DANIEL, BOOK OF.) The references there and elsewhere in the OT seem consistent with the manifest nature of God. Throughout the Scriptures, God is declared as revealing himself and making his ways known through chosen individuals. God commonly communicated his messages to the PATRIARCHS through a vision (e.g., Gen. 15:1). Speaking to AARON and MIRIAM, God said, “When a prophet of the LORD is among you, / I reveal myself to him in visions, / I speak to him in dreams” (Num. 12:6). Although the NT records a few instances of visions during the apostolic period (Acts 9:10, 12; 10:3; et al.), the coming of CHRIST supersedes other

means of REVELATION (Heb. 1:1-2a). See also DREAM; TRANCE.

visitation. This English term, in the sense of a special manifestation of divine favor or displeasure, is rarely found in modern versions but is used by the KJV in about a dozen passages (most of them in Jeremiah, e.g., Jer. 8:12; 10:15); in the KJV NT it occurs twice (Lk. 19:44; 1 Pet. 2:12). Similarly, the verbal form is often used of God with reference to his activity, whether gracious or punitive. For example, when recounting that God fulfilled his promise to SARAH that she would bear a child, the biblical text says, “And the LORD visited Sarah as he had said” (Gen. 21:1 KJV; NIV, “was gracious to Sarah”; cf. also 50:24-25; Exod. 3:16; Ruth 1:6; 1 Sam. 2:21; Lk. 1:68 et al.). Conversely, after the Israelites worshiped the golden calf, God said, “in the day when I visit I will visit their sin upon them” (Exod. 32:34 KJV; NIV, “when the time comes for me to punish, I will punish them for their sin”; cf. also Lev. 18:25; Ps. 59:5; Isa. 26:14; et al.).

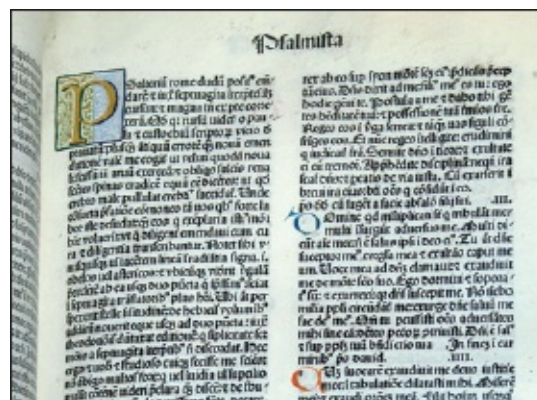
vocation. See CALL; OCCUPATIONS AND PROFESSIONS.

Vophsi. vof’si (Heb. *wopsî* H2265, derivation uncertain). Father of Nahbi; the latter, representing the tribe of NAPHTALI, was one of the twelve spies sent out to reconnoiter the Promised Land (Num. 13:14).

votive offering. See SACRIFICE AND OFFERINGS.

vow. A voluntary promise to God to perform some service or do something pleasing to him, in return for some hoped-for benefits (Gen. 28:20-22; Lev. 27:2, 8; Num. 30; Jdg. 11:30); or to abstain from certain things (Num. 30:3). In the OT vows were never regarded as a religious duty (Deut. 23:22); but once they were made, they were considered sacred and binding (Deut. 23:21-23; Jdg. 11:35; Ps. 66:13; Eccl. 5:4). Fathers could veto vows made by their daughters, and husbands could

veto their wives' vows; but if a husband did not veto a wife's vow and then caused her to break it, the blame was his, not hers (Num. 30). A vow had to be uttered to be binding (Deut. 23:23). Almost anything—people, possessions, oneself—except what was already the Lord's or was an abomination to the Lord (23:18), could be vowed; and all these things could be redeemed with money, their value to be determined by a priest. Houses, lands, and unclean animals that were redeemed had to have a fifth of their value added to make up the redemption money. Jesus referred to vows only once, and that was to condemn the abuse of them (Matt. 15:4-6; Mk. 7:10-13). PAUL's vow in Acts 18:18 was probably a temporary NAZIRITE vow.



© Dr. James C. Martin. Sola Scriptura. The Van Kampen Collection on display at the Holy Land Experience in Orlando, Florida. Photographed by permission.

A page from Nicolas Jenson's edition of the Latin Vulgate (1479).

Vulgate. vuhl'gayt. Name applied to the standard Latin translation of the Bible (the Lat. adjective *vulgatus* means “commonly known, in wide circulation”). See TEXT AND VERSIONS (OT); TEXT AND VERSIONS (NT).

vulture. See BIRDS.

W

wadi. wah´dee. Sometimes spelled *wady*. The bed of a stream that is usually dry except during the rainy season; the term is also applied to the stream itself. The word is Arabic and is used only of river beds in SW Asia and N Africa; it corresponds to Hebrew *na al* H5707, which can be rendered variously (“valley, ravine, brook, river, torrent”). See BROOK; VALLEY.



© Dr. James C. Martin Wadi Feifa S of the Dead Sea. (View to the NW.)

wafer. This English term is used to render two different Hebrew words. The noun *šappî* it H7613 occurs only once, when the MANNA is said to have “tasted like wafers made with honey” (Exod. 16:31). The second term is *rāqîq* H8386, which refers to a flat cake or thin crisp bread used as part of some offerings (Exod. 29:2 et al.). It usually occurs in combination with *maššāh* H5174 (pl. *maššôt*), a flat BREAD made with unleavened dough. See LEAVEN; SACRIFICE AND OFFERINGS.

wages. Compensation to a person hired for performing some work or service. In the nomadic, pastoral society of the patriarchal period there was no wage-earning class. When men worked for others, it was generally for their own maintenance; and often they received some payment in kind for their services. JACOB's service to LABAN was on this basis (Gen. 29:15; 30:32-33; 31:8, 41). With the increasing complexity of a more settled community, once the Israelites were in CANAAN, people were needed to engage in trades and crafts of all kinds. For these services, payment was made, in whole or in part, by weighing out quantities of bronze or silver. Coinage in the standard sense was a later invention, being first used in ASIA MINOR by the Lydians just before 700 B.C. (see MONEY). From here its use spread throughout the Greek world, but it was probably not in common use in the ANE until the Hellenistic period (beginning approx. 300 B.C.).

Bargaining was a common practice. Where there were no set scales for payment, it was usual to negotiate terms in this way in each individual case. The story of Jacob and Laban illustrates such a practice, from the very beginning of the discussion ("Name your wages," Gen. 30:28) down to the last accusation ("you changed my wages ten times," 31:41). The story details the kind of cheating and trickery that both parties practiced. The same tendency to bargain appears in the parable of the vineyard (Matt. 20:1-16), but here the employer was a just and generous man.

The biblical writers make figurative use of the Hebrew and Greek terms with reference to God's dealings with human beings. Thus God's benefits to his people are referred to as recompense (Isa. 40:10; 62:11); and the RETRIBUTION of God is spoken of as REWARD (Ps. 109:20) or gain (2 Pet. 2:15). DEATH is called the wages due for serving sin (Rom. 6:23). In addition, PAUL speaks of his gifts from churches at PHILIPPI as "wages" (2 Cor. 11:8 KJV [NIV, "support"]; cf. Phil. 4:15-18). He earned his living with his hands, and he teaches the right of the laborer to his wages (1 Tim. 5:18).

wagon. See CART.

Waheb. way´heb (Heb. *wāhēb* H2259, possibly “giver”). A place “in Suphah,” probably near the ARNON River in MOAB, mentioned in a citation from the Book of the Wars of the Lord (Num. 21:14; TNIV, “Zahab,” apparently following the LXX). Some think it refers to the well from which the Arnon flows. The Hebrew text is very difficult, however. See also SUPHAH; WARS OF THE LORD, BOOK OF.

wail. See MOURNING.

walk. The biblical terms for “walk” (mainly Heb. *hālak* H2143 and Gk. *peripateō* G4344) are often used in the Bible figuratively to indicate conduct or manner of life (e.g., Gen. 5:22; 1 Ki. 15:3; Ps. 1:1; Eph. 2:2, 10), including the observance of laws or customs (Lev. 26:3; Acts 21:21 [cf. HALAKAH]). Modern versions frequently avoid a literal translation and instead use “live” or other equivalents. See WAY.

wall. The most common Hebrew word for “wall” is *ômâ* H2570, applied mainly to the structures surrounding a CITY (e.g., Josh. 2:15), but sometimes also to those around a building or some other area (e.g., Lam. 2:7). The primary Greek term used in the NT is *teichos* G5446, applied also to city walls (Acts 9:25; 2 Cor. 11:33; Heb. 11:30; Rev. 21:12-19; see also WALL OF PARTITION). House walls were usually made of mud brick set on rubble-stone-base courses, with walls of rubble stone occasionally set in mud mortar. City walls in early times were built vertically without any outer glacis for protection; down to the beginning of Iron Age II they were casemate type walls and later they were solid and thick to resist the Assyrian battering rams. Thicknesses varied between three and five meters with projecting bastions. The latter were crowned with overhangs to ward off attackers, and crenelations to protect archers.

wall of partition. The KJV uses the phrase “the middle wall of partition” to translate a Greek expression that occurs only once (Eph.

2:14). A literal translation would be, “the partitioning wall, [that is,] the fence,” and most modern versions render it simply as “the dividing wall.” The following clause has another noun in apposition, “hostility”; thus the NRSV offers the translation, “the dividing wall, that is, the hostility between us,” while the NIV has, more simply, “the dividing wall of hostility.” In the context, PAUL is addressing Christians of both Jewish and GENTILE backgrounds. Between these Christians there had been a dividing wall, not literally but socially, thus segregating them. The division was seen in the CHURCH in many places (cf. Acts 15; Gal. 2:11-14). In CHRIST, however, this dividing wall was broken down: there was no longer to be any distinction between Jew and Gentile in Christ’s kingdom.

wanderings, wilderness. See ISRAEL.

want. See COVETOUSNESS; LUST.

war. Every phase of ISRAEL’s life, including their warfare, was bound up with their God. War therefore had religious significance. It was customary for priests to accompany Israel’s armies into battle (Deut. 20:1-4). Campaigns were begun and engagements entered into with sacrificial rites (1 Sam. 7:8-10; 13:9) and after consulting the Lord (Jdg. 20:18, 23, 27-28; 1 Sam. 14:37; 23:2; 28:6; 30:8). Prophets were sometimes asked for guidance before a campaign (1 Ki. 22:5; 2 Ki. 3:11).



© Dr. James C. Martin Replica of a catapult used by the Roman army during the siege of Gamla c. A.D. 67.

The blowing of a trumpet throughout the land announced the call to arms (Jdg. 3:27; 1 Sam. 13:3; 2 Sam. 15:10), and priests also used trumpets to sound an alarm (2 Chr. 13:12-16). Weapons included slings, spears, javelins, bows and arrows, swords, and battering rams. See ARMS AND ARMOR. Strategical movements included the ambush (Josh. 8:3-22), the feint (Jdg. 20:31-34), the flank movement (2 Sam. 5:22-25), the surprise attack (Josh. 11:1-2), the raid (1 Chr. 14:9), the foray (2 Sam. 3:22), and foraging to secure supplies (23:11). Sometimes when opposing armies were drawn up in battle array, champions from each side fought one another (1 Sam. 17). Armies engaged in hand-to-hand combat. Victorious armies pillaged the camp of the enemy, robbed the dead (Jdg. 8:24-26; 1 Sam. 31:9; 2 Chr. 20:25), and often killed or mutilated prisoners (Josh. 8:23, 29; 10:22-27; Jdg. 1:6), though prisoners were usually sold into slavery. Booty was divided equally between those who had taken part in the battle and those who had been left behind in camp (Num. 31:27; Josh. 22:8; 1 Sam. 30:24-25), but some of the spoils were reserved for the LEVITES and for the Lord (Num. 31:28, 30).

When a city was besieged, the besiegers built up huge mounds of earth against the walls, and from these mounds battering rams were used against the walls (2 Sam. 20:15; Ezek. 4:2). The besieged tried to drive off the enemy by throwing darts and stones and shooting arrows at them from the walls. Captured cities were often completely destroyed, and victory was celebrated with song and dance (Exod. 15:1-21; Jdg. 5:1; 1 Sam. 18:6).

Some point out that Jesus accepted war as an inevitable part of the

present sinful world order (Matt. 24:6) but warned that those who take the sword must perish by it (26:52). In the NT Letters the Christian is said to be a soldier (2 Tim. 2:3; 1 Pet. 2:11). The Apocalypse uses the figure of battle and war to describe the final triumph of Christ over SATAN (Rev. 16:14-16; 17:14; 19:14).

wardrobe, keeper of the. See KEEPER.

War of the Sons of Light against the Sons of Darkness. See DEAD SEA SCROLLS.

warrior, divine. The first explicit proclamation of God as a warrior is found in the Song of the Sea, MOSES' hymn celebrating God's victory over the Egyptians at the RED SEA: "The LORD is a warrior; / the LORD is his name. / Pharaoh's chariots and his army / he has hurled into the sea" (Exod. 15:3-4a). This single action of the divine warrior demonstrates the two-sided nature of God's warring activity: SALVATION and JUDGMENT. The theme of the divine warrior is integrally connected to the institution of holy WAR in the Hebrew Scriptures. Indeed, warfare is made holy by the fact that God was with the army in all phases of its activities. In other words, at the heart of holy war is the divine warrior. In early Israelite history, his presence was represented by the ARK OF THE COVENANT, which was a mobile symbol of God's presence.

The appearance of the divine warrior causes convulsions in the creation. Mountains shake; rivers dry up; nature grows impotent (Jdg. 5:4-5; Isa. 24:1-7; Nah. 1:2-6). Furthermore, music ceases from the land (Isa. 24:8-9). When victory comes, however, fertility bursts at the seams and music is jubilant. As a matter of fact, some of the most powerful early songs (Exod. 15; Jdg. 5) and many psalms (e.g., Ps. 24; 98) celebrate God's warring success. Interestingly enough, though God could win any battle on his own, he always insists on Israel's participation—but always as a junior partner. The battle of GIDEON against the Midianites is a prime example (see esp. Jdg. 7); if Israel had gone in with a superior

force, then their victory would have led to pride in their own power (cf. also DAVID's words in 1 Sam. 17:45-47).

Finally, the NT picks up the theme of the divine warrior and applies it to CHRIST. However, his warfare has a different object. His battle is against the spiritual powers and principalities, and he wins this battle not with the sword (Matt. 26:47-56), but by his death and resurrection (Col. 2:13-15). PAUL declares that Christ's followers participate in this spiritual warfare (Eph. 6:10-20). The book of Revelation culminates this theme when it pictures Christ's return for the great final battle, when all of God's enemies—physical and spiritual—will be cast into the LAKE OF FIRE (cf. Rev. 19:11-21).

Wars of the Lord, Book of the. One of several books no longer extant which are mentioned in the OT and which played an important, if somewhat obscure, part in Israel's literary history (see also JASHAR, BOOK OF). It is cited by name and quoted in Num. 21:14-15 to substantiate the narrator's statement concerning the boundary cut by the deep ravines of the ARNON River between MOAB and AMMON. The quotation as it stands is obscure (the syntax is apparently incomplete and nothing is known of the names WAHEB and SUPHAH) and sheds little light on the character of the book itself. It is a plausible conjecture, however, that vv. 17-18 and 27-30 are drawn from the same source, not only because of their proximity to the first quotation, but also because of the occurrence (in the case of vv. 27-30) of a number of identical place names as well as the suitability of the taunt itself for the content of the book as suggested by its title. Evidently the book consisted of a number of victory songs written to be sung in celebration of the triumphs of Yahweh in the conquest of CANAAN by Israel. That Yahweh was a "a man of war" (Exod. 15:3 KJV; see WARRIOR, DIVINE) who brought Israel victory in battle was a fact the nation loved to commemorate in song.

Washerman's Field. See FULLER'S FIELD.

washing. Frequent bathing was necessary in the warm climate of the East. In EGYPT, SYRIA, and PALESTINE, people washed the dust from their feet when they entered a house (Gen. 18:4; Jn. 13:10). Ceremonial defilement (see UNCLEAN) was removed by bathing the body and washing the clothing (Lev. 14:8; Num. 19:7-8). The priests washed their hands and feet before entering the sanctuary or offering a sacrifice (Exod. 30:19-21). In the time of Christ the Jews did much ceremonial washing of hands before eating (Mk. 7:3-4) and used public baths as the Greeks and Romans did. Spiritual washing is alluded to in the doctrine of REGENERATION (Jn. 3:5; Tit. 3:5) and the rite of BAPTISM (Acts 22:16).

watch. A man or group of men set to guard a city. NEHEMIAH, when building the walls of Jerusalem, set a watch day and night to warn of enemy approaches (Neh. 4:9), and after the walls were completed, he set watches near the gates (7:3). Even today in the East, when the crops are ripening in the fields and vineyards, one may see watchmen on guard day and night. The temporary shelters set up by the watchmen in the fields are alluded to in Isa. 1:8, for they are deserted as soon as the crops have been gathered. Metaphorically, David prays, "Set a guard over my mouth, O LORD; keep watch [restraint] over the door of my lips" (Ps. 141:3). The Latin word *custodia*, transliterated in Greek, is used three times (Matt. 27:65-66; 28:11) for the Roman watch that was set to guard our Lord's tomb. See also WATCHES OF THE NIGHT.

watches of the night. The divisions into which the hours of the night were divided. The ancient Israelites evidently had a threefold division (cf. "the middle watch" in Jdg. 7:19). The Romans, however, divided the time between sunset and sunrise into four equal watches (Mk. 6:48). When Jesus speaks of "the second or third watch" (Lk. 12:38), it is unclear whether he is referring to the Jewish or Roman system. See also TIME.

watchman. See OCCUPATIONS AND PROFESSIONS.

water. Because of its scarcity in PALESTINE, water is much appreciated there. For its people, absence of water was very serious (Jer. 14:3; Joel 1:20; see FAMINE), and RAIN was a sign of God's favor. The RIVERS of Palestine are mostly small and have little if any water in summer (see WADI). Consequently in Bible times the country depended on rain as its source of water. This supplied springs and fountains. Cisterns were a necessity for the storing of water, but if water was stored too long it became brackish and filthy and a menace to health. In the summer there was no rain, so vegetation was dependent on the heavy dews. Irrigation was carried on where there was sufficient water. When water was scarce, as during a time of siege, it had to be rationed. Drinking water, carried in goatskins, was often sold in the streets. Wells and pools, although comparatively scarce, are often mentioned in the Bible (Gen. 21:19; 24:11; Jn. 4:6; 9:7). Water was used not only for refreshment, but for ceremonial washings before meals and in the Jewish temple ceremony (Lev. 11:32; 16:4; Num. 19:7). The Bible uses it as a symbol of the cleansing of the soul from sin (Ezek. 16:4, 9; 36:25; Jn. 3:5; Eph. 5:26; Heb. 10:22; 1 Jn. 5:6, 8). See also MINERALS (sect. III.G).

watercourse. This English term is used variously in Bible versions to render several Hebrew words or expressions. For example, it occurs a number of times in the NRSV as the translation of a Hebrew word that seems to refer to a stream bed (Ps. 126:4 et al.). The NIV uses it only once to translate a phrase meaning literally, "channels of water" (Prov. 21:1).

Water Gate. A city gate in JERUSALEM, restored by NEHEMIAH, on the E side of Mount ZION. It lay opposite the GIHON spring (Neh. 3:26), or perhaps a little farther N toward the TEMPLE (cf. 12:37). An open square beside the Water Gate furnished a place of assembly for EZRA's reading of the law and for erecting booths for the Feast of Tabernacles in 444 B.C. (8:1, 3, 16).

water hen. See BIRDS.

water for impurity. See WATER OF CLEANSING.

watermelon. See PLANTS (under *melon*).

water of bitterness. See BITTER WATER.

water of cleansing. This phrase is used by the NIV to render Hebrew *mê niddâ* (H4784 + H5614), which occurs in only a few contexts (Num. 19:9, 13, 20-21; 31:23). English versions translate this phrase variously: “water of separation” (KJV), “water for impurity” (RSV), “water for cleansing” (NRSV), “water of lustration” (NJPS). Although the precise meaning of the phrase is uncertain, the reference is clearly to a ritually purifying agent for a person or thing that had been defiled, whether by contact with the dead or for other reasons. The ashes of a burned red cow were added to “running water,” which was then applied to the defiled person. The burning took place “outside the camp,” and the whole animal—even the blood, with the exception of some that was used in sprinkling toward the front of the tent—was reduced to ashes, later to be mixed with the spring water for the specific ceremonies of purification. This “water of impurity” was applied to the defiled person or object by being spilled over it, or sprinkled with branches of hyssop.

waterpot. Term used by the KJV with reference to an earthen jar for carrying or holding water, either for drinking (Jn. 4:28) or for purifying purposes (2:6-7). Modern versions usually have “water jar.”



© Dr. James C. Martin Water shaft connecting to Jerusalem's Gihon Spring.

water shaft. This term, referring to an underground conduit for bringing water from a spring into a city, is used by the NIV and other versions to render Hebrew *šinnôr* H7562 in 2 Sam. 5:8 (this Heb. word occurs in only one other passage with the probable meaning of “waterfall,” Ps. 42:7). There is archaeological evidence for water shafts in various cities in PALESTINE from the Canaanite period onward (e.g., JERUSALEM, MEGIDDO, GIBEON, ETHAM). In Jerusalem there is a tunnel to the GIHON spring that brought water to the city, and some scholars have thought that 2 Sam. 5:8 refers to this tunnel (recent archaeological work has cast doubts on this view).

waterspout. This English term is used by the KJV in one passage (Ps. 42:7), referring to a large rush of water sent by God, perhaps great floods of rain. The NIV renders it “waterfall.”

wave offering. See SACRIFICE AND OFFERINGS.

waw. wou (possibly from *wāw* H2260, “hook”). Also *vau*, *vav*. The sixth letter of the Hebrew alphabet (ו), with a numerical value of six. It represents a bilabial semiconsonant similar to the sound of English *w*, but in later times it acquired a sound more like that of English *v*, which

is the current Israeli pronunciation. Before the invention of vowel signs, the *waw* could be used also to represent the sounds *ô* and *û*, and this practice was continued even after the vocalization system was introduced.

wax. This term appears in the Bible only in poetry, where it is used as a simile of melting (Ps. 22:14; 68:2; 97:5; Mic. 1:4). In ancient times wax was used for sealing documents and for making writing tablets, but these uses of wax are not mentioned in the Bible. The English verb *to wax* occurs often in the KJV, but only in the intransitive sense “to grow, increase, become” (e.g., “I am waxed old,” Gen. 18:12); the use of this verb is rare in modern versions.

way. This English term is used as the rendering of various biblical words (e.g., Heb. *derek* H2006 and Gk. *hodos* G3847). In addition to its use in a literal sense, the word occurs extensively in a figurative sense, denoting behavioral patterns in animal life, movements in nature, varieties of human and divine conduct, action, and intention, as well as attitudes, habits, customs, spirit, and plans in human and divine life. Specific OT examples are the following: (a) of processes in nature (Job 28:26; 38:19, 24; Prov. 6:6; 30:19); (b) of moral conduct, whether good (1 Sam. 12:23; Ps. 119:1) or evil (Jdg. 2:19); (c) of various facets of human experience (Josh. 23:14; Job 3:23; Ps. 142:3; Prov. 3:6); (d) of God’s will, command, purposes, providence (Deut. 5:33; Job 36:23; Isa. 2:3; Ezek. 18:25).

In the NT also there are many uses referring to moral conduct (Matt. 21:32; Rom. 3:16-17) and to God’s will and purposes (Mk. 12:14; Heb. 3:10). In addition, the book of Acts records that the term “the Way” was used specifically of the Christian faith and manner of life followed by the Lord’s disciples and held in contempt by their enemies (Acts 9:2; 19:9, 23; 22:4, 14; 24:22). Most important, the term is used of CHRIST as the final and perfect revealer: in his person and by his sacrificial death, he is the living and personal way to God, his holiness, and salvation. He teaches the way in truth (Matt. 22:16) and is himself the only “way” to God (Jn. 14:4-6) and the one who opens up the way into the holiest by

his sacrifice (Heb. 9:8; 10:19-20).

wayfaring man. KJV phrase that translates several Hebrew expressions referring to a traveler (Jdg. 19:17 et al.).

wealth. Abundance of valuable possessions. In the nomadic civilization of the early Hebrews, wealth consisted largely of flocks and herds, silver and gold, brass, iron, and clothing (Josh. 22:8). In the days of JOB, his sons had houses, but their wealth consisted largely of camels, donkeys, flocks, and herds, and “a large number of servants” (Job 1:3). Wealth can come from sinful endeavors (Acts 19:25). From the beginning of ISRAEL, God taught his people that he was the giver of their wealth (Deut. 8:18). He taught them to be liberal: “One man gives freely, yet gains even more; / another withholds unduly, but comes to poverty” (Prov. 11:24). NT teaching goes even further: “Nobody should seek his own good, but the good of others” (1 Cor. 10:24). Some OT passages give the impression that wealth always went with godliness (Ps. 112:3) and that poverty was for the wicked (Prov. 13:18), but other passages prevent such an interpretation (Ps. 73:3-5; Lk. 6:20; 1 Cor. 1:26-28). See also POOR.

wean. To accustom a child to depend on other food than the mother’s milk. In ancient times a child was not fully weaned for two or three years, and in some cases probably longer. According to 1 Sam. 1:21-28, HANNAH stopped going up to SHILOH to offer the annual sacrifice until she had weaned SAMUEL, at which time she left the child there in the care of ELI; but it is very unlikely that Samuel would have been left at the sanctuary if he was less than four years old (cf. also 2 Macc. 7:27, which gives the explicit duration of three years). The completion of weaning was sometimes celebrated by a feast (Gen. 21:8). The word is also used in a metaphorical sense (Ps. 131:2; Isa. 28:9).

weapon. See ARMS AND ARMOR.

weasel. See ANIMALS.

weather. See PALESTINE (sect. III).



© Dr. James C. Martin Tent weaving in Turkey.

weaving. The uniting of threads by crossing each other to produce cloth. The art of weaving is well-nigh universal, even among primitive peoples, and its beginnings are lost in the mists of antiquity. JOB complained, “My days are swifter than a weaver’s shuttle” (Job 7:6), showing that he not only knew of weaving, but that the art had progressed to the point where the weaver’s hands were swift in passing the shuttle back and forth. JABAL, an antediluvian, is called “the father of those who live in tents and raise livestock” (Gen. 4:20), implying that the weaving of tents and the taming of cattle had their beginnings nearly at the same time. Weaving, as a fine art, was in the case of BEZELEL and OHOLIAB a gift from God (Exod. 35:30-35); and their woven work for the TABERNACLE, the curtains and veils, may have surpassed in beauty anything previously known in cloth.

DAMASCUS, one of the oldest cities of the world, was long known for its woven work; and *damask*, with its beautifully woven figures, takes its name from that city. The lovely acrostic poem on the virtuous woman (Prov. 31:10-31) pictures her as acquainted with the work of spinning and weaving, as well as the work of dressmaking; but the heavier work

of weaving tentcloth was often done by men. Acts 18:2-3 mentions PAUL, with AQUILA and his wife PRISCILLA, as tentmakers. The oriental tents were generally woven of goats' hair made so well they were nearly waterproof, and so strong they lasted for a lifetime. In the "doom of Egypt" (Isa. 19) the weavers of both linen and cotton cloth are spoken of as losing hope (19:9), indicating the importance of weaving to the economy of EGYPT in her prosperity. In HEZEKIAH's description of his despair in the days of his sickness (Isa. 38:10-18), he spoke of God as cutting off his life as a weaver cuts the thread when his work is complete (38:12). ISAIAH speaks of the wicked as weaving the spider's web (59:5), thus indicating the futility of their efforts; and 2 Ki. 23:7 speaks with horror of "where women did weaving for Asherah." A giant had a spear like a weaver's rod (1 Chr. 11:23). See also OCCUPATIONS AND PROFESSIONS.

wedding. The ceremony by which a man and a woman are joined together as husband and wife and legally entitled to form a separate family unit. The betrothal was a significant, binding, legal commitment for the forthcoming MARRIAGE (Deut. 20:7), a commitment that could be broken only by death or divorce. At the time of the betrothal, gifts of jewelry (which were often made of gold set with semiprecious stones) would be presented to the girl and sometimes to her mother, and, depending on the society, the bride price, dowry, or contract would also be exchanged. After the invention of coinage it became increasingly common for gold coins to form part of the betrothal gifts. During the period of the betrothal, which normally lasted for one year, the girl was already deemed to belong to her future husband, and the punishment for any man who violated her sexually was death by stoning.

The wedding of patriarchal times was very similar to that found among nomadic bedouin tribes today. Often a separate small tent or hut was erected to be used by the bride and groom for the wedding night (2 Sam. 16:22; Ps. 19:4-5; Cant. 1:16-17). The tent was often round in shape and was pitched in the early evening by the women. To the accompaniment of considerable merriment they also made the bed ready for the bridal pair. For the very poor, who could not afford this privacy, a small section of the groom's parents' tent was partitioned off for the

use of the young couple. At sunset, certain female relatives of the groom would go to the tent of the bride's parents and escort the young bride to the nuptial chamber. There the bridegroom would meet her subsequently.

Traditionally, the bride remained veiled and the tent was kept in darkness until after the marriage was consummated. This custom helps to explain the comparative ease with which LABAN was able to substitute LEAH for her younger and more attractive sister RACHEL in the bridal chamber. The public transfer of the bride to the tent of the groom was always a significant part of the wedding ceremony. According to Gen. 24:67, REBEKAH accompanied ISAAC to his tent and she became his wife. This, in its simplest form, was the wedding, without additional ritual.

With the passage of time, changes in lifestyles and habitation, and the increase in wealth and the desire for ostentation, the wedding ceremony became far more elaborate. The entire village or town would participate in this most memorable event. Bride and groom would be dressed in clothing of fine linen, sometimes decorated by means of gold thread that had been woven into the garment. The bride was also prepared for the nuptials by being bathed and groomed with cosmetic preparations and anointed with sweet-smelling perfumes. By tradition she also wore an elaborate headdress heavily encrusted with jewels and often containing gold in the form of small ornaments. After the invention of coinage the headdress was adorned with gold coins, these sometimes forming part of the bride's dowry. In later biblical times there appear to have been separate processions for bride and groom, where each was accompanied by musicians with drums and tambourines, dancers, torchbearers, well-wishers, and friends, all of whom joined with shouts and songs in celebrating the wedding (Jer. 7:34; 16:9; 25:10).

Following the example of King SOLOMON (Cant. 3:11), the bridegroom was crowned king of the festival, and apparently from about the same period (900 B.C.) the bride also submitted to a ceremonial crowning, which in effect made her queen for the period of the celebrations (Ezek. 16:8-13). There seem to have been some occasions when, on arrival at the house of the groom, the men participated in the feast (Gen. 29:22), while the women, including the bride, had a separate feast at the home

of the bride's parents. Traditionally, the feasting lasted for seven days (Jdg. 14:12, 17), though this period was sometimes doubled in length and was marked by music and entertainment of all kinds, including special poems and songs proclaiming the praises and extolling the charms of the bride and bridegroom. If some bedouin practices are any guide to the nature of ancient Hebrew marriage proceedings, the songs and poems that were features of the celebrations would be of a decidedly erotic character. The bride would observe all these activities, and might sometimes participate in the dancing with her female attendants. Then, at an approved point in the ceremonies, she was escorted to the specially prepared bridal chamber, to the cheers, laughter, and enthusiasm of the assembled guests.

In the postexilic period, weddings increasingly took place in the middle of the week, so that if, on the wedding night, the bride was found not to be a VIRGIN, her husband could denounce her and bring evidence, or, rather, lack of it, before the magistrates the following day and still have a decision regarding nullity rendered before the Sabbath. The garment stained with hymeneal blood was adopted as the traditional evidence of the bride's virginity and was usually retained as proof by the women of her family.

Although certain aspects of the wedding varied according to the times or local custom, the central theme was the public escorting of the bride to the house of the groom, followed by the celebrating and feasting prior to the wedding night activities in the bridal chamber. As is the practice today in Jewish circles, the wedding ceremony itself was simple and brief, but the accompanying festivities took on an elaborate ritual that varied somewhat according to the social and economic status of the participants.

wedge. The phrase "wedge of gold" (lit., "tongue of gold") occurs in connection with the story of ACHAN (Josh. 7:21, 24; TNIV and NRSV, "bar of gold"). In Isa. 13:12, the KJV has "golden wedge" as the rendering of a Hebrew word that means simply "gold."

weeds. See PLANTS.

week. See CALENDAR.

Weeks, Feast of. See FEASTS.

weeks, seventy. See SEVENTY WEEKS.

weights and measures. The modern reader of the Scriptures lives in a world dominated by the scientific method and the reign of “fact”—measurable fact. Meat is weighed in pounds and ounces on scales checked periodically by a bureau of weights and measures. Precise measurements in miles and fractions of miles state the distance between places. Liquids are measured exactly, from the contents of an oil tanker to that of a hypodermic needle. Such precision cannot be expected in the Bible. The ancient Hebrew lived in a different kind of a world. The lack (for most of biblical times) of a strong, paternalistic central government, the simple life of self-sufficient country folk, and the frequent influence of foreign nations whose standards differed from those of the Hebrews help to account for the lack of consistent and specific measurements. One must be content with round numbers in the study of the weights and measures of the Bible.

Our information is gained from two sources—written and archaeological. Written sources include the Bible and other ancient books such as the works of JOSEPHUS, the TALMUD, and references in classical literature. Archaeological information is uncovered by the excavator in the lands of the Bible—labeled weight-stones, jars, and other objects that will be mentioned in this article, which attempts a synthesis of the information from all the sources.

I. Measures of length. Hebrew measures of length arose (as did the English *foot*) from the simple estimating of distance in terms of the body. Farmers today measure the height of horses by *hands*. The ancient

Hebrews used the terms *pace* (about a yard), *cubit* (the length of the forearm), *span* (length of a hand; about half a cubit), *palm* (hand-breadth; about one-third of a span), and a *finger* (about one-quarter of a palm). In EGYPT a similar system was used. The *reed*, mainly an instrument for measuring rather than a unit of measurement, was six cubits long (Ezek. 40:5). The ordinary cubit was equivalent to approximately 18 in. (46 cm.). EZEKIEL mentions a “long cubit,” which he equates with a cubit and a hand-breadth (Ezek. 40:5; 43:13), thus roughly equivalent to 21 in. (53 cm.); this longer cubit was used in Ezekiel’s measurements and possibly in Solomon’s temple (2 Chr. 3:3 may be a reference to it). The length of HEZEKIAH’S water tunnel underneath JERUSALEM (see SILOAM) is stated by the inscription in the tunnel to be 1,200 cubits. The tunnel is 1,749 ft. (533 m.) long according to the most reliable measurement, thus the cubit length arrived at is 17.49 in. (45 cm.). This does not mean, however, that the cubit in Hezekiah’s time was exactly 17.49 inches long: the figure of 1,200 cubits is a round number, also it is not certain at what point the ancient measuring of the tunnel began. The Siloam inscription, along with other evidence, indicates only that our approximate length for the cubit is not too far off, which is as positive a conclusion as can be hoped for under the circumstances. (The Heb. word *gōmed* H1688, which occurs only once with reference to a sword or dagger [Jdg. 3:16], is translated “cubit” by the KJV and other versions; some scholars consider it to be a “short cubit.”) In OT times distance was usually measured by the length of time necessary to traverse it. Thus we read of the “three-day journey” (Gen. 30:36) and “for seven days” (31:23). About the SABBATH DAY’S WALK there is some uncertainty (see separate article). In addition, the NT mentions two Roman units: the *stadium* (“furlong” KJV, Lk. 24:13; Jn. 6:19), about 606 ft. (185 m.); and the *mile* (Matt. 5:41), about 4,860 ft. (1,480 m.).

II. Measures of area. Land measurements were indicated in terms of the area that a team of oxen could plow in one day (1 Sam. 14:14). This is the meaning of “acre” in Isa. 5:10, where the Hebrew is *šemed* H7538, “pair [of oxen].” In MESOPOTAMIA the area a team of oxen could plow in a day was defined as 6,480 sq. cubits or about 4/10 acre. Elsewhere land area was stated as the part of a field that could be seeded with barley in one day (Lev. 27:16).

III. Measures of capacity. Our uncertainty about the units of capacity is understandable when one considers the origin of these terms. They seem to have arisen from common household pots (all handmade locally), or from the farmer's estimate of the carrying ability of a man or beast. The *hin* was a pot and the *ephah* a basket (both words are of Egyptian origin). The *omer* was a sheaf and the *homer* a donkey load.

The *bath* was the standard liquid measure in OT times. Its value is a matter of dispute. At present scholars regard it as equal to 5-6 gallons (19-23 l.), rather than 10 gallons (38 l.) as formerly. The finding of fragments of large jars, inscribed "bath of the king" (perhaps an attempt to standardize the bath for use in tax payments) or simply "bath" have helped to bring about this reduction in size. Unfortunately, these jars cannot be completely restored, hence there is still some uncertainty. Subdivisions of the bath are the *hin* ($1/6$ bath) and *log* ($1/12$ hin).

The *homer* (donkey load) was the standard dry measure of the OT; it is often thought to equal about 6.25 bushels (208 l.), but some prefer a lower estimate. The homer is to be equated with the *cor*. The *ephah* (about $3/5$ bu. or 20 l.) is the dry equivalent of the liquid measure *bath* (Ezek. 45:10). The *lethekeh* is mentioned only in Hos. 3:2 and is probably given its correct value in the KJV, which translates it "half homer." Four smaller dry measures are: the *seah*, about 0.2 bu. (7 l.); the *omer*, 4 dry pints (2 l.); the *issaron* (KJV, "tenth deal"; NIV, "a tenth of an ephah"), evidently equivalent to the *omer*; and the *cab*, a little more than 2 dry pints (1 l.). However, modern authorities differ greatly as to the value of the dry measures, some inclining toward a substantially higher value for each.



© Dr. James C. Martin. The Istanbul Archaeological Museum. Photographed by permission.

This bronze instrument from Nippur (15th cent. B.C.) was an official linear measure kept in the temple and used as a standard to control other measures in the city.

Of the units used in the OT, the only ones found in the NT are the bath (Lk. 16:6), the seah (Matt. 13:33), and the cor (Lk. 16:7). Other units found in the NT include the *choenix*, a Greek dry measure equal to about two dry pints (Rev. 6:6); the *xestes*, probably equal to just over a pint, but in the NT used in the general sense of “pitcher” (Mk. 7:4); the *metretres*, a liquid measure equal to about 39 liters or 9 gallons (Jn. 2:6); the *modius*, a dry measure equal to about 8.49 liters or 7.68 U.S. dry quarts (Matt. 5:15; Mk. 4:21; Lk. 11:33); and the *litra*, the Roman pound of 11.5 oz., used as a measure for both capacity and weight (Jn. 12:3; 19:39).

IV. Measures of weight. Coinage was not used in PALESTINE until after the EXILE (see MONEY). Ezra 2:69 is probably the first mention of coined money in the Bible. During most of OT times, barter (e.g., Gen. 30:27-34; 31:8; 2 Ki. 3:4), value determined by precious metal weighed out, was the means of exchange. The *shekel* is a weight in the OT, not a coin (Ezek. 4:10). Simple balance scales were used, and stones of certain weight (often shekels) were used to determine the weight of the silver or gold involved in the transaction.



© Dr. James C. Martin. The British Museum. Photographed by permission.

Inscribed Roman bronze weight inlaid with silver (1st cent.). The inscription suggests that it was a standard weight kept at the Temple of Ops (a goddess of plenty and fertility) on the Capitol at Rome.

In addition to the biblical references to weights, quite a few stone

weight-pieces (especially shekels) have been found in the excavations in Palestine, many of them labeled. There is a certain amount of disparity among these. Some have speculated that this is graphic evidence for the necessity of the prophetic indictment of the dishonest merchants who “make the ephah small and the shekel great, and practice deceit with false balances” (Amos 8:5 NRSV). While this explanation is not to be ruled out completely, it must never be forgotten that life in ancient Palestine was simple, rural, and predominantly agricultural. Most of the time there was no strong central government and certainly no bureau of weights and measures, although the Israelite monarchy used a “royal standard” (2 Sam. 14:26).

The Hebrews used a modified sexagesimal system of weights modeled on that of the Babylonians. The *shekel* (called by the Babylonians *shiqḷu*) was the basic unit: 50 shekels equaled a *maneh* (or *mina*; Babylonian *manû*) and 60 manehs a *talent* (Heb. *kikkār*; Babylonian *biltu*). A *shekel* was made up of twenty *gerahs*; and a *beka* was a half shekel. The Babylonians had 60 shekels in their maneh, but from Exod. 38:25-26 it appears that the Hebrew maneh consisted of only 50. Half a shekel each was paid by 603,550 men, and totaled 100 talents and 1,775 shekels; this means that the talent here equaled 3,000 shekels. Since the talent was almost 60 manehs, the maneh here equals 50 shekels. Ezekiel uses a different system, with 60 shekels to the maneh (45:12).

When one attempts to define the shekel in terms of presently understood weights, the difficulties are formidable. The weight-pieces discovered in Palestine vary greatly. In addition to the double standard mentioned above and the generally unregimented style of ancient Israelite life, the standards themselves may have tended to depreciate, as standards do. The influence of foreign systems may also have been a disturbing factor. The larger weights seem to indicate smaller shekel units than do the smaller weights.

The *beka* or *half shekel* is the only weight named both in the OT and on discovered weights, and of which the relationship to the shekel is given (Exod. 38:26). Several stone weights have been found with Hebrew consonants *BQ* (for *beka*) cut on them, weighing on an average about .21 oz (6 g.), though actual weights vary from .2 to .23 oz. (5.8 to 6.65 g.). One thing these *beka* weights indicated is that the shekel

weighed about .4 oz. (12 g.). Therefore the numerous stones bearing a symbol resembling a figure-eight with an open loop, weighing about .4 oz. (12 g.), must be shekel weights. This symbol seems to be a representation of a tied bundle of lump silver. Some conclude that there were three standards for a shekel: the temple shekel of .35 oz. (about 10 g.), the common or commercial shekel of about .4 oz. (11.5 g.), and a “heavy” shekel of about .45 oz. (13 g.). The last of these was probably used in weighing some special commodity.

Certain recent excavations have yielded weights inscribed *pim*, weighing about two-thirds of a shekel. Thus the name of another unit of Hebrew weight is recovered and light is shed on a difficult statement in 1 Sam. 13:21. This verse contains the word *pim*, which was unknown elsewhere and believed to be a textual corruption. Now that *pim* is known to be the name of a weight, the NIV was able to give an improved translation (“two thirds of a shekel”), which indicates that the PHILISTINES, to keep the Hebrews in subjection, made it difficult for the Hebrews to get iron implements and probably overcharged them for repairing them.

Few weights are mentioned in the NT. *Talent* (Matt. 25:15-28) and *pound* (NIV, “mina,” Lk. 19:13-25) are sums of money. As mentioned above, the *litra* was used in Jn. 12:3 and 19:39 to indicate an amount of precious oil and may be a weight or a measure of capacity. It was probably the Roman *libra* (pound) of 11.5 oz. (327 g.).

well. Since the RAINS in PALESTINE are concentrated in the winter months, the availability of WATER is a problem through much of the year. Natural sources are springs, streams, rivers, and the Sea of Galilee (see BROOK; FOUNTAIN; RIVER; GALILEE, SEA OF). Artificial sources are wells and CISTERNS. The latter were a problem until after the discovery of waterproof plaster shortly before the EXODUS. The ownership of wells was so important that feuds over them were settled at times only by a unique covenant service, such as the arrangement between ABRAHAM and ABIMELECH (Gen. 21:25-31). This value placed upon wells was in part due to the expense of digging them. Rivals would fight over a well rather than dig a second one. Notice that in Deut. 6:11 wells are listed with other costly items, such as

olive groves and vineyards, both of which are very slow growing. The value of wells is seen also in the fact that some bore specific names (Gen. 26:20-22). Cities, in turn, were sometimes known by their wells (e.g., BEERSHEBA).

wen. An abnormal but benign skin growth or cyst. The term is used by the KJV and other versions to render a Hebrew word that occurs only in Lev. 22:22, where the Israelites are instructed not to offer to the LORD any defective sacrifices. The Hebrew term may refer to a wart (cf. NIV).

west. For any nation occupying a Palestinian homeland the W has a threefold significance. (1) It is the direction in which the sun sets, thus “west” is sometimes the translation of a Hebrew word that means literally “the entering of the sun” (Josh. 1:4 et al.). (2) It is the direction in which the MEDITERRANEAN SEA lies; hence Hebrew *yām* H3542, “sea,” can mean “west” (Gen. 13:14 et al.) (3) In consequence, it is also the direction from which come the rain-bearing winds (cf. Lk. 12:54). For the Israelites the point of orientation was the EAST (not the N, as it is for us), and therefore the W can sometimes be referred to with the word *ʾa ʾrôn* H340, “behind” (esp. in the expression *hayyām hā ʾa ʾrôn*, “the sea that is behind, the western sea,” Deut. 11:24 et al.; see also EASTERN SEA).

western sea. Sea EASTERN SEA; MEDITERRANEAN SEA.

West Gate. According to the NIV, both the West Gate and the (otherwise unknown) SHALLEKETH Gate, on the upper road in the W part of the TEMPLE enclosure, were assigned to SHUPPIM and HOSAH (1 Chr. 26:16). The Hebrew reads literally, “[the lots fell] for the west with the Shalleketh Gate.” It is unclear whether in this passage the term for “west” merely indicates direction (cf. NRSV) or whether it designates a gate. If the latter, we have no evidence to determine whether it was an alternate name for the Shalleketh Gate or a different gate altogether (cf.

NJPS, “the west [gate], with the Shallecheth gate on the ascending highway”).

whale. See ANIMALS.

wheat. See PLANTS.

wheel. Clay models of wheeled vehicles, and some fragments of a potter’s wheel (see POTTERY) indicate that both devices were known in ANE countries as early as the fourth millennium B.C. The first wheels, here and elsewhere, were probably suggested to some inventive mind by a rolling log, and were simply slabs cut from a log. The spoked wheel seems to have come with the replacement of the donkey by the horse as a draught animal in the middle of the second millennium B.C. In the description of Solomon’s TEMPLE, there is reference to the basins shaped in bronze after the fashion of chariot wheels and are described complete with axles, rims, and spokes (1 Ki. 7:30-33). Probably the model was the heavy Assyrian chariot wheel, rather than the lighter Egyptian model. The northern war chariots were heavily wheeled, and rolled noisily (Jer. 47:3; Nah. 3:2). Both EZEKIEL and DANIEL had APOCALYPTIC visions in which wheels were an image of strength and of rapid movement from place to place (Ezek. 1:15-21; Dan. 7:9).

whelp. The young of various carnivorous mammals; in the Bible it almost always refers to the young of a lion (of a bear in 2 Sam. 17:8). The English term occurs a number of times in the KJV (e.g., Gen. 49:9), but modern versions prefer *cub*. See ANIMALS. Biblical references to whelps or cubs are mainly figurative (Job 4:11; Jer. 51:38; et al.).

whip. See SCOURGE.

whirlwind. A rotating windstorm, usually of limited extent. Although true tornados or severe whirlwinds are rare in PALESTINE, several types of violent storms do occur because of the proximity of mountains and lakes to the hot deserts. Hebrew words translated “whirlwind” include *sē ʿārâ* H6194 (used, e.g., of the wind that took ELIJAH up to heaven, 2 Ki. 2:1, 11) and *sûpâh* H6070 (Prov. 1:27 et al.).

white. See COLOR.

whole burnt offering. See SACRIFICE AND OFFERINGS.

whore. See PROSTITUTE.

wicked, wickedness. These terms, referring to moral EVIL, are used in the Bible especially of a person that opposes God, his will, his MESSIAH, and his GOSPEL. It can describe a whole people or an individual or the state in which they are (as seen by God). Psalm 37 has many references to wicked or evil people as they are contrasted with the godly or righteous. See RIGHTEOUSNESS. This psalm begins, “Do not fret because of evil men...for like the grass they will soon wither.” Wickedness had been in the world since the entrance of SIN, and because of it the Lord sent the great flood (Gen. 6:5), saving only the righteous NOAH and his family.

Only wicked people could have killed Jesus the Messiah (Acts 2:23), but also a generation that did not wholeheartedly accept the gospel must be a wicked generation (Matt. 16:4). In fact, the whole world is constantly in a state of wickedness (Rom. 1:29). The origin and source of wickedness is to be sought in the work and wiles of the devil, who is the “wicked” or “evil” one (Matt. 13:19; Mk. 4:15; Lk. 8:12; Eph. 6:12). See SATAN. Christians are to have nothing to do with the wicked one or wickedness (1 Jn. 2:13; 5:18-19) and are to use the shield of faith (Eph. 6:16). The certainty of punishment for the wicked is often declared (e.g., Matt. 13:49). God permits wickedness in this age but does not condone

it, and he will judge those responsible for it. See also **MALICE**.

widow. In the OT, widows are regarded as being under God's special care (Ps. 68:5; 146:9; Prov. 15:25). From early times they wore a distinctive garb. The Hebrews were commanded to treat them with special consideration and were punished if they did otherwise (Exod. 22:22; Deut. 14:29; Isa. 1:17; Jer. 7:6). The **CHURCH** looked after poor widows in apostolic times (Acts 6:1; Jas. 1:27). **PAUL** gives instructions to **TIMOTHY** about the care of widows by the church (1 Tim. 5:4); but only those were taken care of who were at least sixty years of age, had been married only once, and had a reputation for good works (5:9-10).

wife. See **FAMILY**; **MARRIAGE**; **WOMAN**.

wild ass. See **ANIMALS**.

wilderness. See **DESERT**.

wild goat. See **ANIMALS** (under *ibex*).

Wild Goats, Craggs (Rocks) of the. A place in the Judean wilderness at or near **EN GEDI**, on the W shore of the **DEAD SEA**, where **SAUL** went to look for **DAVID** (1 Sam. 24:2; cf. v. 1).

wild gourd. See **PLANTS**.

wild grape. See **VINE**, **VINEYARD**.

wild ox. See ANIMALS (under *antelope* and *cattle*).

will. See PURPOSE; TESTAMENT.

willow. See PLANTS.

Willows, Brook (Wadi) of the. In his oracle against MOAB, the prophet ISAIAH says that its fugitives carry their wealth “over the Brook of the Willows” (Isa. 5:17 RSV; NRSV, “Wadi of the Willows”; NIV, “Ravine of the Poplars”). Some have identified this brook or ravine with Wadi Abu Gharaba, which flows into the JORDAN just N of the DEAD SEA, but the passage is usually interpreted to indicate that the Moabites are fleeing in a southerly direction. Most recent writers identify it with Wadi el-Hesa (see ZERED) because this ravine, located at the SE end of the Dead Sea, served as the boundary between Moab and EDOM. See also ARABAH.

wimple. This English word, referring to a type of hood worn by women in the late Middle Ages, is used by the KJV once (Isa. 3:22; NIV and other versions, “cloak”).

wind. The standard word for “wind” in Hebrew is *rûa* H8120 (Gen. 8:1 et al.), which can also be rendered “breeze,” “breath,” “spirit,” “courage,” and the like. See SPIRIT. The equivalent of *rûa* in Greek is *pneuma* G4460, “breath, spirit” (rendered “wind” in the wordplay at Jn. 3:8, and cf. Heb. 1:7). However, the more common word for “wind” in the NT is *anemos* G449, which occurs about thirty times (Matt. 7:25 et al.).

Winds are important in the Bible, both literally and figuratively. God causes winds, and he created them (Gen. 8:1; Exod. 10:13; Num. 11:31; Ps. 107:25; 135:7; 147:18; Jer. 10:13; Jon. 1:4). The four winds are limits of distance or direction (Jer. 49:36; Ezek. 37:9; Matt. 24:31; et

al.). Of the cardinal directions, the E wind is most often mentioned (Gen. 41:6, 23, 27; Exod. 10:13; Ps. 48:7; et al.). Sometimes it is stormy, wrecks ships, withers growing things. The N wind brings rain (Prov. 25:23), is refreshing (Cant. 4:16), or stormy (Ezek. 1:4). The S wind is gentle, helps growth (Job 37:17; Ps. 78:26; Cant. 4:16). The W wind blew away the plague of locusts (Exod. 10:19). Winds brought notable storms (1 Ki. 18:45; 19:11; Job 1:9; Matt. 8:26-27; 14:24, 32; Acts 27:4, 7, 14-15). In Acts there are references to the S wind (Acts 27:13; 28:13), the NW wind (27:12), the SW wind (27:12), and the violent “northeaster” (27:14; see EUROCLYDON). WHIRLWINDS are mentioned several times.

Wind blows chaff (Job 21:18; Ps. 1:4; et al.); fulfills God’s commands (Ps. 104:4; 148:8); reveals weakness, transitoriness, worthlessness (Job 15:2; Ps. 18:42; Prov. 11:29; et al.); clears the sky (Job 37:21); drives ships (Jas. 3:4). ELISHA promises water not brought by wind (2 Ki. 3:17). God rides on the wings of the wind (2 Sam. 22:11; Ps. 104:3). The circulation of the wind is recognized (Eccl. 1:6). Wind has a drying effect (Isa. 11:15; Jer. 4:11-12). Princes are to be a hiding place from the wind (Isa. 32:2). Wind has an observable effect on animal life (Jer. 2:24). Ezekiel scattered hair in the wind to symbolize the scattering of the people (Ezek. 5:2, 10, 12; 12:14; 17:21). Winds can be strong and destructive (Jer. 51:16; Ezek. 13:11, 13; Hos. 4:19; 13:15). Wind can represent folly and resulting troubles: “They sow the wind and reap the whirlwind” (Hos. 8:7). God controls the force of the wind (Job 28:25). Believers are warned against evil winds of false doctrine (Eph. 4:4; Jude 12). Stars will fall like figs shaken from the tree by the wind (Rev. 6:13). Wind moved the wings of women carrying a basket (Zech. 5:9). See also PALESTINE (sect. III).

The most controversial passage is in Gen. 1:2, where the phrase *rûa ʾēlōhîm*, traditionally understood to mean, “the Spirit of God,” is sometimes rendered “a wind from God” (NRSV) or “a mighty wind” (NEB; the use of *ʾēlōhîm H466* as a superlative is attested, e.g., in 23:6, “great/mighty prince”). The true meaning is found in the use of the similar phrase *rûa - ʾēl* in parallel with *nišmat šadday* in Job 33:4, “The Spirit of God has made me; / the breath of the Almighty gives me life.” Thus the breath or Spirit of God in Gen. 1:2 (not an impersonal natural

phenomenon) and God's breathing of the breath of life in 2:7 are properly connected and reflect personal divine activities. See HOLY SPIRIT.

window. See HOUSE.



© Dr. James C. Martin A winepress at Masada.

wine. Several Hebrew words occur, the most frequent of which is *yayin* H3516, mentioned as a common drink (Gen. 14:18); as a drink offering (Lev. 23:13); as intoxicating (Gen. 9:21); and figuratively of wisdom (Prov. 9:2, 5), of wrath (Jer. 25:15), of love (Cant. 1:2; 4:10). Also frequent is *tîrôš* H9408, often translated “new wine” and possibly referring to *must*, that is, grape juice before and during fermentation (Gen. 27:28; Jdg. 9:13; 2 Ki. 18:32; Zech. 9:17), but it too could be intoxicating (Hos. 4:11). The Hebrew word translated “strong drink” by the KJV and other versions (NIV, “fermented drink” or “beer”) is *šēkār* H8911 (Lev. 10:9 et al.); it is used to denote any intoxicating drink made from any fruit or grain, and at least in the early period included wine (cf. Num. 28:7 with 28:14; in Isa. 5:11 it occurs in parallel with *yayin* referring to intoxicating beverages in general). Usually, however, the use of the term is restricted to intoxicants other than wine from grapes. It probably refers to beer made from barley. Priests were forbidden to drink wine or strong drink while on duty (Lev. 10:9; Ezek. 44:21). NAZIRITES were not even to touch grapes while under a vow (Num. 6:5, 20; Jdg. 13:4-14; Lk. 1:15). Abuse of wine is condemned in Proverbs (Prov.

4:17; 31:6), also in the Prophets (Isa. 5:11).

In the NT, the primary Greek word is *oinos* *G3885* (Lk. 1:15; Jn. 2:2-11; et al.). The word *gleukos* *G1183* (“new, sweet wine”) occurs only once (Act 2:13), where the disciples in their exuberant enthusiasm appeared intoxicated. New wine fermenting would burst old wineskins (Matt. 9:17). Jesus refused the wine offered him on the CROSS because it was drugged (Mk. 15:25). Jesus contrasts himself with JOHN THE BAPTIST (Lk. 7:33-34) as one who ate and drank with others. In OT times wine apparently was not diluted. Before NT times the Hellenistic practice of mixing it with much water was common in Palestine. Wine was a disinfectant (Lk. 10:34) and a medicine (1 Tim. 5:23). It is right for a Christian not to eat meat or drink wine if it causes other believers to stumble (Rom. 14:21). Men (1 Tim. 3:8) and women (Tit. 2:3) church officers were warned against overindulgence. See DRUNKENNESS.

winebibber. This term, referring to someone who drinks wine excessively, is used by the KJV in three passages (Prov. 23:20; Matt. 11:19; Lk. 7:34). See DRUNKENNESS; WINE.

winepress. See VINE, VINEYARD.

wineskin. See BOTTLE; SKIN.

wing. The Bible contains references to literal wings (Gen. 1:21), but most uses are figurative. The desire of hope is expressed in the psalmist’s words, “Oh, that I had the wings of a dove! / I would fly away and be at rest” (Ps. 55:6), and such relief is promised in ISAIAH’s statement, “They will soar on wings like eagles” (Isa. 40:31). MOSES assured the Israelites that the Lord cared for them “like an eagle...that spreads out its wings” (Deut. 32:11). RUTH found refuge under the wings of the Lord (Ruth 2:12), and Jesus would have gathered Jerusalem to himself “as a hen gathers her chicks under her wings” (Matt. 23:37). Both the wind and

the morning are said to have wings (Ps. 18:10; 139:9), which portray the swift arrival of the Lord's help and accessibility everywhere (cf. also Mal. 4:2). Several symbolic creatures are said to have wings, such as the two women in Zechariah (Zech. 5:9), the lion with eagles' wings in Daniel (Dan. 7:4), and the woman in Revelation (Rev. 12:14). In ancient monuments wings were added to bulls and lions. Isaiah's **SERAPHS** covered their face with wings in worship, their feet also, but flew with the remaining two (Isa. 6:2). Ezekiel's **CHERUBIM**, winged living creatures, ascended with glory to God (Ezek. 10:5).

winnowing. See **FARMING**.



© Garo Nalbandian Winnowing at dusk.

winnowing fork. An implement with two or more prongs used to throw grain into the air after it had been threshed, so that the chaff might be blown away (KJV, “fan,” Jer. 15:7; Matt. 3:12; Lk. 3:17). The work was done toward evening and at night when a wind came in from the sea and carried away the light chaff. Sometimes a shovel was used for the same purpose.

winter. The Hebrew word translated “winter” is *ōrep* H3074, referring

to the season for sowing and early growth (Ps. 74:17 et al.), though some think it includes ^{HARVEST} time or autumn (another term is *sētāw* H6255, only in Cant. 2:11). The NT uses the common Greek word *cheimōn* G5930 (Matt. 24:20; Mk. 13:18; Jn. 10:22; 2 Tim. 4:21; cf. the cognate terms in Acts 27:12; 28:11; 1 Cor. 16:6; Tit. 3:12). See also ^{PALESTINE} (sect. III).

winter house. Kings and wealthy people had separate residences for hot seasons and residences for cold seasons (Amos 3:15). King ^{JEHOIAKIM} had a fire in the brazier in his winter house or apartment (Jer. 36:22).

wisdom. The common Hebrew word for “wisdom” is *okmâ* H2683, which can also be rendered “skill, experience, shrewdness, prudence”; Greek uses *sophia* G5053 (also *phronēsis* G5860 and cognates). In God wisdom is the infinite, perfect comprehension of all that is or might be (Rom. 11:33-36). God is the source of wisdom as of power, and wisdom is given to people through the fear of the Lord (Job 28:28; Ps. 111:10). In human beings wisdom is an eminently practical attribute, including technical skill (Exod. 28:3), military prowess (Isa. 10:13), and even shrewdness for questionable ends (1 Ki. 2:6). Wisdom is shown in getting desired ends by effective means. People of the world are often wiser in their generation than the children of light (Lk. 16:8). The wisdom of ^{SOLOMON} was far ranging in statesmanship (1 Ki. 10:23-24); in understanding of human nature (3:16-25); and in natural history, literature, and popular proverbs (4:29-34). Wisdom is personified in Prov. 8 in a way that provides part of the background for the concept of the Word in Jn. 1:1-18 (see ^{LOGOS}).

Wisdom Literature in the OT consists of the books of ^{PROVERBS}, ^{ECCLESIASTES}, and ^{JOB}, but it is also found in shorter passages, such as Ps. 19. In the OT ^{APOCRYPHA}, the books of Ecclesiasticus and Wisdom of Solomon belong in the same category. Hebrew wisdom was not all religious; it dealt, as in Proverbs, with everyday conduct in business, family and social relations, and basic morality. Ecclesiastes ranges farther afield to consider the ultimate value of life. Wise men or sages,

unlike PROPHETS, claimed no special inspiration. They exercised no priestly functions and were not, like the SCRIBES, devoted exclusively to the study of the sacred writings. Eventually sages and scribes coalesced into one class.

With worsening political conditions and a deepening sense of moral problems in the period of the prophets and later kings, people came to despise worldly wisdom as irreligious and as characteristic of pagans, who might be superior in secular culture, but were inferior from a moral and religious point of view (Isa. 10:12-19). Wisdom is bound up with doing the will of the Lord (Deut. 4:6): to forsake his Word is to forfeit one's wisdom (Jer. 8:8-9). Although Wisdom Literature often seems to equate right with advantage (profit, Eccl. 1:5), there is clear evidence of the controlling hand and moral interest of God in human affairs. The sayings of Jesus, largely proverbial and parabolical, are the crown of biblical wisdom. PAUL calls Jesus "the wisdom of God" (1 Cor. 1:24, 30) and says that in him all the treasures of wisdom are hidden (Col. 2:3). When Paul compares the wisdom of people with the wisdom of God (1 Cor. 2), he is thinking of the former as that of Greek philosophers rather than OT biblical wisdom. The letter of JAMES is Wisdom Literature at its best, a clear mirror of the teaching of Jesus.

Wisdom of Jesus, Son of Sirach. See APOCRYPHA.

Wisdom of Solomon. See APOCRYPHA.

Wise Men. See MAGI.

witch, witchcraft. See DIVINATION; FAMILIAR SPIRIT; MAGIC.

withe (withs). The English term *withe* refers to a flexible twig used as a band. In the plural spelling *withs*, it is used by the KJV in one passage

(Jdg. 16:7-9), referring to the “seven fresh bowstrings” (NRSV, NIV mg.) with which DELILAH bound SAMSON. Some believe that the objects used by Delilah were animal tendons still wet (cf. NJPS); others suggest that they were simply leather strips (cf. NIV, “thongs”).

withered hand. See DISEASES.

witness. One who may be called to testify to an event at which he or she was present. Things may be witnesses: a heap of stones as a sign that God witnessed Jacob and Laban’s covenant (Gen. 31:44-52); a song (Deut. 31:19-21); the law (31:26); an altar (Josh. 22:27-34); a stone that has “heard” God speak (24:27); an altar and a pillar on the border of Egypt (Isa. 19:20). Bearing false witness is condemned (Exod. 20:16; 23:2; Deut. 5:20) and punished the same as for the crime of which one accused another (Deut. 19:16-18). True and false witnesses are contrasted (Prov. 14:5). Two or three witnesses were required in legal proceedings (Deut. 19:15; Matt. 18:16; 2 Cor. 13:1; 1 Tim. 5:19; Heb. 10:28). Jeremiah describes the use of witnesses in a transfer of real estate property (Jer. 32:6-25, 44). The tabernacle of witness, or testimony (Num. 17:7-8; 10:2; 2 Chr. 24:6), was so named because the witness of God’s presence was in it.

God is called on as a witness (Gen. 31:50; Job 16:19; Jer. 29:23; 42:5; Mic. 1:2; Mal. 3:5; Rom. 1:9; 1 Thess. 2:5, 10). On solemn occasions people acknowledged themselves witnesses (Josh. 24:22; Ruth 4:9-11). God called his people ISRAEL his witnesses (Isa. 43:10, 12; 44:8), and the apostles acknowledged themselves to be such (Lk. 24:48; Acts 1:8; 2:32; 3:15; 5:32; 10:39-41; 1 Thess. 2:10). PETER thought that JUDAS ISCARIOT must be replaced as a witness (Acts 1:22). PAUL had a special appointment as a witness (22:15; 26:16). He reminds TIMOTHY of many witnesses (1 Tim. 6:12; 2 Tim. 2:2). Peter appeals to his readers as a witness of the sufferings of Christ (1 Pet. 5:1). JOHN THE APOSTLE calls Jesus Christ the “faithful witness” (Rev. 1:5; 3:14). The cloud of witnesses of Heb. 12:1 are those who by the lives they lived testify that the life of faith is the only truly worthwhile life. See also MARTYR; TESTIMONY; WITNESS OF THE SPIRIT.

witness, altar of. See ED.

witness of the Spirit. A witness presupposes a person, object, content, or event concerning which TESTIMONY is given. The NT makes it clear that the primary witness of the HOLY SPIRIT is to CHRIST, and not to himself or initially to a body of doctrine (Jn. 14:26; 15:26; 16:7-15; cf. Matt. 16:16-17; 1 Jn. 2:20-22). The Spirit witnesses to the significance of the total redemptive program of God, and believers' eyes are opened to understand (1 Cor. 2:10-16; 2 Cor. 3:12-18). Having inspired selected individuals to write the truth of God (2 Tim. 2:16; 2 Pet. 1:21), the Spirit gives an accompanying inward illumination enabling us to appreciate the objective revelation as God's truth and to apprehend its meaning (1 Cor. 2:10-16; 2 Cor. 3:12-18). The Spirit also convicts people of their sin and of righteousness, warning of coming judgment (Jn. 16:8-11), and ministers to believers, assuring them of their relationship with God (Rom. 8:15-16; Gal. 4:6) and granting them spiritual discernment (1 Cor. 2:15, 16; cf. Rom. 12:2; Phil. 1:10; Col. 1:9).

wizard. See DIVINATION; FAMILIAR SPIRIT; MAGIC.

wolf. See ANIMALS.



© Dr. James C. Martin The domestic tasks of women living near ancient Laodicea include processing pomegranates.

woman. The general account of CREATION teaches the full humanity of EVE (Gen. 1:26-27), and this truth is more directly asserted in the special account of her creation (2:18-24), which emphasizes (a) her superiority to all lower animals, (b) ADAM's need of her as helper, (c) her intimate relationship to him as a part of his inmost being, and (d) the nature of MARRIAGE as a "one flesh" relationship. Among OT women that played significant roles are the three patriarchal wives (SARAH, REBEKAH, and RACHEL), MOSES' sister MIRIAM (Exod. 2:1-9; 15:21; Num. 12), the judge DEBORAH (Jdg. 4-5), and the Moabitess RUTH. HANNAH illustrates both the despair of a childless woman and the grace of godly motherhood (1 Sam. 1:1—2:11). The advice of LEMUEL's mother to her son (Prov. 31) pictures an ideal, industrious wife in a prosperous family. Queens, good and bad, and evil women of other classes of society are frankly portrayed in the Bible. The ancient world was a man's world: such prominence as women

attained was achieved by force of character—sometimes, as in the case of **ESTHER**, aided by circumstances not of her seeking.

The teaching of Jesus stressed the original monogamous nature of marriage and of a man's obligation of purity in his thoughts and actions toward women (Matt. 5:27-32). Jesus' example in healing (9:18-26) and in social intercourse (Lk. 10:38-42) reinforced his words. The Gospel of Luke is full of evidence of Jesus' understanding and appreciation of women, thus setting a pattern for normal Christian living. Godly women stand out in Jesus' life and ministry: **ELIZABETH**, mother of his forerunner (Lk. 1); the Virgin Mary (see **MARY, MOTHER OF JESUS**); **ANNA** (2:36-38); the sinner of Lk. 7:36-40; **MARY** Magdalene; **MARTHA** and Mary of **BETHANY**; the women who accompanied the disciples on missionary journeys and who provided for them out of their means (8:3). Women remained at the **CROSS** until the burial and were first at the empty tomb.

Women joined the men in prayer between the **ASCENSION** and **PENTECOST** (Acts 1:14). The disciples in **JERUSALEM** met in the house of Mary, mother of John Mark (12:12). Women were the first converts in Europe, including the prosperous business woman **LYDIA** at **PHILIPPI** (16:13-15). **PHOEBE**, a deaconess, and many other women are greeted in Rom. 16. **PAUL** (1 Cor. 11:2-16; 14:34-35) urges subordination for Christian women, but he exalts the believing wife as a type of the **CHURCH**, the bride of Christ (Eph. 5:21-33). He sets high standards for the wives of church officers and for women in official positions (1 Tim. 3:11; Tit. 2:3-5). Likewise, 1 Pet. 3:1-6 urges a subordinate but noble role for married women. To evaluate Bible teaching with regard to women, it is necessary to consider carefully all the pertinent material and to hold firmly to the normative and authoritative character of the words, deeds, and attitude of Jesus Christ.

wood. See **FOREST**; **PLANTS**.

wool. The fleece of sheep and some other animals. The wool from the initial shearing was one of the **FIRSTFRUITS** that the people of **ISRAEL** were to

give to the priests (Deut. 18:4). Israelites were forbidden to wear mixed woolen and linen clothing (22:11). The whiteness of wool as a symbol of purity is contrasted with the crimson of sins (Isa. 1:18) and compared to snow (Ps. 147:16) or the hair of the Ancient of Days (Dan. 7:9) who reappears in John's vision (Rev. 1:14).

word. The Bible contains much that is literally the message of, and from, God—and so it is called “the word of the Lord.” That expression occurs hundreds of times in the OT and usually denotes the prophetic word (word from God through the mouth of the PROPHET); however, it also can refer to the LAW of God (Ps. 147:19-20) and to the creative activity of God, who speaks and causes to be (Gen. 1; Ps. 33:6-9). In the case of the prophet, it is never that the prophet chooses to speak a word, but rather that the word from God takes the prophet into its service so that he becomes a mouthpiece for God (Isa. 6; Jer. 1:4-10; Ezek. 1). And, once uttered, God's word does not return to him empty but accomplishes what he purposes (Isa. 55:11). Thus the word of God is the fundamental aspect of God's self-revelation, for by his word he makes known who he is, what he is like, and what his will is for the world. See REVELATION.

In the NT the “word of the Lord” or “word of God” (Acts 4:29; 6:2; 1 Thess. 1:8) is primarily good news from God (Acts 15:7). It is the word concerning Jesus Christ and God's kingdom in and through him (16:31-32; 17:13); and it is also the word of the cross (1 Cor. 1:18), of reconciliation (2 Cor. 5:19), of eternal life (Phil. 2:16), and of salvation (Acts 13:26). Christians are told to abide in this word (Jn. 8:31), to keep it (8:51; 14:23), and serve it (Acts 6:4).

Jesus himself did not speak like an OT prophet. He said, “I say to you,” not “The Lord says to you” (see Matt. 5:21-48). The words of Jesus are the words of the heavenly Father, and so to receive and accept them is to receive eternal salvation (Jn. 5:24; 8:51; 12:48; 14:24). But not only is the word spoken by Jesus truly the word from heaven—he himself is the true Word who has come to earth from heaven (1:1-14). As the Word (LOGOS) he is the preexistent Word (SON OF GOD) who exists eternally and so existed before he became the Incarnate Word, when he was rejected by the world he had made. See INCARNATION. But as Incarnate Word, truly

sharing our human nature and flesh, he achieved the redemption of the world through his life, death, and resurrection.

work. See LABOR; OCCUPATIONS AND PROFESSIONS.

works. This term is used of deeds done (a) by God out of holy love and (b) by human beings as God's creatures. In the OT the works of God (often in the singular, reflecting that the total activity of the Lord is seen as a unity, one work) refer to his creating and preserving the cosmos (Gen. 2:2; Ps. 8:3), and his deeds of salvation and judgment on behalf of Israel (Ps. 28:5; Isa. 5:12, 19). God's work is "awesome" (Ps. 66:3), is "great" (92:5), is "wonderful" (139:14), and is done in "faithfulness" (33:4). The godly meditate on God's work and works (77:12; 143:5) and praise him for them (72:18; 105:1-2). In the NT God is presented as working in and through the MESSIAH both in CREATION (Jn. 1:1-3) and in REDEMPTION (9:3-4). By his works Jesus reveals his true identity and from whom he comes (Matt. 9:2-5; Jn. 5:36; 10:37-38).

Being made in God's image, human beings perform works as they live in God's world in relationship with other human beings. What deeds they perform cannot be isolated from the state of their hearts and their motivation (Ps. 28:3-4). Works done out of evil motivation are "acts of the sinful nature" (Gal. 5:19). Works done in order to earn the favorable judgment of God at the end of life—seeking JUSTIFICATION by works—are not acceptable for this end (Rom. 3:20; Gal. 2:16; 2 Tim. 1:9). True works, in which God delights, are those that arise from an inward gratitude to God for his goodness and salvation. These spring from FAITH, the faith that holds to Christ as Savior and Lord (Eph. 2:10; Col. 1:10). While PAUL emphasized the need for faith leading to faithfulness to God in good deeds, JAMES (facing a different situation) emphasized that genuine good works are the evidence of true faith (Jas. 2:14-26).



© NASA HOGEv301 in Tarawtula Nebula “In the beginning God created the heavens and the earth” (Gen. 1:1). Detailed photo of the Tarantula Nebula (NGC 2070) from the Hubble Space Telescope (with star cluster Hodge 301 in lower right). This giant emission nebula, more than 1,000 light-years across, is part of the irregular neighboring galaxy known as the Large Magellanic Cloud.

world. This English term can be used not only of the earth in a physical sense, but also of its inhabitants or human existence, of its concerns and affairs, of human society, and so forth. The primary Hebrew word for “world” is *ʔereṣ* H824, which more frequently is rendered “ground, earth, country.” Another term, *tēbēl* H9315, is used as a synonym in some contexts (notice the parallelism in 1 Sam. 2:8; Ps. 24:1; Isa. 24:4; et al.), but it appears to have the distinct sense of “the inhabited and cultivated areas of the mainland” (cf. Job 18:8 et al.). In the NT, the most common term is *kosmos* G3180 (“adornment, order, world, universe”), but two other words are relevant. The form *oikoumenē* G3876 means literally “inhabited,” but because it was often combined with *gē* G1178 (“land, earth”), *hē oikoumenē* by itself came to mean “the inhabited world.” Finally, the noun *aiōn* G172, which has primarily a temporal reference (“a [long] period of existence, an age”), sometimes by metonymy takes on the spatial meaning “world” (Heb. 1:2; 11:3; cf. also the expressions “the present age” and “this age,” where the rendering “world” is just as appropriate).

The term *kosmos* is one of John’s favorite words, used of Jesus as Creator (Jn. 1:10; 17:5), Redeemer (1:29; 3:16-17; 4:42; 6:35, 51; 12:47;

1 Jn. 2:2; 4:9, 14), Light of the world (Jn. 1:9, 3:19; 8:12; 9:5; 12:46), Prophet (6:14), he who was to come (11:27), and Judge (9:39; 12:31; 16:11). The contrast between Jesus and his disciples on the one hand, and the world on the other, is drawn in several passages in his gospel (Jn. 8:23; 14:17-22; 15:18-19; 17:9; 18:36) and often in his first epistle. John 17 is rich in references to the relation of believers to the world, considered as a fallen universe hostile to God. In the NT Letters the ethical meaning prevails (e.g., 1 Cor. 1:20-28). Other uses are “since the world began” (Jn. 9:32 KJV); the sun as the light of the world (11:9); the prince of this world, Satan (14:30).

Hebrew cosmology is not tied in with the concept “world” so much as with “heaven and earth” (Gen. 1:1), which embraces the God-oriented universe of sun, moon, planets, stars, and earth, with the abode of God above and SHEOL beneath. The Hebrew words for “world” refer either to the earth itself, or as formed for and inhabited by human beings. In the NT, *kosmos* can include angels, spiritual principalities and powers, human beings, beasts, earth, heavenly bodies, and HADES. It commonly refers to the concerns and affairs of human society, especially in an evil sense, over against the new life in Christ, the KINGDOM OF GOD, the BODY OF CHRIST, the CHURCH. As God is in the world but not of it, so are we: God’s mode of being penetrates without mixture the world’s mode of being, just as iron is penetrated by magnetism or copper by electricity (cf. Jn. 17:14-18).

worm. See ANIMALS.

wormwood. See PLANTS.

worship. The honor, reverence, and homage paid to superior beings or powers. The English word was originally *weorthscipe* (“worth-ship”), denoting the worthiness of the individual receiving the special honor. While the word is used of human beings, it is especially used of the divine honors paid to a deity, whether of the heathen religions or the

true and living God.

When given to God, worship involves an acknowledgment of divine perfections. It may express itself in the form of direct address, as in adoration or thanksgiving, or in service to God; it may be private, or it may be public, involving a cultus. Worship presupposes that God is, that he can be known, and that his perfections set him far above human beings.

The Bible attests to worship from the beginning. In patriarchal times there was both the privacy of prayer (e.g., Gen. 18) and the public act of setting up an altar (e.g., 12:7). From the PATRIARCHS onward, we can divide the Bible into four periods. First, while MOSES established the basis of the public worship of ISRAEL and gave it its focal point in the TABERNACLE, we know little about the actual performance of worship. As 1 Sam. 1:1, for example, shows, the tabernacle remained the center for the pilgrimage festivals with their round of SACRIFICES; at the same time it shows the wealth and depth of private devotion that they represented. In the second period worship became highly organized in the TEMPLE ritual, which had its origin in the tabernacle set up in the wilderness. It was led by PRIESTS assisted by the LEVITES, and included a complex ritual and system of sacrifices. The third stage was that of the SYNAGOGUE, which developed among those who remained in exile. This greatly differed from worship in the temple. Whereas the latter was centralized in JERUSALEM, the former was found wherever there were Jews. In the synagogues, however, the emphasis was more on instruction than on worship, although the latter was not neglected. The fourth stage was that of the early Christian churches. Jewish Christians continued, as long as they were permitted, to worship in the temple and in the synagogue, though for them the whole ceremonial and sacrificial system ended with the death and resurrection of Jesus. Public Christian worship developed along the lines of the synagogue. It appears that from the first, Christians met in homes for private brotherhood meetings, and the time was the LORD'S DAY (Jn. 20:19, 26; Acts 20:7; 1 Cor. 16:2). Christian public worship consisted of preaching (Acts 20:7; 1 Cor. 14:9), reading of Scripture (Col. 4:16; Jas. 1:22), PRAYER (1 Cor. 14:14-16), singing (Eph. 5:19; Col. 3:16), BAPTISM and the LORD'S SUPPER (Acts 2:41; 1 Cor. 11:18-34), almsgiving (1 Cor. 16:1-2),

and sometimes prophesying and tongues.

wrath. The translation of various Hebrew and Greek words, ranging widely in tone, intensity, and effects (Gen. 27:25; 2 Chr. 26:19; Esth. 1:12; Ps. 85:4; Matt. 2:16). The first display of human wrath recorded in the Bible (Gen. 4:5-6) is followed by numerous accounts of disaster wrought by human wrath, which never works the righteousness of God (Jas. 1:20) and is never more than tolerated (Ps. 37:8; Rom. 12:19; Eph. 4:26). The wrath of a just, pure, and holy God is dreadful to evildoers (Num. 11:1-10; Heb. 10:26-31), yet God is slow to anger, eager to forgive (Ps. 103:8-9) and so should we be (Eph. 4:31-32). Less often mentioned in the NT than in the OT, the wrath of God is no less terrible, is revealed most dramatically in the wrath of the Lamb (Jn. 1:29; Rev. 6:16), and abides on “whoever rejects the Son” (Jn. 3:36; cf. Rom. 1:18).

wreath. This English term can refer to an object that is intertwined or that has been arranged in a circular shape. The NIV uses it to render (1) an architectural term that occurs in only one passage (1 Ki. 7:29-30, 36), where it may refer to a spiral design; (2) a Hebrew term usually rendered “crown” (Isa. 28:1, 3, 5), and (3) a Greek term that the KJV renders “garland” (Acts 14:13). The KJV uses “wreath” also in a number of other passages (Exod. 28:14 et al.). See also CROWN; GARLAND.

wrestling. A contest in which two unarmed individuals seek to subdue each other. Wrestling is a very ancient sport, well illustrated from EGYPT and evidenced from MESOPOTAMIA. In the OT a serious wrestling bout of JACOB is described (Gen. 32:24-25). Wrestling was a popular competition among the Greeks and thus provided NT illustration of spiritual principle. The Greek verb *agōnizomai* G76, “to fight, struggle,” is rendered “wrestle” by the NIV and other versions in a passage that speaks about struggling in PRAYER (Col. 4:12). The KJV uses “wrestlings” with reference to RACHEL’s emotional contest with LEAH (Gen. 30:8), leading Rachel to name her handmaid’s son NAPHTALI (“my struggle”); and

it uses “wrestle” to translate Greek *palē* G4097, which occurs only once with reference to the intensity and personal nature of spiritual conflict (Eph. 6:12).

writing. It is generally assumed that the earliest forms of writing were pictographic, not phonetic. That is to say, the ideas were recorded by means of pictures, or sense-symbols, rather than by sound-symbols such as are used in most modern languages. The earliest human beings presumably drew a picture of the idea they wished to represent, rather than using a sign to show how the word in question was to be pronounced. Thus the circle of the sun-disk might indicate either the sun itself (in Egyptian the word *re*, in Sumerian *ud*) or the span of time during which the sun would shine. The concept of “human being” was conveyed in Egyptian by the picture of a person sitting with one leg curled under and the other bent with the knee upright (this figure would be accompanied by a single vertical stroke if only one person was involved or by more strokes according to the number of people referred to). In Sumerian the same concept (*lu*) was conveyed by a triangular head and a turnip-shaped torso; at first it stood up on end, facing right, but later it lay flat on its back facing upward, for all Sumerian signs underwent a ninety-degree shift in direction from vertical to horizontal sometime between 3000 and 2500 B.C. This earliest stage in writing was marked by the use of the pure *ideogram*. See EGYPT; MESOPOTAMIA; SUMER. (This same principle was operative in primitive Chinese, which developed a system of sign language that has endured to the present day; nearly all of its basic characters, or “radicals,” represent pictures of the type of object being referred to. This picture may or may not be accompanied by other strokes that indicate the sound value of the word.) Evidently the next stage in the history of writing was the introduction of the *phonogram*—the type of sign that indicates a sound. At first this was achieved by the *rebus* principle, that is, by using objects that have a name sounding like the sound of the word that the writer wishes to convey, even though the meaning of the object portrayed is entirely different. Thus in an English *rebus* a person becoming “pale” with fear may be indicated by a picture of a “pail.” Similarly in Egyptian the sign for “duck” could also represent “son,” because in both cases the

word was pronounced *sa*. The Sumerian city of Girsu was spelled by a picture of a dagger (*gir*) followed by a piece of hide or skin (*su*).



© Dr. James C. Martin. The British Museum. Photographed by permission.

This terra-cotta foundation peg, mentioning a treaty between the Sumerian king Entemena and the king of Uruk, is a very ancient example of cuneiform writing (c. 2400 B.C.).

Both in Sumerian and in Egyptian there was a very early development of this rebus principle, so that the writing system became equipped with a large number of signs that could convey syllabic sounds, independent of meaning, and thus furnish building blocks for words of two or more syllables. Naturally the number of signs necessary to indicate all possible syllables that could occur in the spoken language was very numerous indeed. Both Egyptian and Sumerian writing retained both ideograms and syllabic phonograms right to the end of their history. Moreover, both languages used signs known as *determinatives*, which had no sound value at all but simply indicated the class of object referred to. In

Sumerian the name of a city would often be preceded by the sign for “city” (even though it was not to be pronounced aloud as a separate word); similarly a star (standing for *dingir*, or “god”) would precede the name of any deity. On the other hand, these determinatives could follow the rest of the word, rather than precede it; thus the Sumerian name of Babylon was written *ka-dingir-ra KI*. The first element, *ka*, was an ideogram for “gate”; *dingir* was an ideogram for “god”; and *ra* was a phonogram indicating that *dingir* ended in an *r* sound and was followed by the genitive particle *-a(k)*; the final *KI* was the sign for “earth” or “land” and served simply as a determinative.

Observe that in this last example the Sumerian name for BABYLON (or Babylonia) means “The Gate of God.” When the Semitic-speaking Akkadians and Babylonians conquered the Mesopotamian valley, they took over the writing system of the Sumerians and adapted it to their own language. See ASSYRIA; SEMITE. In some cases they took the Sumerian ideograms and gave them the pronunciation of the appropriate words in their own language. Thus the Babylonian for “gate” was *babum* (“gate of” being pronounced *bab*); the word for “god” was *ilu* (in the genitive *ili*). Hence the very same signs that the Sumerians pronounced as *ka-dingirrak* the Babylonians pronounced as *bab-ili* (which came into Hebrew as *Babel*). Operating on this principle the Babylonians contrived ways of expressing all the necessary sounds in their own language. They would either use the Sumerian phonograms to express the same sound in Akkadian (the language spoken by the Babylonians and Assyrians), or else they would assign new sound values to them. Thus the Sumerian word for “wood” or “tree” was *gish* and was written by four wedges forming a rectangle; the corresponding Akkadian word was *isu*. Hence in Akkadian the sign could furnish the phonetic syllable *gish* (as it did in Sumerian) or else the syllable *is* (derived from the Akkadian word), as for example in the word *is-su-ru* “bird.” Thus it was by ingenious adaptation that the Sumerian system of writing was taken over by a nation speaking an entirely different language, and it was used—still in mixed ideographic and phonographic form—to give written expression to their Semitic tongue.

Incidentally, if ABRAHAM’S family was residing in UR back in the twentieth century B.C., this would have coincided with the brilliant

Sumerian culture that flourished under the 3rd dynasty of Ur. It is quite possible not only that he would have learned both to speak and to read Sumerian but also that this was the only type of writing that he knew about, apart from any writing he encountered during the time he lived in Egypt.



© Dr. James C. Martin Clay tablet with envelope from S Mesopotamia (late 2nd millennium B.C.). Some differences in cuneiform signs distinguished northern and southern forms of writing in ancient Mesopotamia.

The Egyptian system of writing, at least on its monuments, remained in an artistic pictorial form from its earliest rise about 3000 B.C. until its slow demise in the Roman period, 3,200 years later. Its characters never degenerated into combinations of wedges bearing little resemblance to the original pictographs, as was the case in Sumerian and Akkadian. Of course Egyptian was also (at least as early as the 6th dynasty) written in a cursive, hieratic (abridged) form, especially in business documents, correspondence, and secular literature. But apart from esthetic considerations, Egyptian writing developed peculiarities of its own that were quite different from the Sumerian-Akkadian system. In the first place, it recorded only the consonants of the spoken language, not its vowels. Some of these consonants were like the so-called vowel letters of Hebrew, Aramaic, and Arabic (e.g., *aleph* or glottal stop, the *y* indicating an *i* sound, and the *w* indicating a *u* sound). On the other hand, the transcriptions of Egyptian names into Akkadian cuneiform and into Greek furnish important evidence as to how Egyptian was vocalized, and these transcriptions do not come out to any consistent pattern of

correspondence with these Egyptian “vowel letters.” Neither is there any standard relationship between them and their descendants in the Coptic language (which was written in the Greek alphabet and preserved the form of Egyptian as it was spoken in the early Christian centuries). And so it must be recognized that Egyptian hieroglyphic is essentially as consonantal as were the Semitic languages that used the Phoenician alphabet.

A second noteworthy contrast between Egyptian and Sumerian is that it developed genuine alphabetic signs, as well as two-consonant (or three-consonant) syllabic signs. Therefore to the Egyptians goes the credit for being the first to develop an alphabetic system of writing. However, they did not see any need to abandon their ideograms, determinative signs, and syllabic characters just because they had alphabetic letters; and so they simply used all four types of signs in the writing out of their language. Even the more cursive, shorthand type of writing referred to above as *hieratic* introduced virtually no changes in this complicated and cumbersome system; it simply enabled the scribe to write out his four kinds of hieroglyphic signs with a fair degree of rapidity. The same was true of a still more cursive and simplified form of hieratic known as *demotic*, used after 1000 B.C. Not until Egypt was conquered by ALEXANDER THE GREAT (about 332) did the influence of a foreign system of writing make a decisive impact on Egyptian conservatism. By the third century A.D. (the period of the earliest Coptic glosses in the Oxyrhynchus Papyri) the Egyptians were writing out their vernacular, vowels and all, in the letters of the Greek alphabet, to which they soon added seven more alphabetic signs of their own invention, to represent sounds not found in Greek.

The fact that the Egyptians did develop a full set of alphabetic signs had led some scholars to conclude that the most primitive form of the so-called Phoenician alphabet consisted of modifications of various Egyptian consonantal or syllabic signs. See PHOENICIA. This was a reasonable inference, perhaps, but no convincing list of correspondences could be made up by even the most ingenious advocates of this theory. The true origin of the “Phoenician” alphabet is to be sought rather in the alphabetic hieroglyphs of the Sinaitic inscriptions of Serabit el-Khadim (written some time between 1900 and 1500 B.C.). Since they were

inscribed by Semitic miners in the employ of Egypt, and since these documents are found side by side with Egyptian hieroglyphic inscriptions (on statues dedicated to the goddess Hathor), it is fair to conclude that these miners got the idea for their alphabet from the Egyptians themselves. But instead of resorting to ideograms and syllabic signs, they contented themselves with alphabetic symbols chosen on the basis of *acrophony*, whereby the first sound of the name of the object represented conveyed the alphabetic unit intended. In Egyptian a sign for “hand” was used as the alphabetic sign for *d*, since the word for “hand” was *dert*. Following this principle, the Semitic miner chose the picture of a hand extended as a sign for *y* (since the word for “hand” was *yadu* in his language). The head of an ox was used for the sound of *ʾaleph* (the glottal stop) because the word for “ox” was *ʾalpu* (a name that was preserved in the later Hebrew *ʾaleph* and in the still later Greek *alpha*). Interestingly enough, this particular letter has been quite well preserved from 1900 B.C. until the present, for if our capital A is turned upside down, it bears a fairly close similarity to that ancient Sinaitic sign for *ʾaleph*, the ox’s head.

During the ensuing centuries this Sinaitic type of script (or modifications of it) was cultivated in CANAAN, for household objects like daggers, rings, ewers, pots, and plaques have been found with short inscriptions, mostly of very uncertain interpretation. But a totally different form of alphabetic writing assumed great importance during this period (1800-1400 B.C.), namely the cuneiform alphabet associated with RAS SHAMRA, ancient Ugarit. Unlike the cuneiform of Babylonia and Assyria, this kind of cuneiform represented an alphabet of about twenty-nine or thirty characters, all of them consonantal (except that three of them indicated the type of vowel occurring after *ʾaleph*, whether *a*, *i* [or *e*], or *u*). This very early dialect of Canaanite (for Ugaritic seems much closer to biblical Hebrew than to any other known Semitic language) contained several consonants not appearing in any of the NW Semitic scripts; in some cases the sounds are still preserved only in Arabic.

The shapes of characters formed by these wedges bear no consistent similarity to the signs either of Sinaitic letters or the Akkadian syllabary. They are very simple in structure and seem to have no pictographic origin whatever. This type of alphabet flourished not only at Ugarit but

also in more southerly localities as well. But after the violent destruction of Ras Shamra in the fifteenth century B.C., the use of the Ugaritic alphabet seems to have declined in favor of the Phoenician.

Several so-called Proto-Phoenician inscriptions have been discovered in Palestinian localities such as GEZER, LACHISH, and SHECHEM, exhibiting forms that could be transitional between the Sinaitic and the authentic Phoenician of the eleventh century B.C. Unfortunately, however, these short lines of writing do not fall into a consistent pattern, and they cannot be deciphered with real certainty. As to the earliest Phoenician inscriptions—those of Shaphatbaal and Ahiram found at GEBAL (Byblos) on the coast N of SIDON—there is still much dispute as to the time when they were written.

The inscription on the sarcophagus (stone coffin) of King Ahiram is dated by various authorities from before 1250 to as late as 1000. This writing has the twenty-two-letter alphabet that was to hold the stage from then on in all the NW Semitic languages (Phoenician, Hebrew, Moabite, and other Canaanite dialects, as well as Aramaic, including its later dialect, Syriac). The earliest Israelite document that has survived in this script is the Gezer Calendar of about 900 B.C. or a few decades earlier. It is a small limestone tablet inscribed with the irregular hand of a schoolboy and containing a list of the successive phases of the agricultural year from season to season. The discovery of this schoolboy's exercise witnesses to the extent of literacy in the reign of SOLOMON. Unfortunately we have no documents from an earlier period to serve as a reliable guide, but it is most likely that MOSES used a Proto-Phoenician type of script rather than any kind of cuneiform (although the use of Akkadian cuneiform for international correspondence is well attested for the time of JOSHUA in PALESTINE). Even in the AMARNA correspondence—which consists of letters in Akkadian addressed by Canaanite princes to the Egyptian court—there were numerous glosses (or explanatory synonyms) in Canaanite or Hebrew, written out in Akkadian cuneiform syllabic signs. Hence this type of writing would also have been known to Moses and available to him. See HEBREW LANGUAGE.



© Dr. James C. Martin. The Cairo Museum. Photographed by permission.

This Egyptian funerary stela from Thebes (limestone, c. 1800 B.C.) illustrates hieroglyphic writing.

The next important Hebrew inscription after the Gezer Calendar was the **SILLOAM** inscription, incised on the wall of the underground tunnel dug through to the Pool of Siloam in preparation (probably) for the siege of **JERUSALEM** by **SENNACHERIB** in 701 B.C. Here we see a trend toward the more freely flowing style of manuscript writing, rather than the stern angularity of monumental style. In particular some of the long-tailed letters (like *mem*, *nun*, and *kaph*) curve with a bottom swoop to the left. Examples of the rapid brush-stroked type of script are furnished by the Samaritan ostraca of about 770 (containing tax receipts paid to the government of **JEROBOAM II**; see **SAMARIA**) and the **LACHISH** ostraca of 588. These last consist of letters written by the captain of a Jewish outpost to Yaosh, commander of **ZEDEKIAH**'s troops in Lachish. Here the letters are formed in a very compressed or flattened form, but they are still of essentially the same pattern as the old Phoenician.

Following the Babylonian exile, this Paleo-Hebrew script (as it is called) was retained for some types of text, such as the books of the

PENTATEUCH, for fragments of Leviticus and Exodus have been discovered in the Qumran Caves, dating from the late fourth century B.C. (according to the estimate of some scholars). See DEAD SEA SCHOLARS. The Samaritan sect, which originated from the schism of 535 (when Zerubbabel refused to allow the Samaritan heretics to participate in rebuilding the temple at Jerusalem), for some reason developed a special form of this Paleo-Hebrew script all their own; moreover, they retained it for all their religious literature down through the time of the Muslim conquest and even to this day. Paleo-Hebrew was employed on Jewish coinage of the Maccabean period (second century B.C.; see MACCABEE) and also of the First and Second Revolts (A.D. 67-70 and 132-135). The ARAMAIC-speaking peoples of DAMASCUS, HAMATH, and parts N used pretty much the same style of alphabet, although with minor regional peculiarities.

The so-called Square Hebrew character seems to have developed first on Aramaic soil, possibly during the sixth century B.C. Yet early examples of this script are regrettably sparse, and it remains impossible to trace its rise and development very much prior to the second century B.C. At all events it does not seem to have derived from the epistolary cursive of the Elephantine Papyri (400 B.C.), a set of legal documents and letters written in Aramaic by Jewish mercenaries stationed on an island near the southern border of Egypt. It was an extremely cursive script, but still bore stronger affinity to the Paleo-Hebrew than the Square Hebrew of the Dead Sea Caves.

It is important to observe that the Greeks received their alphabet from the Phoenicians and Arameans, perhaps through contact with their merchants. Through the investigations of Michael Ventris and his collaborators it has now been quite well established that Cretan Linear B, used in Crete during the latter half of the second millennium B.C., consisted of a syllabary somewhat similar to the syllabic writing used in ancient times on the island of CYPRUS. It was an independent invention, so far as we know, and has no relation to any system of writing used in the Semitic lands. The inscriptions themselves were written in a sort of Mycenaean dialect of Greek. But these constituted an isolated development without any lasting influence on later times. See GREEK

LANGUAGE.

Apart from these special developments in Crete and Cyprus, the Hellenic tribal groups found written expression for their language through the Phoenician alphabet, which supplied the first twenty-two letters of the Greek alphabet (i.e., *alpha* through *tau*). Those Semitic letters that expressed sounds not used by the Greeks were adapted to express vowels. For example, the sign representing a glottal stop, ^ʔ*aleph*, was used to convey the sound of the vowel *a*; the Semitic *y* of *yod* was simplified to a single vertical stroke as the letter *i* or *iota*; the letter representing the guttural sound Semitic ^ʕ*ayin* was adapted to express the sound of *o*. The Greeks added new letters, such as the *phi* (at first pronounced like *ph* in “uphill,” but later sounded like *f*) and the *psi* (which rendered the consonant cluster *p-s* as in “capsule”).

This, then, was the writing medium that in the providence of God came to be used to convey the message of redemption that is found in the NT Scriptures. From the Western form of the Greek alphabet the Romans derived their Latin alphabet, omitting from it those letters used by the Eastern Greeks that were unnecessary to express the sounds of the Latin tongue. It is this alphabet, therefore, that has descended to us at the present day, ultimately derived from the Semites of the Holy Land.

Wycliffe. See BIBLE VERSIONS, ENGLISH.

X

Xerxes. zuhrk´seez (Heb. *אַשְׁוֶרֶשׁ* H347, from Pers. *šayāršā*, possibly “mighty man”; called *Xerxēs* by Gk. writers). KJV and other versions transliterate the Hebrew and read AHASUERUS. (1) Father of DARIUS the Mede (Dan. 9:1).

(2) Son of DARIUS I (Hystaspes) the Great, and ruler of PERSIA (c. 486-465 B.C.; Ezra 4:6; Esth. 1:1 and frequently throughout this book). Xerxes was a man of weak abilities and given to unfortunate reliance upon the advice and opinions of courtiers and harem eunuchs. After suppressing the revolt in EGYPT with great violence and destruction, he levied a navy from EGYPT and his Greek allies, and began to formulate plans to invade Attica. His Phoenician subjects ferried his army across the Hellespont on a double bridge of boats and from there the Persian forces, made up of contingents from nearly fifty nations, marched S and captured ATHENS. However, the tide of war turned swiftly when Xerxes’ great fleet was annihilated at the subsequent naval battle of Salamis in 480 B.C., and Xerxes again exhibited his insecurity of character by putting his Phoenician admiral to death and causing the desertion of his naval forces. His commander in Greece, Mardonius, negotiated with Athens to no avail. The war was resumed and Persia was finally defeated at the battle of Plataea in 479/8. The Athenians and many newly won deserters from Persia followed up their success by invading the area of the Eurymedon River, thus ending Persia’s hopes for European conquest. The Persian king retired to his palaces at PERSEPOLIS and SUSA, which he expanded and decorated in colossal and ornate style. Of great interest is his religious enthusiasm, for unlike his predecessors he did not accept the validity of the archaic religious cults of Egypt and Babylon but destroyed them both. His inscriptions from Persepolis proclaim his destruction of the temples of the false gods in his dominions and his faithfulness to the deity Ahuram Mazda. The essential personality of

Xerxes as presented by Herodotus and his own inscriptions is very similar to that demonstrated in the Bible (see ESTHER, BOOK OF). The career of Xerxes was the preliminary to the collapse of the Achaemenid house under ALEXANDER THE GREAT's conquest.

Y

Yahweh. See JEHOVAH.

Yahweh, day of. See DAY OF THE LORD.

yard. For the sense “courtyard,” see TEMPLE. As a unit of measurement, the term is used sometimes in modern versions as the approximate equivalent of two cubits (cf. NIV, Josh. 3:4; Neh. 3:13; Jn. 21:8). See WEIGHTS AND MEASURES (sect. I).

Yarmuk. yahr´muhk. Although not mentioned in the Bible, the Yarmuk has played an important role as the northernmost of the four main rivers in TRANSJORDAN (the others being the JABBOK, the ARNON, and furthest S the ZERED). Sometimes referred to as Canaan’s “second river” (after the JORDAN), the Yarmuk is about 50 mi. (80 km.) long, intermittently draining the BASHAN plateau and cutting a canyon to the Jordan, which it equals at their confluence some 4 mi. (6 km.) S of the Sea of Galilee. Though the scene of a major Muslim triumph against the Byzantine empire in A.D. 636, as well as a current boundary for Israel, Syria, and Jordan, the Yarmuk rarely formed a cultural-historical divide, being renowned rather for therapeutic springs and irrigation.



© Dr. James C. Martin The Yarmuk River is partly visible in this aerial photograph, just right of center. (View to the S.)

yarn. A strand of fibers used mainly in weaving and knitting. The term is used by modern English versions (esp. in Exod. 25-28 and 35-39) not as the rendering of a Hebrew word but as an aid in translation. Thus, in the description of the curtains of the TABERNACLE, where the KJV says that they should be made of “fine twined linen, and blue, and purple, and scarlet,” the NIV has, “of finely twisted linen and blue, purple and scarlet yarn” (26:1). (The KJV has “linen yarn” in 1 Ki. 10:28 and 2 Chr. 1:16, but the Hebrew form is now understood to mean “from Kue.”)

year. See CALENDAR.

yeast. See LEAVEN.

YHWH. See JEHOVAH.

Yiron. See IRON (PLACE).

yod, yodh. yohd (Heb. *yôd*, alternate form of *yād* H3338, “hand”). KJV *jod*. The tenth letter of the Hebrew alphabet (י), with a numerical value of ten. It is named for the shape of the letter, which in its older form resembled the outline of a hand. Its sound corresponds to that of English *y*; in addition, it was used to represent vocalic sounds (î, ê) prior to the introduction of vowel signs, and this practice was later continued.

yoke. A piece of timber or a heavy wooden pole, shaped to fit over the neck with curved pieces of wood around the neck fastened to the pole, and used to hitch together a team of oxen (or other draft animals) so that they could pull heavy loads evenly. In the Bible, the term is most often used metaphorically to designate a burden, obligation, or SLAVERY (Gen. 27:40; 1 Sam. 11:7; Isa. 58:6, 9; Nah. 1:13; Matt. 11:29; Lk. 14:19; Acts 15:10). When Yahweh delivered Israel from Egyptian slavery, he said, “I broke the bars of your yoke and enabled you to walk with heads held high” (Lev. 26:13; cf. Deut. 28:48). The term is used of affliction and oppression (Lam. 3:27; Isa. 9:4; cf. 10:27), or describe the burden of a person’s transgression and its punishment (Lam. 1:14). In the NT the term can also refer to slavery (1 Tim. 6:1), but more significant is the application of the metaphor to the OT LAW, especially CIRCUMCISION (Acts 15:10; Gal. 5:1). Probably alluding to the use of this figure in JUDAISM with reference to WISDOM (Sir. 51:26), Jesus said: “Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light” (Matt. 11:29-30). The Mosaic law forbade the yoking of an ox and a donkey together (Deut. 22:10) because of the inequality of the work, and this rubric no doubt is the source of the familiar mandate of the apostle that Christians should not be “yoked together with unbelievers” (2 Cor. 6:14). See also YOKEFELLOW.

yokefellow. After pleading with EUODIA and SYNTYCHE “to agree with each other in the Lord,” PAUL adds, “Yes, and I ask you, loyal yokefellow, help these women...” (Phil. 4:3). The Greek word is *syzygos* G5187, an adjective that literally means “yoked, paired together,” but that can also

be used, as here, substantively and figuratively, “a person that is joined to another one.” In classical literature it is at times equivalent to “wife,” and thus some have suggested that the apostle was referring to his own spouse. Others have thought that here the word is a proper name, Syzygus, but evidence is lacking. Most interpreters understand the term in its common figurative sense of “companion” or “comrade,” and numerous suggestions have been made in regard to the identity of the person (Luke, Lydia, Epaphroditus, Barnabas, Silas, Timothy). Perhaps it was a way of describing the leader of the church at PHILIPPI.

Yom Kippur. See ATONEMENT, DAY OF.

youth. The ancient concepts of childhood and youth were imprecise. No term exists in Hebrew or Greek for adolescence or puberty as such. Generally a woman is styled a “maiden” (see MAID, MAIDEN) until marriage, regardless of age, and a man is a youth from infancy to manhood (sometime in his twenties). A variety of Hebrew terms are rendered “youth” or the like in the various English versions. See also CHILD.

Z

Zaanaim. See ZAAANANNIM.

Zaanan. zay´uh-nan (Heb. זַאנָאן *H7367*, possibly “place of flocks”). A town against which MICAHA prophesied (Mic. 1:11). The imprecation refers to various locations mostly in the SHEPHELAH, and therefore Zaanan is generally considered to be the same as ZENAN (Josh. 15:37).

Zaanannim. zay´uh-na´nim (Heb. זַאנַנִּים *H7588*, meaning unknown). A place near HELEPH on the S border of the tribe of NAPHTALI known for being the site of a large tree (Josh. 19:33); it was here, not far from KEDESH, that HEBER the Kenite pitched his tent (Jdg. 4:11 [KJV, “Zaanaim”]; his wife, JAEL, killed SISERA in this tent, vv. 17-21). Following the SEPTUAGINT reading in Joshua, some have identified Zaanannim with Khirbet Bessum, 3 mi. (5 km.) NE of TABOR, but several other proposals have been made. The NRSV apparently interprets the two biblical references as indicating different places, for in Joshua it reads, “the oak in Zaanannim,” but in Judges, “Elon-bezaanannim” (the latter is the rendering of NJPS in both passages).

Zaavan. zay´uh-vuhn (Heb. זַאֲוָאן *H2401*, perhaps related to זַאֲוָא *H2400*, “trembling, terror”). Son of EZER and grandson of SEIR the HORITE; he probably became the progenitor of a clan in EDOM (Gen. 36:27; 1 Chr. 1:42 [KJV, “Zavan”]).



© Dr. James C. Martin One proposal for the location of Zaanannim is on the plain just SW of the Sea of Galilee.

(View to the N.)

Zabad. zayʿbad (Heb. *zābād* H2274, “gift” or “[God/Yahweh] has bestowed” [cf. ZABDIEL, ZEBADIAH]). (1) Son of Nathan and descendant of JUDAH through JERAHMEEL and ATTAI (1 Chr. 2:36-37); perhaps the same as ZABUD (1 Ki. 4:5).

(2) Son of Tahath and descendant of EPHRAIM (1 Chr. 7:21). Some believe that the genealogy in this passage is textually corrupt. See BERED (PERSON).

(3) Son of AHLAI; he is included among DAVID’s mighty warriors (1 Chr. 11:41).

(4) Son of an Ammonite woman named SHIMEATH; he was one of two men who assassinated King Joash/JEHOASH (2 Chr. 24:26). The parallel passage (2 Ki. 12:21) reads differently. See JEHOZABAD.

(5-7) The name of three Israelites—respectively descendants of Zattu, Hashum, and Nebo—who agreed to put away their foreign wives (Ezra 10:27, 33, 43).

Zabbai. zabʿi (Heb. *zabbay* H2287, possibly short form of ZEBIDAH,

“given, bestowed”). (1) One of the descendants of Bebai who agreed to put away their foreign wives (Ezra 10:28).

(2) Father of a certain BARUCH who helped to repair the wall of JERUSALEM (Neh. 3:20; here the *Qere* has ZACCAI).

Zabbud. See ZACCUR.

Zabdi. zab´di (Heb. *zabdî* H2275, “my gift” or short form of a name such as ZABDIEL, “gift of God”). (1) Son of Zerah, descendant of JUDAH, and grandfather of ACHAN (Josh. 7:1, 17-18, KJV and other versions). On the basis of the SEPTUAGINT, and of 1 Chr. 2:6-7, some scholars read ZIMRI (cf. NIV).

(2) Son of Shimei and descendant of BENJAMIN (1 Chr. 8:19). He is included among the heads of families who lived in JERUSALEM (v. 28).

(3) A SHIPHMITES who “was in charge of the produce of the vineyards for the wine vats” during the reign of DAVID (1 Chr. 27:27).

(4) Son of ASAPH and ancestor of MATTANIAH; the latter was a postexilic LEVITE who led in worship (Neh. 11:17; apparently called ZACCUR in 1 Chr. 25:2 et al., and ZICRI in 1 Chr. 9:15).

Zabdiel. zab´dee-uhl (Heb. *zabdî ʾēl* H2276, “gift of God” or “my gift is God”). (1) Father of JASHOBEAM; the latter was a military officer under DAVID in charge of the first division (1 Chr. 27:2).

(2) Son of HAGGEDOLIM; he was chief officer of the priests in the days of NEHEMIAH (Neh. 11:14).

Zabud. zay´buhd (Heb. *zābûd* H2280, “bestowed”). Son of Nathan; he is described as “a priest and personal adviser to the king [SOLOMON]” (1 Ki. 4:5). Some identify Zabud with ZABAD #1; see comments under NATHAN #4.

Zabulon. See ZEBULUN.

Zaccai. zak´i (Heb. *zakkay* H2347, “pure, innocent”; cf. ZACCHAEUS). TNIV Zakkai. (1) Ancestor of a family of 760 members who returned from the EXILE (Ezra 2:9; Neh. 7:14).

(2) See ZABBAI #2.

Zacchaeus. za-kee´uhs (Gk. *Zakchaiōs* G2405, from Heb. *zakkay* H2347, “pure, innocent”; see ZACCAI). Also Zaccheus. A publican or tax collector, referred to only in the Gospel of Luke (Lk. 19:1-10). When Jesus was passing through JERICHO on one occasion, Zacchaeus, a wealthy man who was the chief tax collector in that important city, wished very much to see him. Being short, he climbed a tree by the side of the path. He must have been quite surprised, therefore, when Jesus paused in his journey beneath this very tree and, looking up, urged Zacchaeus to come down. Then he added: “I must stay at your house today” (v. 5). Zacchaeus must have been a district tax commissioner who had purchased the Jericho tax franchise from the Roman or provincial government; he then probably farmed it out to subordinate tax agents who did the actual tax collecting, all of them reaping huge commissions and getting rich off poor and wealthy alike. Jericho was known for its palm groves and balsam and was on the main load of traffic between major commercial centers both W of the Jordan (JOPPA, JERUSALEM) and in TRANSJORDAN. It was easy to amass a fortune there. It is possible he was one of the most hated men in Jericho, and it was natural that the people who witnessed the incident murmured against Jesus: “He has gone to be the guest of a ‘sinner’” (v. 7).

Zacchaeus’s life was completely transformed through Christ, however. Spontaneously and openly, he confessed the sins of his evil life. His words reveal what his sin was: “Look, Lord! Here and now I give half of my possessions to the poor” (Lk. 19:8). Moreover, because he knew that he had not gotten all his wealth through just means—and how much had not his henchmen stolen from the people through misrepresentation,

pressure, and extortion?—he added, “and if I have cheated anybody out of anything, I will pay back four times the amount.” According to the law he offered twice the restitution which thieves must make under Jewish law (Exod. 22:1; Num. 5:6). Jesus’ pronouncement of remission —“Today salvation has come to this house, because this man, too, is a son of Abraham” (Lk. 19:9)—shows that Zacchaeus should now be regarded as a child of the promise, and that the blessings of ABRAHAM were fulfilled in the forgiving Christ even for those who by their profession were considered heathen (Matt. 18:17).

Zaccheus. See ZACCHAEUS.

Zaccur. zak´uhr (Heb. *zakkûr* H2346, possibly “[God is] mindful”). KJV also Zacchur (1 Chr. 4:26); TNIV Zakkur. (1) Father of SHAMMUA; the latter was one of the spies sent out by MOSES (Num. 13:4).

(2) Son of Hammuel and descendant of SIMEON (1 Chr. 4:26). Some interpret the Hebrew to mean that Zaccur, Hammuel, and Shimei were all sons of MISHMA.

(3) Son of Jaaziah and descendant of LEVI through MERARI (1 Chr. 24:27).

(4) One of the sons of ASAPH who assisted their father in the prophetic ministry of MUSIC; he was the head of the third company of temple musicians appointed by lot under DAVID (1 Chr. 25:2, 10). This Zaccur is apparently the same as ZABDI #4 and ZICRI #5. A descendant of his named Zechariah played the trumpet at the dedication of the wall in postexilic Jerusalem (Neh. 12:35).

(5) A descendant of BIGVAI, part of the company that traveled with EZRA from Babylon to Jerusalem (Ezra 8:14; KJV has ZABBUD following the *Ketib*). See also UTHAI.

(6) Son of Imri; he was one of those who helped NEHEMIAH rebuild the wall of Jerusalem (Neh. 3:2).

(7) A Levite who signed Nehemiah’s covenant (Neh. 10:12).

(8) Son of Mattaniah and father of Hanan; the latter was appointed by Nehemiah as assistant to those who were in charge of the temple storerooms (Neh. 13:13).

Zachariah, Zacharias. See ZECHARIAH.

Zacher. See ZEKER.

Zacchur. See ZACCUR.

Zadok. zay'dok (Heb. *šādôq* H7401, prob. "righteous"; Gk. *Sadōk* G4882). (1) Son of AHITUB, descendant of LEVI (through KOHATH, AARON, and ELEAZAR), and father of AHIMAAZ (1 Chr. 6:8 [Heb. 5:34]); he was a leading priest during the reigns of DAVID and SOLOMON. He is first mentioned—along with another priest, AHIMELECH son of ABIATHAR—in a list of David's officers (2 Sam. 8:17; cf. 20:25). When David fled from ABSALOM, Zadok started to accompany him, taking along the ARK OF THE COVENANT, but David ordered him to return to JERUSALEM (15:24-29). Zadok always showed unswerving loyalty to David, and his son Ahimaaz served as a courier in the time of conflict (15:36; 17:17-20; 18:19, 22, 27). After the defeat of Absalom, Zadok and Abiathar were bearers of a message encouraging the elders of JUDAH to bring David back to Jerusalem (2 Sam. 19:11-14). These two priests served jointly until the end of David's reign, with Zadok for a time having special responsibility for the worship at the tabernacle in GIBEON (1 Chr. 16:39). When David was close to death, however, Abiathar lent his support to ADONIJAH, whereas Zadok refused to do so (1 Ki. 1:7-8). David then instructed Zadok and other leaders to crown Solomon as king (vv. 32-35), and Zadok himself anointed David's successor (v. 39). As Solomon proceeded to secure his throne, he deposed Abiathar from the priesthood (1 Ki. 2:26-27, 35), thus fulfilling the dire prediction about the house of ELI (1 Sam. 2:27-36). Because of Zadok's prominence during the reign of Solomon, subsequent high

priests were chosen only from the Zadokite line. It is significant that in Ezekiel the term “sons of Zadok” is used four times as a designation for the priests (Ezek. 40:46; 43:19; 44:15; 48:11). During the Maccabean and later period, the legitimacy of the Zadokite priesthood played a major role in politics and religion. See further ESSENE; MACCABEE; SADDUCEE.

(2) Son of Ahitub II, descendant of #1 above, and father of SHALLUM (1 Chr. 6:12 [Heb. 5:38]; cf. Ezra 7:2). Because the father and grandfather of this second Zadok bear the same names as those of the first Zadok, some propose that a scribe might at some time have inadvertently copied the same line twice. Elsewhere a Zadok is identified as son of MERAIOTH, grandson of Ahitub, and father of MESHULLAM (1 Chr. 9:11; Neh. 11:11); since Meshullam is likely a variant of Shallum, this lineage probably refers to Zadok II, but some argue that it refers to Zadok I (in which case Ahitub I was his grandfather, not his father).

(3) Father of Jerusha; the latter was the wife of King UZZIAH and mother of King JOTHAM (2 Ki. 15:33; 2 Chr. 27:1).

(4) Son of Baana; he made repairs to a portion of the wall of Jerusalem (Neh. 3:4). He should probably be identified with the Israelite who signed the covenant of NEHEMIAH (10:21; a certain MESHEZABEL is mentioned next to Zadok in both passages).

(5) Son of Immer; he made repairs to the wall of Jerusalem opposite his house (Neh. 3:29).

(6) A scribe whom Nehemiah appointed as one of three men in charge of the storerooms in the temple (Neh. 13:13). Perhaps he should be identified with #4 or #5 above.

(7) Son of Azor, included in Matthew’s GENEALOGY OF JESUS CHRIST (Matt. 1:14; KJV, “Sadoc”).

Zahab. See WAHEB.

Zaham. zay’ham (Heb. *zaham* H2300, perhaps derived from *zāham* H2299, “to be repulsive”). Son of King REHOBAM by Mahalath (2 Chr.

11:19).

zain. See ZAYIN.

Zair. zay´uhr (Heb. *šā`îr* H7583, possibly “small” or “narrow [path]”). The name of a place where King JEHOAM (Joram) confronted an army from EDM, which had rebelled against JUDAH (2 Ki. 8:21). The Hebrew text is ambiguous: it can be interpreted to mean that Judah won the battle and that it was the Edomites who fled; on the other hand, we read that the Judean army was surrounded and that subsequently Edom continued in rebellion (v. 22). Modern versions usually understand the text to mean that Jehoram was in straits and attempted an attack, but that his own army fled. Instead of “to Zair,” the parallel passage reads, “with his commanders” (2 Chr. 21:9). If the reference to Zair is authentic, the place has never been identified. Proposals include ZIOR (cf. Josh. 15:14), ZOAR (Gen. 13:10 et al.), and SEIR (Gen. 14:6 et al.). It seems likely that the scene of the battle was SE of the DEAD SEA, which makes Zoar the most likely suggestion.

Zakkai. zak´i. TNIV form of ZACCAI.

Zakkur. zak´uhr. TNIV form of ZACCUR.

Zalaph. zay´laf (Heb. *šālāp* H7523, “caper” [a prickly shrub]). Father of HANUN; the latter assisted NEHEMIAH in repairing the wall of JERUSALEM (Neh. 3:30).

Zalmon (person). zal´mon (Heb. *šalmôn* H7514, possibly “[little] dark one”). An AHOITE, included among DAVID’s mighty warriors (2 Sam. 23:28; called ILAI in 1 Chr. 11:29).

Zalmon (place). zal'mon (Heb. *šalmôn* H7515, “black [mountain]”). (1) A mountain near SHECHEM where ABIMELECH and his men cut wood to burn down the stronghold of BAAL-BERITH (Jdg. 9:48). It has not been identified, but many scholars think the name may refer to one of the shoulders of either EBAL or GERIZIM.

(2) A region or mountain mentioned in a poetic passage: “When the Almighty scattered the kings in the land, / it was like snow fallen on Zalmon” (Ps. 68:14; KJV, “it was *white* as snow in Salmon”). The idea seems to be that the enemy and their weapons lay scattered like snowflakes, but the text can be interpreted in other ways. Although this Zalmon may be the same as #1 above, the context (v. 15) suggests that the reference is to a peak in or near BASHAN, and some commentators identify it with Jebel Druze (c. 60 mi./100 km. SE of DAMASCUS); the mountains in this area are composed of dark volcanic rock and thus may account for the name.

Zalmonah. zal-moh'nuh (Heb. *šalmônâ* H7517, perhaps “dark, gloomy”). The first encampment of the Israelites after leaving Mount HOR (Num. 33:41-42). Its location is unknown, though one possible suggestion is es-Salmaneh, some 22 mi. (35 km.) S of the DEAD SEA.

Zalmunna. See ZEBAH AND ZALMUNNA.

Zamzummim. See ZAMZUMMITES.

Zamzummites. zam-zuh'mits (Heb. *zamzummîm* H2368, possibly from *zāmam* H2372, “to murmur, plan”). Also Zamzummim. The AMMONITE name for the people otherwise called REPHAITES (Deut. 2:20). There is no consensus regarding the meaning or origin of this term, but it may be related to ZUZITES.

Zanoah. zuh-noh'uh (Heb. *zānô* *a* H2391, derivation uncertain). (1) A town in the N area of the SHEPHELAH, allotted to the tribe of JUDAH (Josh. 15:34). After the EXILE it was one of the centers where returning exiles settled (Neh. 11:30). When NEHEMIAH rebuilt the walls of JERUSALEM, the men of Zanoah under the leadership of one HANUN were responsible for the VALLEY GATE (3:13). It is generally identified with modern Khirbet Zanu', 14.5 mi. (23 km.) WSW of JERUSALEM. In the genealogy of Judah, there is mention of "Jekuthiel the father of Zanoah" (1 Chr. 4:18), usually interpreted to be a geographical reference ("father" meaning "founder" or the like). Some scholars believe that this Zanoah is the town in the N Shephelah, but the context (esp. the reference to SOCO in the same verse) suggests a different locale; see #2 below.

(2) A town in the hill country of Judah, listed with a group of towns that were S of HEBRON (Josh. 15:56). Some have identified this Zanoah with Khirbet Zanuta (c. 10 mi./16 km. SW of Hebron, prob. too far W), and others with Khirbet Beit 'Amra (just NW of JUTTAH), but neither site can be confirmed. It is likely that 1 Chr. 4:18 refers to this town.

Zaphenath-paaneah. See ZAPHENATH-PANEAH.

Zaphenath-Paneah. zaf'uh-nath-puh-nee'uh (Heb. *šopnat pa'neā* H7624, meaning disputed). Also Zaphenath-paaneah. The hebraized form of the Egyptian name given to JOSEPH by PHARAOH (Gen. 41:45). Though the Hebrew must represent some transliterated Egyptian name, there is no certainty as to what that name may have been. A widely accepted explanation is that it means, "the god speaks and he lives," but other proposals have been made.

Zaphon. zay'fon (Heb. *šāpôn* H7601, "north"). (1) A town lying to the E of the JORDAN in the tribal territory of GAD (Josh. 13:27). It was the place where the Ephraimites gathered to meet with JEPHTHAH after he defeated the AMMONITES (Jdg. 12:1; KJV, "northward"). Zaphon is known

in Egyptian records, but its location is uncertain. Perhaps the most likely identification is Tell es-Saʿidiyeh (c. 6 mi./10 km. NW of SUCCOTH).

(2) A mountain near the mouth of the O_{RONTES} River associated with the Canaanite god BAAL and mentioned frequently in Ugaritic literature (see CONGREGATION, MOUNT OF THE). Known to the Romans as Mons Casius, Mount Zaphon is identified with modern Jebel el-ʿAqra. In several poetic passages in the Bible, it is unclear whether the word should be interpreted as a reference to this mountain or as the noun *šāpôn* H7600, “north.” For example, the NIV renders Ps. 48:2, “Like the utmost heights of Zaphon is Mount Zion,” but the NRSV has, “Mount Zion, in the far north” (cf. also Job 26:7 NRSV and Isa. 14:13 NRSV, TNIV).

Zara, Zarah. See Z_{ERAH}.

Zareah, Zareathite. See Z_{ORAH}.

Zared. See Z_{ERED}.

Zarephath. zairʿuh-fath (Heb. *šārēpat* H7673, possibly from *šārap* H7671, “to refine”; Gk. *Sarepta* G4919). A Phoenician town to which God instructed ELIJAH to go during a time of drought (1 Ki. 17:9-10). While there, the prophet miraculously provided food for himself and for a widow and her son, and later he raised the son from the dead (vv. 11-24). Jesus referred to that incident as an illustration that “no prophet is accepted in his hometown” (Lk. 4:23-26). The prophet OBADIAH predicted that Israelite exiles would “possess the land as far as Zarephath” (Obad. 20). The city is mentioned in extrabiblical sources; it was a large commercial center, famous for fine glassware, ceramics, textiles, and purple dye. Zarephath is identified with the modern Arab village of *Ṣarafand*, which lies on a coastal promontory about 8 mi. (13 km.) SSW of Sidon and 13 mi. (21 km.) NNE of Tyre.

Zaretan. See ZARETHAN.

Zarethan. zair'uh-than (Heb. *šārētān* H7681, derivation uncertain). A town near Adam; in this vicinity the waters of the JORDAN stopped flowing so that the Israelites could cross the river (Josh. 3:16; KJV, "Zaretan"). See ADAM (PLACE). During the reign of SOLOMON, Zarethan was part of the fourth administrative district (1 Ki. 4:12), and it was in this area that the bronze objects for the TEMPLE were cast (7:46; in the parallel passage, 2 Chr. 4:17, the Hebrew form is *šērēdātā* [with locative ending] and thus most English versions read ZEREDAH [KJV, "Zeredathah"], but this is probably a scribal error or an alternate form). The precise location of Zarethan is disputed. Because 1 Ki. 4:12 states that the town was "next to" BETH SHAN, some have looked for a location toward the N, such as Tell es-Sa'idiyeh, which lies on the E side of the Jordan, some 6 mi. (10 km.) NW of SUCCOTH. Others, pointing out that this site is almost 12 mi. (19 km.) from Adam, prefer to identify Zarethan with Tell Umm Ḥamad, which is only about 3 mi. (5 km.) NE of Adam.

Zareth-shahar. See ZERETH SHAHAR.

Zarhites. See ZERAH.

Zartanah, Zarthan. See ZARETHAN.

Zatthu. See ZATTU.

Zattu. zat'oo (Heb. *zattû* ᵐ H2456, derivation unknown). Ancestor of a family that returned to Jerusalem from Babylon with ZERUBBABEL (Ezra 2:8; 8:5; Neh. 7:13). Some members of this family had married foreign women and agreed to put them away (Ezra 10:27). One of the leaders of

the people who signed the covenant of NEHEMIAH was named Zattu (Neh. 10:14 [KJV, “Zatthu”]), but it seems probable that here the head of the clan is being referred to by the family name.

Zavan. See ZAAVAN.

zayin. zah´yin (Heb. *zayin*, meaning uncertain; this name is not used in the Bible). The seventh letter of the Hebrew alphabet (ז), with a numerical value of seven. Its sound corresponds to that of English *z*.

Zaza. zay´zuh (Heb. *zāzā* [◊] H2321, derivation uncertain). Son of Jonathan and descendant of JUDAH through JERAHMEEL (1 Chr. 2:33).

zealot. A person characterized by much zeal, enthusiasm, or partisanship. The Greek noun *zēlōtēs* G2421 means “enthusiastic adherent,” and the NIV usually renders it with “zealous” or “eager” (e.g., Acts 21:20; 22:3; Gal. 1:14; et al.). When capitalized, however, the term Zealot refers to a violent Jewish sect in NT times that opposed Roman domination. The Jewish historian JOSEPHUS lists four sects or parties among the Jews: PHARISEES, SADDUCEES, ESSENES, and a “fourth philosophy” (*Ant.* 18.1.2-6 §§11-25). His description of this “fourth philosophy” is imprecise, but he attributes it to Judas the Galilean, who led a rebellion in A.D. 6 in response to a Roman-ordered census in the land of Israel (cf. Acts 5:37 and see JUDAS #2). It appears that about this time, a biblical interpretation arose that focused upon a new, particularistic emphasis on the KINGDOM OF GOD as concentrated upon Israel and Israel’s encounter with the Roman emperor cult. Judas and his followers insisted that no Gentile king could reign over Israel. Violent resistance was the only proper response to foreign overlords. This was at the heart of pure Zealotism.

Often associated with the Zealots were the *Sicarii*. This name comes from Latin *sica*, a curved-shaped dagger (sickle), the weapon favored by these “terrorists” (the NIV rendering of *sikarios* G4974 in Acts 21:38).

They conducted a campaign of terror—kidnapping, extortion, robbery, and murder, especially against Romans and their sympathizers. The relation between the Sicarii and the Zealots is unclear. Just as there was a connection between the Zealots and Judas's fourth philosophy, the same is true for the Sicarii. With the exception of the battles at MASADA after the fall of JERUSALEM, the Sicarii are never depicted as participating in open conflict. It is possible that as long as this group operated as an undercover force they were designated as Sicarii, but then as Zealots when they joined in pitched battle. If this is true, then we have an aspect of the nature and activity of the Zealots not usually recognized.

In Josephus's writings the Zealots clearly become a discernible group under the leadership of John of Gischala, first in Galilee, and then in Jerusalem. Thus they, along with other groups, were the primary Jewish revolutionary factions in Jerusalem when TITUS began the siege of Jerusalem. These bands or gangs constantly fought each other, even when the Romans were literally at the gates. Although there were many simple folk who were devoted to God with ardent passion and practiced their religion with zeal, those depicted by Josephus as participants in the war of A.D. 66-70 represent zealotism at its worst—fanatical, headstrong, jealous, envious, factional groups, given to party strife. With the temple burned, Jerusalem destroyed, and the entire area in the hands of the Romans, Zealot soldiers were crucified or made to entertain their captors by fighting to the death in games; others were sold as slaves.

In what sense was the apostle Simon called "the Zealot"? He bears this description in Lk. 6:15 and Acts 1:13 (KJV, "Zelotes"), but in Matt. 10:4 and Mk. 6:18 he is designated as the CANANAEAN (NRSV; the NIV translates "Zealot" here as well). This may be an Aramaic word for "zealot" when it was not yet the technical term for the revolutionary party. Matthew and Mark thus avoid the term *zēlōtēs* to avoid confusion with the later revolutionaries. There is no indication that any of the gospel writers imply that Simon was a "Zealot" in the negative sense of the term. He may well have been a "pre-Zealot" who had a strong loyalty to his country. It is more likely, however, that even before his association with Jesus, Simon was simply "zealous" for the law and for God.

Zebadiah. zeb´uh-di´uh (Heb. *zēbadyāhû* H2278 and *zēbadyâ* H2277, “Yahweh has bestowed”). (1) Son of Beriah and descendant of BENJAMIN (1 Chr. 8:15).

(2) Son of Elpaal and descendant of Benjamin (1 Chr. 18:17).

(3) Son of Jehoram from GEDOR; he and his brother Joelah were among the ambidextrous warriors who joined DAVID at ZIKLAG (1 Chr. 12:7).

(4) Son of MESHELEMIAM and descendant of LEVI through KORAH and ASAPH; like his father, he and his brothers were Levitical gatekeepers in the time of DAVID (1 Chr. 26:2).

(5) Son of ASAHIEL and nephew of JOAB; he succeeded his father as commander in charge of the division for the fourth month under David (1 Chr. 27:7).

(6) One of six Levites whom King JEHOSHAPHAT sent to teach the law in the cities of Judah (2 Chr. 17:8). Appointed to the same mission were a number of princes and priests.

(7) Son of a certain Ishmael and head of the tribe of Judah during the reign of Jehoshaphat (2 Chr. 19:11).

(8) Son of Michael and descendant of Shephatiah; listed among those who returned from the EXILE in BABYLON to JERUSALEM with EZRA (Ezra 8:8).

(9) One of the two descendants of Immer who agreed to put away their foreign wives (Ezra 10:20).

Zebah and Zalmunna. zee´buh, zal-muhn´uh (Heb. *zeba* H2286, “[born at the time of] sacrifice,” and *šalmunnā* H7518, derivation uncertain, but perhaps understood to mean, “The Image protects”). Two Midianite kings defeated by GIDEON (Jdg. 8:4-21; Ps. 83:11). The bedouin from MIDIAN, E of the JORDAN, had been plundering the Israelites and their crops with their camel raids (Jdg. 6:1-6), when the Lord raised up Gideon as a deliverer for Israel. Well known is the military blow which Gideon and his 300 men dealt the Midianite enemy (7:1-22). In the ensuing rout the Midianite princes OREB AND ZEEB were captured and killed by the Ephraimites (7:24-25). Gideon, in his pursuit of the Midianites

and their two kings, Zebah and Zalmunna, crossed the Jordan near the JABBOK River, but was refused help by the people of the E MANASSEH areas in SUCCOTH and PENUEL (PLACE) (8:5-9). The two kings were eventually captured (8:10-13). After punishing the people of Succoth and Penuel for failing to help him (8:14-17), Gideon put Zebah and Zalmunna to death on the principle of blood revenge because they had killed his brothers. Psalm 83:11 indicates that both sets of officials, Oreb and Zeeb as well as Zebah and Zalmunna, were important in the conquest of Midian, the former pair possibly being chieftains subordinate to the two kings (cf. Jdg. 7:25 with 8:12).

Zebaim. zuh-bay'im. See POKERETH-HAZZEBAIM.

Zebedee. zeb'uh-dee (Grk. *Zebedaios* G2411, from Heb. *zēbadyāhû* H2278, "Yahweh has bestowed"; see ZEBADIAH). A Galilean fisherman, father of the apostles James and John (Matt. 4:21; 10:2; Mk. 1:19-20; 3:17; 10:35; Lk. 5:10; Jn. 21:2). See JAMES I; JOHN THE APOSTLE. He was the husband of SALOME and in all probability lived in the vicinity of BETHSAIDA (Matt. 27:56; Mk. 15:40). Because of Mark's reference to his hired servants (Mk. 1:20), one would judge that he had been a man of means and influence. Our only glimpse of him in the Bible is with his sons in their boat mending their nets.

Zebidah. zuh-bi'duh (Heb. *zēbîdâ* H2288, "bestowed"). Daughter of a certain Pedaiah (from the town of RUMAH), and mother of King JEHOIAKIM (2 Ki. 23:36; KJV and other versions, "Zebudah," following the *Qere*).

Zebina. zuh-bi'nuh (Heb. *zēbînā* H2289, "bought"). One of the descendants Nebo who agreed to put away their foreign wives (Ezra 10:43).

Zeboiim. zuh-boi'im (Heb. *zēbō'im* H7375 [with spelling variations],

perhaps “[place of] hyenas”; see Z_{EBOIM}]). TNIV Zeboyim. One of the CITIES OF THE PLAIN destroyed by God. It is first mentioned in the OT in reference to the southern border of the Canaanites that ran from the coast inland toward this city as well as SODOM, GOMORRAH, and ADMAH (Gen. 10:19). KEDORLAOMER king of Elam and his three allies attacked these towns during their raid along the ancient KING’S HIGHWAY (14:2). SHEMEBER king of Zeboim and his allies met the invaders in the Valley of SIDDIM but were defeated (14:8, 10 [KJV, “Zeboim”]). Presumably Zeboim was destroyed with Sodom and Gomorrah (Gen. 19:24-29; cf. Deut. 29:23; Hos. 11:8). Its exact location is unknown, but presumably it lay at the S end of the DEAD SEA in the area now covered by water.

Zeboim. zuh-boh´im (Heb. *ṣēbō ʿim* H7391, “[place of] hyenas”). (1) A valley within the tribal territory of BENJAMIN, apparently SE of MICMASH (1 Sam. 13:18). PHILISTINE raiders from Micmash traveled the hill road overlooking the Valley of Zeboim with the JORDAN Valley beyond. In that general region there are some wadis that may preserve the meaning of the ancient name (e.g., Abu Dabaʿ, Arab. for “father of hyenas”), but the identification of the Valley of Zeboim itself remains uncertain.

(2) A town overlooking the Plain of SHARON; along with HADID, NEBALLAT, LOD, and ONO, Zeboim was settled by Benjamites after the EXILE (Neh. 11:34). The exact site is not known, though some have suggested Khirbet Sabiyeh, N of Lod.

Zeboyim. zuh-boh´yim. TNIV form of Z_{EBOIM}.

Zebudah. See Z_{EBIDAH}.

Zebul. zee´buhl (Heb. *zēbul* H2291, “elevation,” possibly short form of a theophoric name such as “Baal’s lofty dwelling”; some think that Baal-Zebul was the original form of the name B_{AAAL-ZEBUB}). Governor of S_{HECHEM}

in the days of ABIMELECH son of JERUB-BAAL, that is, GIDEON (Jdg. 9:30). Abimelech had been chosen king by a group of Canaanites in the city (vv. 1-6), and Zebul is referred to as his “deputy” (v. 28). According to the narrative, there was local opposition to Abimelech, and a certain GAAL uttered seditious words during a vintage festival saying that he would get rid of Abimelech (vv. 27-29). Zebul informed Abimelech and advised him to surround Shechem by night (vv. 30-33). In the morning Gaal sallied forth but was quickly routed, and Zebul kept him out of the city (vv. 39-41).

Zebulun. zeb'yuh-luhn (Heb. *zēbûlûn* H2282, possibly by popular etymology, “honor, exaltation”; gentilic *zēbûlônî* H2283, “Zebulunite”; Gk. *Zaboulôn* G2404). KJV NT Zabulon. Tenth son of JACOB and sixth of LEAH (Gen. 30:19; 35:23), and ancestor of the tribe that bears his name. Zebulun was conceived in the context of the rivalry between Leah and RACHEL. When he was born, Leah said, ““This time my husband will treat me with honor [*yizbēlênî*; NJPS, will exalt me], because I have borne him six sons.’ So she named him Zebulun” (Gen. 30:20; the verb *zābal* H2290 occurs only here and its precise meaning is uncertain). Little else is recorded of Zebulun, though we read that his three sons were born before he left CANAAN for EGYPT (Gen. 46:14), where JOSEPH presented his brothers to PHARAOH (47:2). Jacob, in his final blessing, stated that Zebulun (through his descendants) would “live by the seashore / and become a haven for ships,” and that the the border of the tribe would “extend toward Sidon” (49:13).



Zebulun.

The tribe of Zebulun was subdivided into clans named after his sons, Sered, Elon, and Jahleel (Num. 26:26). GADDIEL son of Sodi was the representative from Zebulun named to help spy out Canaan (13:10), and ELIAB son of Helon was selected to assist MOSES in census-taking (1:9). The two counts, showing that there were 57,400 and 60,500 warriors at the beginning and end of the wanderings (1:31; 26:27), indicate that Zebulun was numerically fourth among the tribes. After Israel conquered Canaan, this tribe received the third allotment (Josh. 19:10-16). The Zebulunites received a northern region that was small, but fruitful and strategically located. The precise territorial boundaries are uncertain, but clear in general. Zebulun's S limit extended from an undetermined stream E of JOKNEAM across the N fringe of ESDRAELON and along the limestone scarp of NAZARETH to the slopes of Tabor. From there it turned irregularly northward, approximately following the Galilean-Mediterranean watershed before bending westward. At least major portions of the basins of Turan and Baṭṭof (or Asochis) were encompassed before the boundary headed southward across the natural "marchland" of infertile and forested Cenomanian limestone and the

margins of the ACCO and Esdraelon plains. Thus Zebulun, favored by a generally westward slope toward rain-bearing winds and an E-to-W pattern of fault and fold, presented a varied succession of limestone ridge and rich alluvial valley and yielded olives, grapes, and wheat in particular abundance.



© Dr. James C. Martin The prophet Jonah came from Gath Hepher (Khirbet ez-Zurra⁶, top of hill) in the tribe of Zebulun.

Tribal contributions to DAVID's coronation festivities were generous (1 Chr. 12:40) and characteristically patriotic. Though only ELON among the judges was recorded as a Zebulunite (Jdg. 12:11-12), the tribe played a major role in the defeat of SISERA and MIDIAN (Jdg. 4:6, 10; 5:14, 18; 6:35), and sent 50,000 warriors to David at HEBRON (1 Chr. 12:33). Matthew, recalling Isa. 9:1, saw the MESSIAH from the Zebulunite city of NAZARETH flooding Zebulun and NAPHTALI with light (Matt. 4:13-16).

Zechariah. zek'uh-ri'uh (Heb. *zēkaryāhû* H2358 and *zēkaryâ* H2357, "Yahweh has remembered"; Gk. *Zacharias* G2408). KJV also Zachariah (2 Ki. 14:29; 15:8, 11; 18:2) and Zacharias (NT). A very common Hebrew name.

(1) Son of JEROBOAM II and last king of JEHU's dynasty. After ruling in SAMARIA for only six months, Zechariah was murdered at IBLEAM by SHALLUM,

who succeeded to the throne (2 Ki. 14:29; 15:8-11). His reign fulfilled the prediction that Jehu's dynasty would rule for four generations (10:30; 15:12).

(2) Father of ABI (ABIKAH), who was the mother of King HEZEKIAH (2 Ki. 18:1-2; 2 Chr. 29:1). Some have thought that this Zechariah may be the same as #29 below.

(3) An important figure from the tribe of REUBEN (1 Chr. 5:7). His genealogical connection as well as the period in which he lived are unclear.

(4) Firstborn son of MESHELEMIAM (= SHELEMIAM) and descendant of LEVI through KORAH and ASAPH; described as "the gatekeeper at the entrance to the Tent of Meeting" (1 Chr. 9:21; 26:2). Elsewhere, in connection with the development of a more permanent organization anticipating the system in the TEMPLE, he is called "a wise counselor" to whom fell "the lot for the North Gate" (26:14).

(5) Son of JEIEL and descendant of BENJAMIN; his brother NER was the grandfather of SAUL (1 Chr. 9:37 [cf. v. 39]; called ZEKER in 8:31).

(6) A LEVITE and one of the gatekeepers assigned to be a musician when DAVID made preparation to transfer the ARK OF THE COVENANT to JERUSALEM (1 Chr. 15:18, 20; 16:4-5). He is called one of the brothers of the "second order" (NRSV; NIV, "next in rank") who followed HEMAN, ASAPH, and ETHAN.

(7) One of the priests who blew trumpets before the ark (1 Chr. 15:24).

(8) Son of Isshiah and descendant of Levi through KOHATH (1 Chr. 24:25; cf. v. 24 [UZZIEL was son of Kohath]).

(9) Son of Hosah and descendant of Levi through MERARI; he was a gatekeeper in David's reign (1 Chr. 26:11).

(10) Father of Iddo; the latter was an officer appointed by David over the half-tribe of MANASSEH in GILEAD (1 Chr. 27:21).

(11) One of five officials sent by King JEHOSEPHAT "to teach in the towns of Judah" (2 Chr. 17:7).

(12) Son of Benaiah, descendant of Levi through Asaph, and father of

Jahaziel (2 Chr. 20:14); the latter gave King JEHOSHAPHAT a message from the Lord regarding the Moabite and Ammonite invaders (vv. 14-17).

(13) Son of Jehoshaphat (2 Chr. 21:2).

(14) Son of JEHOIADA, who was the high priest during the reign of Joash (JEHOASH) of Judah. A godly man, Zechariah denounced the apostasy of the people from the Lord after his father's death, and Joash ordered him stoned to death in the temple court (2 Chr. 24:20-21). As Zechariah was dying, he uttered a curse on Joash that was soon fulfilled (vv. 22-25). It is often held that this is the Zechariah meant by the Lord's reference in Lk. 11:51, since Scripture mentions no other as slain in this way. Matthew, however, calls the same individual "Zechariah son of Bekariah" (Matt. 23:35), which evidently refers to the writing prophet (#30 below). Various solutions have been proposed, among which is the view that Matthew has deliberately blended the two OT figures for literary and theological reasons. See also #15 below.

(15) A man who instructed King UZZIAH in the ways of God (2 Chr. 26:5). This Zechariah has sometimes been identified with #14 above and with #29 below.

(16) A descendant of Asaph who was among the Levites involved in cleansing the temple during Hezekiah's reign (2 Chr. 29:13).

(17) A descendant of Kohath who oversaw the workmen who repaired the temple in JOSIAH's reign (2 Chr. 34:12).

(18) One of the administrators of the temple in the days of Josiah; he, along with HILKIAH and JEHIEL, contributed "twenty-six hundred Passover offerings and three hundred cattle" (2 Chr. 35:8).

(19) A descendant of Parosh who returned from BABYLON with others under EZRA (Ezra 8:3).

(20) Son of Bebai, also listed among those who returned with Ezra (Ezra 8:11).

(21) One of a group of leaders sent by Ezra to Iddo to get attendants for the house of God (Ezra 8:16).

(22) One of the descendants of Elam who agreed to put away their foreign wives (Ezra 10:26).

(23) One of the prominent men (not identified as priests) who stood near Ezra when the law was read at the great assembly (Neh. 8:4).

(24) Son of Amariah, descendant of PEREZ, and grandfather of Athaiah; the latter was one of the Judahites who after the return from the Babylonian captivity lived in Jerusalem (Neh. 11:4).

(25) Descendant of SHELAH and ancestor of Maaseiah; the latter was another postexilic Judahite who lived in Jerusalem (Neh. 11:5).

(26) Son of Passhur and ancestor of Adaiah; the latter was one of the priests who settled in Jerusalem after the exile (Neh. 11:12).

(27) Son of Jonathan and descendant of Asaph; he led the Levitical musicians at the dedication of the wall of Jerusalem (Neh. 12:35). Probably the same as #28, below.

(28) A priest trumpeter at the dedication of the wall of Jerusalem (Neh. 12:41).

(29) Son of Jeberekiah; he and URIAH the priest were chosen “as reliable witnesses” of the prophecy concerning MAHER-SHALAL-HASH-BAZ (Isa. 8:2). See also #2 above.

(30) Son of Berekiah, grandson of Iddo, descendant of Levi, and one of the writing prophets (Zech. 1:1). His first prophecy was delivered in the second year of DARIUS Hystaspes in 520 B.C. (Ezra 4:24—5:1; Zech. 1:1). He was a contemporary of HAGGAI the prophet, ZERUBBABEL the governor, and Joshua (JESHUA) the high priest (Ezra 5:2; Zech. 3:1; 4:6; 6:11). Born in Babylon, he was a priest as well as a prophet (Neh. 12:16). Ezra calls him the son of Iddo, probably because his father Berekiah died early, and he attained to the position of head of the household and successor to his grandfather. It has been thought by many from Zech. 2:4 that he was a young man at the beginning of his prophetic ministry. See ZECHARIAH, BOOK OF.

(31) Father of JOHN THE BAPTIST (Lk. 3:2) and priest within the division of Abijah during the time of HEROD the Great (Lk. 1:5; cf. 1 Chr. 24:10). Both he and his wife ELIZABETH are described as “upright in the sight of God, observing all the Lord’s commandments and regulations blamelessly” (v. 6). They had no children, and when they were aged Zechariah received a

vision in the temple at the time of the offering of INCENSE, a ritual that symbolized the prayers of God's people. The angel GABRIEL assured him that Elizabeth would have a child who was to be called John and who would live the separated life of a NAZIRITE, preparing the way of the Lord "in the spirit and power of Elijah" (vv. 7-17). Because Zechariah did not believe the promise, he became mute (vv. 18-22). After the birth of the child, Zechariah confirmed in writing that his name was John, and at that moment "his mouth was opened and his tongue was loosed, and he began to speak, praising God" (vv. 59-64). Filled with the HOLY SPIRIT, Zechariah uttered a prophecy known as the BENEDICTUS (vv. 67-79).

Overview of ZECHARIAH

Author: The prophet Zechariah son of Berekiah (though many scholars think that the last six chapters have a different authorship).

Historical setting: Postexilic JERUSALEM during the reign of the Persian king DARIUS I (c. 520 B.C.), at a time when the Jewish returnees had ceased to rebuild the TEMPLE (cf. HAGGAI, BOOK OF). The second part of the book (Zech. 9-14) may derive from a different, later setting in Zechariah's ministry; those who deny Zechariah's authorship of this section date it as late as the third or even the second century B.C.

Purpose: To rebuke the Israelites for their sins, but also to encourage them in view of the future blessings promised by God.

Contents: Initial call to repentance (Zech. 1:1-6); eight visions and a coronation (1:7-6:15); call to repentance and promise of restoration (chs. 7-8); God's victory over the nations and final deliverance of his people (chs. 9-14).

(32) An OT figure who, according to Jesus, was murdered “between the temple and the altar” (Matt. 23:35; similarly Lk. 11:51). See above, #14.

Zechariah, Book of. The eleventh book in the collection known as the twelve Minor Prophets. The book of Zechariah emerged from the immediate postexilic period and is therefore a valuable source of information about a phase of Jewish history for which extrabiblical documentation is slight.

I. Historical Background. ZECHARIAH was the grandson of Iddo, the head of one of the priestly families that returned from the EXILE (Neh. 12:4, 16). Twenty years after the return, the TEMPLE still lay a blackened ruin, and the discouraged people did not see how it could be restored. At this critical moment God raised up the prophets HAGGAI and Zechariah to encourage the Jews to rebuild the temple. The prophecies of the two men were delivered almost at the same time. Haggai appeared first, in August 520 B.C., and within a month after he made his appeal, the foundation of the temple was laid. Soon after, Zechariah uttered his first prophecy (Zech. 1:1-6). Haggai finished his recorded prophecies the same year. The following year Zechariah gave a message consisting of eight symbolic visions, with an appendix (1:7—6:15). Two years later he gave a third message in answer to an inquiry by the men of BETHEL regarding the observance of a fast. The two prophecies found in chs. 9-14 are not dated and were probably given at a much later period.

II. Contents

A. Messages delivered on three separate occasions (chs. 1-8).

1. General introduction (1:1-6).

2. Eight symbolic night visions, followed by a coronation scene (1:7—6:15). These visions were intended to encourage the Israelites to complete the temple.

a. The horsemen among the myrtle trees. They patrol the earth for the Lord and bring him reports from all parts of the earth (1:8-17). The purpose of the vision is to assure the Israelites of God’s special care for

and interest in them.

b. The four horns and the four craftsmen (1:18-21) teach that Israel's enemies are now destroyed and there is no longer any opposition to the building of God's house.

c. The man with a measuring line (ch. 2) teaches that Jerusalem will expand till it outgrows its walls, and God will be its best defense.

d. Joshua (J^{ESHUA}), the high priest, clad in filthy garments, which represent the sins of himself and the people, is cleansed and given charge of the temple (ch. 3). He is a type of the future Messiah-Branch who will take away all iniquity.

e. A seven-branched lampstand fed by two olive trees teaches that the people of God will receive God's grace through their spiritual and temporal leaders, through whose efforts the prosperity of the nation will be accomplished (ch. 4).

f. A flying scroll teaches that the land will be purified from wickedness when the temple is built and God's law taught (5:1-4).

g. A woman (typifying the besetting sins of Israel) is carried off in a basket to the land of Babylon, teaching that God not only forgives the sins of his people but carries them away from their land (5:5-11).

h. Four war chariots go forth to protect God's people, teaching God's protective providence (6:1-8).

i. The visions are followed by a scene in which a party of Jews has just come from Babylon with silver and gold for the temple. Zechariah is instructed to take part of it and make a crown for the high priest, a type of the Messiah-Branch who is to be both Priest and King to his people (6:9-15).

3. Two years after the series of visions described above, certain visitors ask whether the fasts observed in memory of the destruction of Jerusalem should still be kept. The reply is no; for God demands not fasts, but observance of moral laws. God has come to dwell with his people; and even the heathen will desire to worship God in Jerusalem (chs. 7-8).

B. Two distinct prophecies, undated (chs. 9-14).

1. God will visit the nations in judgment and his people in mercy. The

Prince of Peace will come and confound the evil shepherds, but he will be rejected by the flock, and they will consequently again experience suffering (chs. 9-11).

2. A prophecy describing the victories of the new age and the coming DAY OF THE LORD (chs. 12-14). Three apocalyptic pictures are presented: (a) Jerusalem will be saved from a siege by her enemies by the intervention of the Lord. (b) A REMNANT of Israel will be saved. (c) The nations will come to Jerusalem to share in the joyous Feast of Tabernacles, and all will enjoy the blessings of God's kingdom.

III. Unity of the book. Many scholars hold that chs. 9-14 are not the work of Zechariah and therefore not a part of his prophecy. Some suggest a preexilic date; others, a date after Zechariah, as late as 160 B.C. The main arguments against Zechariah's authorship are the difference in atmosphere between chs. 1-8 and 9-14, the reference to GREECE as an important power in 9:13, and the supposed derogatory reference to the prophecy in ch. 13. The first objection may be answered by pointing to the likelihood that the two sections of the prophecy were given at widely separated times—the second when Zechariah was an old man. The second objection does not take into account that Greece is mentioned long before the time of Zechariah in Isa. 66:19 and Ezek. 27:13, 19; moreover, in Zechariah's time the Greeks were a source of trouble to PERSIA. As for the third objection, one needs to appreciate that it would be impossible for a prophet to belittle prophecy. According to Jewish tradition, these prophecies were written by Zechariah himself, and this is corroborated by internal evidence. It is difficult to see how the makers of the OT canon added these chapters to Zechariah's word if he had nothing to do with them.

Zecher. See ZEKER.

Zedad. zee'dad (Heb. *šādād* H7398, meaning uncertain). A town between LEBO HAMATH and ZIPHRON, used to mark the ideal N border of ISRAEL (Num. 34:8; Ezek. 47:15). It is usually identified with modern Šadad, some 67 mi. (108 km.) NE of DAMASCUS and 25 mi. (40 km.) SE of RIBLAH.

Zedekiah. zed'uh-ki'uh (Heb. *šidqiyāhû* H7409 and *šidqiyâ* H7408, “Yahweh is my justice/righteousness”). (1) Son of Kenaanah; he was one of four hundred false prophets who, in opposition to MICAIAH, the true prophet, encouraged AHAB king of JUDAH and JEHOSHAPHAT king of ISRAEL to go to war against the king of ARAM in order to recapture RAMOTH GILEAD (1 Ki. 22:1-38; 2 Chr. 18:1—19:3). The incident is of interest in part for the historical reason that it illuminates group prophecy in ancient Israel. The incident is also of theological interest for several reasons, for it shows that Ahab regarded the prophets as instruments of propaganda to serve the interests of the state, using their words and actions to influence the deity; Jehoshaphat, on the other hand, regarded the prophet not as an agent of the community to influence the deity by magic, but as the instrument of revelation of the will of God to the community (1 Ki. 22:7-8).

(2) Son of Maaseiah; he was a false prophet whom JEREMIAH predicted would be executed, along with Ahab the son of Kolaiah, by NEBUCHADNEZZAR for immorality and false teaching (Jer. 29:21-23).

(3) Son of Hananiah; he was one of the officials in the court of JEHOIAKIM who heard BARUCH read Jeremiah's scroll (Jer. 36:12).

(4) Third son of JOSIAH (1 Chr. 3:15) and king of Judah from 597 to 586 B.C. His given name was MATTANIAH (“gift of Yahweh”), but it was changed to Zedekiah by Nebuchadnezzar as a mark of vassalage when he made Zedekiah king in place of his eighteen-year-old nephew JEHOIACHIN, who was taken captive to BABYLON along with the cream of the country's leadership. He was twenty-one when he began to reign, and he reigned until the fall of Jerusalem, eleven years of continual agitation and sedition (2 Ki. 24:18). Although the prophet-historian of Kings largely bypasses the events of Zedekiah's reign (cf. 2 Ki. 24:18—25:2), they can be traced through the book of Jeremiah, where he is portrayed as indecisive, torn asunder by conflicting emotions—recognizing Jeremiah as a true prophet, but unable to act in faith on his words. Unable to choose the good by faith he acts perfidiously (cf. Jer. 34; Ezek. 17; 21:25). Because he could not act in faith on the word of God through Jeremiah (cf. Jer. 33:17-23), he brought death upon himself and his

people instead of the life offered him.

In the ninth year of his reign (589 B.C.), Zedekiah openly rebelled under the influence of the pro-Egyptian party. Jeremiah predicted death, pestilence, the sword, and the execution of the city's survivors (Jer. 21:1-3). They would be treated like bad figs, unfit to be eaten (Jer. 24:8). Zedekiah himself, however, was not to die by the sword but to die in peace with an honorable burial (34:5). The following summer, July 587, the Babylonians breached the wall and poured in. By this time the food supply was exhausted. Zedekiah with his men of war fled the city by night toward the Jordan. The Babylonians overtook Zedekiah, whose army had become separated from one another. He was brought before Nebuchadnezzar at his headquarters at Riblah in central Syria. He was shown no mercy. His sons were slain before his eyes; he himself was blinded, bound in fetters, and brought to Babylon (2 Ki. 25:1-7; Jer. 39:1-7; 52:1-11). The prophecies of Jeremiah predicting death if he lacked faith to act resolutely on the word of God's prophet was fulfilled.

(5) Son of Jeconiah/Jehoiachin (1 Chr. 3:16). Some have interpreted the text to mean that this Zedekiah is the same as #4, and that he is called "son of Jeconiah" only because he was Jeconiah's successor on the throne.

(6) One of the signatories of the covenant of Nehemiah (Neh. 10:1 [Heb. v. 2]; KJV, "Zidkijah"). Although otherwise unknown, he must have been a prominent individual, but probably not a priest (the list of priest signatories appears to begin with Seraiah in v. 2 [Heb. v. 3]).

Zeeb. See Oreb and Zeeb.

Zeker. zee'kuhr (Heb. *zeker* H2353, short form of Zechariah, "Yahweh has remembered"). Also Zechar. Son of Jeiel and descendant of Benjamin; his brother Ner was the grandfather of Saul (1 Chr. 8:31 [cf. v. 33]; called "Zechariah" in 9:37).

Zela. zee'luh (Heb. *šēlā* H7521, prob. "side"). A city within the tribal

territory of BENJAMIN; here, in the tomb of KISH, the bones of SAUL and JONATHAN were buried (2 Sam. 21:14). In Josh. 18:28, Zela (KJV and NIV have the improper transliteration, “Zelah”) is mentioned as a part of a group of fourteen Benjamite cities that in general lay a few miles to the NW of JERUSALEM. Zela’s exact location is unknown, though some have suggested Khirbet Salah, between Jerusalem and GIBEON, as a possible site. See also ZELZAH.

Zelah. See ZELA.

Zelek. zee’lik (Heb. *ṣeleq* H7530, meaning uncertain). An AMMONITE, included among DAVID’s mighty warriors (2 Sam. 23:37; 1 Chr. 11:39). According to the KETIB in the Samuel passage, both Zelek and Naharai were armor-bearers of JOAB.

Zelophehad. zuh-loh’fuh-had (Heb. *ṣēlop ād* H7524, possibly “refuge from terror”). Son of Hephher, grandson of GILEAD, and descendant of MANASSEH who died in the wilderness without male descendants (Num. 26:33; 27:1, 7; 36:2, 6, 10-11; Josh. 17:3; 1 Chr. 7:15). His five daughters—Mahlah, Noah, Hoglah, Milcah, and Tirzah—came to MOSES and ELEAZAR to plead for the recognition of women in such cases. As a result it was decided that when a man died without male heirs the inheritance would pass to his daughters.

Zelotes. See ZEALOT.

Zelzah. zel’zuh (Heb. *ṣelṣa* H7525, derivation unknown). A town or landmark on the border (NRSV, “territory”) of BENJAMIN near the tomb where RACHEL was buried (1 Sam. 10:2). SAMUEL informed SAUL that two men would providentially meet him here with news about his father’s lost donkeys. Aside from this passage, nothing is known of Zelzah.

(unless it should be equated with ZELA, as some have suggested). It is reasonable to infer that Zelzah was not far from RAMAH, where Samuel lived, but many scholars emend the text in various ways.

Zemaraim. zem´uh-ray´im (Heb. *šēmārayim* H7549, possibly “double peak”). (1) A city allotted to the tribe of BENJAMIN (Josh. 18:22). Some identify it with Khirbet es-Samra (c. 4 mi./6 km. NE of JERICHO). Others prefer Ras ez-Zemara (c. 5 mi./8 km. NE of BETHEL) or one of several nearby sites. If Zemaraim was indeed in the vicinity of Bethel, the town should probably be associated with Mount Zemaraim (see #2, below).

(2) A mountain in the hill country of Ephraim (see EPHRAIM, HILL COUNTRY OF) from which ABIJAH of JUDAH addressed JEROBOAM of ISRAEL before a major battle between the two kingdoms (2 Chr. 13:4). Abijah was victorious and captured “the towns of Bethel, Jeshanah and Ephron, with their surrounding villages” (v. 19). It is quite possible that Mount Zemaraim received its name from the town of Zemaraim or vice versa (see #1, above).

Zemarite. zem´uh-rit (Heb. *šēmārî* H7548, gentilic of the assumed place name *šemer*). The Zemarites were a people group descended from CANAAN (Gen. 10:18; 1 Chr. 1:16). They are usually associated with the city of ZEMER.

Zemer. zee´muhr (Heb. *šemer*). In Ezek. 27:8, according to some scholars, the words *ākāmāyik šôr*, “your skilled men, O Tyre,” should be emended to *akmê šemer*, “skilled men of Zemer” (cf. NRSV). The city of Zemer is mentioned in extrabiblical sources (e.g., *Šumur* in the AMARNA tablets) and is generally identified with modern *Šumra* in Syria (c. 11 mi./18 km. SE of ARVAD, just N of the Syria-Lebanon border). Although the name of this city does not otherwise occur in the Bible, the ZEMARITES included in the Table of Nations (Gen. 10:18; 1 Chr. 1:16) were probably inhabitants of Zemer.

Zemira. See ZEMIRAH.

Zemirah. zuh-mi'ruh (Heb. *zēmîrâ* H2371, possibly “song”). KJV Zemira. Son of BEKER and grandson of BENJAMIN (1 Chr. 7:8).

Zenan. zee'nuhn (Heb. *ṣēnān* H7569, meaning uncertain). A town in the SHEPHELAH, within the tribal territory of JUDAH (Josh. 15:37; prob. the same as ZAAANAN, Mic. 1:11). It was in the same district as LACHISH and EGLON, but its precise location is unknown.

Overview of ZEPHANIAH

Author: The prophet Zephaniah son of Cushi (though some scholars think that the last two chapters have a different authorship).

Historical setting: The southern kingdom of JUDAH in the days of King JOSIAH (641-609 B.C.), possibly during the early part of his reign, prior to the religious reforms that began in the year 621.

Purpose: To rebuke Judah and warn the nation of future destruction; to announce the coming of the DAY OF THE LORD with both judgment and blessing.

Contents: Divine judgment and call to repentance (Zeph. 1:1—2:3); oracles against various nations (2:4—3:8); promise of purification and restoration (3:9-20).

Zenas. zee'nuhs (Gk. *Zēnas* G2424, prob. short form of *Zēnodōros*, “gift of Zeus”). A lawyer whom PAUL asked TITUS to assist in his journey (Tit.

3:13). He may have been a Christian missionary who worked with Titus on the island of CRETE, or who with APOLLOS was on a mission for Paul that took him to the island. According to some, Titus was being directed to send Zenas and Apollos on to Paul in NICOPOLIS with full provisions, possibly because the apostle had a special need for Zenas's particular expertise as a lawyer (but this view was influenced by the KJV's incorrect rendering, "Bring"). It is unclear, moreover, whether his legal skills had to do with Roman or with Jewish law. Because the verses just preceding (vv. 9-11) speak of religious legal disputes, it may be that Zenas was an expert in the TORAH.

Zephaniah. zef'uh-ni'uh (Heb. *šēpanyāhû* H7623 and *šēpanyâ* H7622, "Yahweh has hidden [*or* treasured]). (1) Son of Tahath, descendant of LEVI through KOHATH, and ancestor of SAMUEL and HEMAN (1 Chr. 6:36).

(2) Son of Cushi; a prophet during the early part of the reign of JOSIAH whose prophecy is preserved in the book bearing his name (Zeph. 1:1; see ZEPHANIAH, BOOK OF). He is the only prophet whose ancestry is traced back four generations, and this unique feature may indicate that his great-grandfather HEZEKIAH was the famous king bearing that name. If so he was the only prophet of royal blood, a cousin of Josiah and of the princes to whom he directed much of his prophecy. Apparently he lived in JERUSALEM, for he referred to it as "this place" (1:4) and described its topography with intimate knowledge (1:10-13).

(3) Son of Maaseiah; a priest second in rank during the reign of ZEDEKIAH (Jer. 21:1; 52:24). Some think this Zephaniah may have been JEREMIAH'S cousin (cf. 32:7 with 35:4). The false prophet Shemaiah of Nehelam, in a letter from Babylon, appointed Zephaniah priest instead of JEHOIADA with responsibility to punish pretenders to the gift of prophecy, one of whom, he alleged, was Jeremiah (29:24-28). Zedekiah sent him twice to Jeremiah; once to inquire of Yahweh about the Babylonian siege and once to ask him to pray for the people (21:1-2; 37:3). After the capture of Jerusalem, NEBUZARADAN brought him along with other leaders before the king of BABYLON, who had them killed at RIBLAH (2 Ki. 25:18, 21; Jer. 52:24, 27).

(4) Father of a postexilic Israelite named JOSIAH in whose house the priest Joshua (JESHUA) was crowned (Zech. 6:10). The subsequent reference to HEN son of Zechariah (v. 14) may be an alternate name or title of Josiah.

Zephaniah, Book of. The ninth book in the collection known as the twelve Minor Prophets. Dated in the reign of JOSIAH (Zeph. 1:1), this book was probably written sometime between 640 and 622 B.C., that is, early in that reign, before Josiah's religious reformation began. If ZECHARIAH's ancestor HEZEKIAH (1:1) was the king by that name, the prophet would have been a close relative of Josiah.



© Dr. James C. Martin. The British Museum. Photographed by permission.

Philistine pottery (12th cent. B.C.). Zephaniah speaks about God's judgment upon the Philistines.

The book is concerned throughout with the DAY OF THE LORD. This prophetic concept refers to any intervention of God in history, with its ultimate expression occurring in the end times. See ESCHATOLOGY. In Zeph. 1:2-6 the day of the Lord is seen in its effects on JUDAH and JERUSALEM. It comes as a punishment for the IDOLATRY of the people (1:4-6). In 1:7-13 the prophet pictures the people as though they were coming to a communal

sacrifice, but when they arrive, they are suddenly subject to the devastating punishment of God (1:8-9). The punishment is for social crimes as well as for idolatry.

The eschatological day of the Lord is described in Zeph. 1:14-18. Then in ch. 2 the prophet appeals to the humble to return to God, for that great day will involve universal destruction. The third chapter continues the same message, but there the prophet includes a message of hope that is centered in a REMNANT of God's people, who will be kept secure throughout the turmoil predicted by the prophet (3:12-18).

Zephath. zee'fath (Heb. *šēpat* H7634, prob. "watchtower"). Apparently the earlier, Canaanite name of the city of HORMAH (Jdg. 1:17).

Zephathah. zef'uh-thuh (Heb. *šepatâ* H7635, prob. "watchtower"). A valley near Mareshah (on the edge of the lowlands NE of LACHISH), where King ASA defeated ZERAH the Cushite (2 Chr. 14:10). See MARESHAH (PLACE). The whole region has such a complex topography of gently sloping foothills that the exact valley cannot now be identified with certainty.

Zephi. See ZEPHO.

Zepho. zee'foh (Heb. *šêpô* H7598 [in 1 Chr. 1:36, *šêpî*], derivation uncertain). Son of ELIPHAZ, grandson of ESAU, and head of an Edomite clan (Gen. 36:11, 15; 1 Chr. 1:36 [KJV and other versions, "Zephi"]).

Zephon. zee'fon (Heb. *šêpôn* H7602 [in Gen. 46:16, *šipyôn*], derivation uncertain; gentilic *šêpônî* H7604, "Zephonite"). Son of GAD, grandson of JACOB, and eponymous ancestor of the Zephonite clan (Gen. 46:16 [KJV and other versions, "Ziphion"]; Num. 26:15).

Zer. zuhr (Heb. *šēr* H7643, perhaps "narrow, restricted"). One of the

fortified cities allotted to the tribe of **NAPHTALI** (Josh. 19:35). Some scholars, however, believe that the first four words of the verse are an erroneous scribal repetition of previous material (in vv. 28-29). Other emendations have been proposed.

Zerah. zih^r’uh (Heb. *zera* H2438, “shining, dawning”; later prob. used as the short form of **ZERAHIAH**, “Yahweh has shed light”; gentilic *zar î* H2439, “Zerahite” [KJV, “Zarhite”]; Gk. *Zara* G2406). KJV also Zarah (Gen. 38:30) and Zara (Matt. 1:3). (1) Son of Reuel and grandson of **ESAU**; a chief in **EDOM** (Gen. 36:13, 17; 1 Chr. 1:37). Some think this is the same Zerah whose son (or descendant) **JOBAB** became an Edomite king (Gen. 36:33; 1 Chr. 1:44).

(2) Son of **JUDAH** by his daughter-in-law **TAMAR**; his twin brother was **PEREZ** (Gen. 38:30; 46:12; 1 Chr. 2:4). At birth, his hand came out first and was tied with a scarlet thread to indicate that he was the **FIRSTBORN**, but through unusual circumstances his brother was born before he was (Gen. 38:28-29). He was called Zerah possibly because he appeared first or as an allusion to the bright (scarlet) thread. His descendants formed the Zerahite clan (Num. 26:20; 1 Chr. 9:6; 27:11, 13; see also **IZRAHITE**). One of his descendants was **ACHAN** (Josh. 7:1, 17-18, 24; 22:20); another one was **PETHAHIAH**, a royal official after the **EXILE** (Neh. 11:24). His name is included in Matthew’s **GENEALOGY OF JESUS CHRIST**, which however makes clear that it was his brother Perez who was an ancestor of Jesus (Matt. 1:3).

(3) Son of **SIMEON**, grandson of **JACOB**, and eponymous ancestor of the Zerahite clan among the Simeonites (Num. 26:13; 1 Chr. 4:24). In the parallel passages (Gen. 46:10; Exod. 6:15) he is called **ZOHAR**.

(4) Son of Iddo and descendant of **LEVI** through **GERSHON** (1 Chr. 6:21 [Heb. 6:6]).

(5) Son of **Adaiah**, descendant of Levi through Gershon, and ancestor of the musician **ASAPH** (1 Chr. 6:41 [MT, 6:26]).

(6) A Cushite (i.e., from **ETHIOPIA**, but perhaps the leader of a S Arabian tribe) who attacked King **ASA** of **JUDAH** with a very large army (2 Chr.

14:9). Zerah was defeated in battle at MARESHAH (PLACE) and pursued to GERAR, where he was completely routed (vv. 10-15). Some have argued that the presence of tents, flocks, and camels among the booty suggests bedouin raiders.

Zerahiah. zer'uh-hi'uh (Heb. *zēra yâ* H2440, “Yahweh has shed light [or shone forth]”). (1) Son of Uzzi, descendant of LEVI through KOHATH, AARON, and ELEAZAR, and ancestor of ZADOK and EZRA (1 Chr. 6:6, 51 [Heb. 5:32; 6:36]; Ezra 7:4).

(2) Descendant of Pahath-Moab and father of Eliehoenai; the latter was a family head who returned from Babylon with EZRA (Ezra 8:4).

Zerahite. See ZERAH.



© Dr. James C. Martin The Zered River. (View to the E.)

Zered. zihr'id (Heb. *zered* H2429, meaning uncertain). KJV also Zared (Num. 21:12). A valley or WADI in TRANSJORDAN where the Israelites, terminating their wanderings and bypassing EDOM, encamped and crossed into MOAB (Num. 21:12; Deut. 2:13). It is often identified with the wadi(s) mentioned in Isa. 15:7 and Amos 6:14; see ARABAH, BROOK (WADI) OF THE, and WILLOWS, BROOK (WADI) OF THE. The Zered may also have been the scene

of the flash flood in 2 Ki. 3:16-23. Some identify it with the Wadi Kerak (or some tributary of the Kerak or the ARNON), but most scholars favor Wadi el-Hesa. Like other wadis in the area, the Hesa flows intermittently in a shallow valley across the plateau; but replenished by rainfall, tributaries, and especially springs, it flows perennially to its terminal oasis through a canyon that cleaves the fault-weakened escarpment. Steep-walled but broad-floored and flanked with cultivable terraces, this wadi formed both the historic divide between Edom and Moab and a difficult but practicable route to the plateau.

Zereda. See ZEREDAH.

Zeredah. zer'uh-duh (Heb. *šērēdâ* H7649, derivation uncertain). (1) A town in the Ephraimite hills (see EPHRAIM, HILL COUNTRY OF) that was the home of JEROBOAM before he rebelled against SOLOMON (1 Ki. 11:26; KJV, "Zereda"). The SEPTUAGINT, in a long addition to 1 Ki. 12:24, has several other references to the town (the name is transcribed as *Sarira*), including the comment that Jeroboam built Zeredah for Solomon. Its location is uncertain, but it is often identified with Deir Ghassaneh, some 15 mi. (24 km.) SW of SHECHEM. See also ZERERAH.

(2) A Transjordanian town near which the bronze objects for the TEMPLE were cast (2 Chr. 4:17 MT, followed by NRSV and other versions; KJV, "Zeredathah"). The name here is a variant for ZARETHAN (1 Ki. 7:46).

Zeredathah. See ZEREDAH #2.

Zererah. zer'uh-rah (Heb. *šērērâ* H7678, perhaps "narrow, restricted"). KJV Zererath. A town toward which the Midianite army fled after GIDEON and his men blew their trumpets (Jdg. 7:22). The identity and location of Zererah is problematic. The Midianites, who had camped in the Valley of JEZREEL, near the hill of MOREH (6:33; 7:2), must have fled SE, eventually crossing the JORDAN. TABBATH (7:22) almost certainly was in TRANSJORDAN, but

it is impossible to determine whether Zererah itself was on the W or E side of the river. Some have thought that Zererah is a mistake for (or a variant of) ZARETHAN, which was probably in Transjordan. Others, following a number of Hebrew MSS, read ZEREDAH, but this town appears to have been SW of SHECHEM and thus not on the path suggested by the text.

Zererath. See ZERERAH.

Zeresh. zih^rʾish (Heb. *zereš* H2454, meaning uncertain). Wife of HAMAN, mentioned in two passages in the story of ESTHER. When Haman boasted that Queen Esther had invited him to a banquet with King XERXES, Zeresh and some friends encouraged him to build a gallows so that MORDECAI could be hanged (Esth. 5:10-14). Subsequently, Haman was told by his wife and “advisers” that he would not be able to prevail because Mordecai was a Jew (6:13).

Zereth. zih^rʾith (Heb. *šeret* H7679, derivation unknown). Son of Asshur (by his wife Helah) and descendant of JUDAH (1 Chr. 4:7; cf. v. 5).

Zereth Shahar. zih^rʾith-shayʾhahr (Heb. *šeret hašša ar* H7680, meaning uncertain, but see SHAHAR). Also Zereth-shahar. One of the towns in the territory given to the tribe of REUBEN (Josh. 13:19). The town—mentioned in conjunction with others in MOAB that had formerly belonged to SIHON the Amorite—is described as being “on the hill in the valley,” but the precise location is uncertain. Some scholars tentatively identify it with modern ez-Zarat, on the E shore of the DEAD SEA (c. 12 mi./19 km. S of its NE tip; this was the site of Hellenistic Callirrhoe, known for its hot springs, which the ailing HEROD the Great used).

Zeri. zih^rʾi (Heb. *šērî* H7662, “balm”). Son of JEDUTHUN; he and his

brothers “prophesied, using the harp in thanking and praising the LORD” (1 Chr. 25:3); the name is probably a variant of IZRI (v. 11).

Zeror. zih-r’or (Heb. *ṣērôr* H7657, “stone”). Son of Becorath, descendant of BENJAMIN, and great-grandfather (or more distant ancestor) of King SAUL (1 Sam. 9:1; cf. v. 2). His name is missing from the other genealogies of Saul (1 Chr. 8:33-40; 9:39-44), though some have suggested that Zeror is to be equated with ZUR, who appears there as Saul’s uncle (8:30; 9:36).

Zeruah. zuh-roo’uh (Heb. *ṣērû ʿâ* H7654, “leprous,” perhaps a deliberate scribal distortion of ZERUIAH). The widowed mother of King JEROBOAM (1 Ki. 11:26). It is possible that her Hebrew name was given to her because she had a skin ailment or discoloration, but since the mothers of the kings of Israel (in contrast to those of the kings of Judah) are not otherwise mentioned, some scholars interpret the identification as a way of denigrating Jeroboam. Others suggest that Zeruah is mentioned simply to point out that she was a widow, for some extrabiblical texts use the epithet “a widow’s son” with reference to a king who has assumed the throne improperly.

Zerubbabel. zuh-ruhb’uh-buhl (Heb. *zêrubbābel* H2428, from Akk. *Zêr-Bābili*, “offspring of Babylon”; Gk. *Zorobabel* G2431). KJV NT, Zorobabel. A prominent Israelite who returned to PALESTINE after the EXILE and functioned as the governor of JERUSALEM under the Persian ruler DARIUS Hystaspes I (522-486 B.C.). There are certain difficulties connected with the identification of Zerubbabel, partly because he has sometimes been regarded, without good reason, as identical with SHESHBAZZAR (Ezra 1:8 et al.), and also because of an apparent discrepancy in the genealogical lists of Ezra and Chronicles. Zerubbabel is usually identified as the son of SHEALTIEL (or Salathiel) and the grandson of King JEHOIACHIN (Ezra 3:2; Hag. 1:1; Matt. 1:12-13; Lk. 3:27), but in one passage the MT describes him as the son of PEDAHIAH, who was Shealtiel’s brother (1 Chr. 3:19). There are several ways of explaining this discrepancy, the most common of which

is the supposition that Shealtiel died without offspring and that his brother Pedaiah married the widow according to ancient Hebrew LEVIRATE law (Deut. 25:5-10). Were Zerubbabel to have been born of such a union he could legally claim to be the son of Shealtiel (alternatively, Shealtiel could well have named his nephew as his heir and thus as his legal son). In any case, Zerubbabel was heir to the throne of JUDAH (1 Chr. 3:17-19) and is listed in the GENEALOGY OF JESUS CHRIST (Matt. 1:13; Lk. 3:27).

When CYRUS allowed the Jews to return to their own land, Joshua (JESHUA) the high priest was the religious leader. When they reached JERUSALEM, they first set up the altar of burnt offering, then they proceeded to lay the foundation of the new TEMPLE. Soon, however, opposition arose. The adversaries of the Jews made an apparently friendly offer of assistance, but Zerubbabel and the other leaders rebuffed them; therefore they wrote to the king and succeeded in stopping the work for a time (Ezra 4). In 520 B.C. the work was resumed and at this point the prophets HAGGAI and ZECHARIAH furnished the necessary moral and spiritual impetus for the rebuilding. Haggai castigated the Jews for their selfishness, indifference, and neglect, spurring Zerubbabel on to give proper oversight to the work in hand (Hag. 2:1-9, 20-23). In the same year Zechariah urged completion of the temple, and promised that earlier opposition would be removed (Zech. 4:6-10). Within four years the new temple was finished, and a great celebration was held at its dedication (Ezra 6:16-22). As far as the record tells, the work of Zerubbabel was complete. It is not known when he died. See RESTORATION.

Zeruiah. zuh-roo'yuh (Heb. *ṣērûyâ* H7653, “fragrant” or “balm of Yahweh”). Sister (or step-sister) of DAVID (1 Chr. 2:16); she may have been the daughter of JESSE’s wife by a former marriage to NAHASH (2 Sam. 17:25). Zeruiah is known primarily as the mother of ABISHAI, JOAB, and ASAHEL, who were chief officers in David’s kingdom (2 Sam. 2:18; 3:39; et al.). Although Zeruiah is mentioned at least twenty-five times in the historical records of Samuel, Kings, and Chronicles, no mention is ever made of her husband.

Zetham. zee´thuhm (Heb. *zētām* H2457, derivation uncertain). Son of LADAN and descendant of LEVI through GERSHON (1 Chr. 23:8; in 26:22 the Heb. can be understood to mean that Zetham was son of Jehieli).

Zethan. zee´thuhn (Heb. *zêtān* H2340, possibly “[keeper of] olive trees”). Son of Bilhan and great-grandson of BENJAMIN (1 Chr. 7:10).

Zethar. zee´thahr (Heb. *zētar* H2458, possibly from Pers. *zaitar*, “conqueror”). One of “the seven nobles of Persia and Media who had special access to the king and were highest in the kingdom” (Esth. 1:14). Queen VASHTI was banished by Ahasuerus (XERXES) on their advice.

Zeus. zoos (Gk. *Zeus* G2416 [gen. *Dios*, acc. *Dia*]). The chief god of the Greeks. The word comes from an Indo-European root meaning “sky,” and its form appears in other Indo-European languages, such as Latin *Jupiter*, the old form of which is *Diespiter* (i.e., *diei pater*, “father of day”), and Teutonic *Ziu* (from which derives *Tuesday*). As the god of the bright sky, Zeus was the lord of thunder and the giver of weather, the “cloud-gatherer” of the Homeric phrase. Since mountain peaks give weather signs, Zeus was enthroned on heights, preeminently on Olympus. Serving the needs of a royal and patriarchal age, he became the protector and ruler of the family. As Zeus Herkeios (“of the household”) he ruled the hearth; as Zeus Xenios (“hospitable, defender of strangers”) he protected the guest. (According to 2 Macc. 6:2, ANTIOCHUS Epiphanes determined that the temples in Jerusalem and GERIZIM would be called, respectively, the temple of Olympian Zeus and the temple of Zeus Xenios.) Since the state is the larger family and requires a moral framework and foundation similar to that of the smaller unit, Zeus became the protector of law and justice, the supreme god, father of gods and human beings. In the theological dramas of Aeschylus there are concepts of Zeus almost biblical in their loftiness. The name occurs in only one NT passage (Acts 14:12-13; KJV, “Jupiter”).

Zia. zi'uh (Heb. *zîa* ^c H2333, possibly “one who trembles”). Son of Abihail; he was one of seven relatives from the tribe of GAD who occupied the region E of GILEAD (1 Chr. 5:13; cf. vv. 10, 14).

Ziba. zi'buh (Heb. *šîbā* ^o H7471, prob. “twig”). A servant or steward of SAUL whose life and activities are known in the biblical record only during the reign of DAVID. In response to David's request, Ziba introduced to him MEPHIBOSHETH, a crippled son of JONATHAN. By royal provision the land that formerly belonged to King Saul was given to Mephibosheth and placed under the management of Ziba. This may have been an estate of considerable size, since Ziba employed his fifteen sons and twenty servants to cultivate the land (2 Sam. 9:2-12). When David fled during ABSALOM's rebellion, Ziba brought supplies to him and reported that Mephibosheth was disloyal (2 Sam. 16:1-4). The king responded by assigning Mephibosheth's estate to Ziba. Subsequently, Mephibosheth revealed that he had been betrayed by Ziba. By royal decree half of the estate was returned to Mephibosheth while Ziba retained the remainder (19:24-30).

Zibeon. zib'ee-uhn (Heb. *šîb* ^c *ôn* H7390, “[little] hyena”). (1) A HIVITE whose granddaughter OHOLIBAMAH was married to ESAU (Gen. 36:2, 14). If the gentile Hivite is equivalent (or should be emended) to HORITE, then this Zibeon is the same as #2 below.

(2) Son of SEIR the Horite; he was a clan chief of EDMOM whose son ANAH is credited for discovering certain hot springs in the desert (Gen. 36:20, 24, 29; 1 Chr. 1:38, 40).

Zibia. zib'ee-uh (Heb. *šîbyā* ^o H7384, “gazelle”). Son of SHAHARAIM, descendant of BENJAMIN, and family head; he was one of seven children that were born to Shaharaim in MOAB by his wife HODESH after he had divorced Hushim and Baara (1 Chr. 8:8-10).

Zibiah. zib´ee-uh (Heb. *šibyâ* H7385, “[female] gazelle”). A woman of BEERSHEBA who became the wife of King AHAZIAH of JUDAH and mother of King JEHOASH (2 Ki. 12:1; 2 Chr. 24:1).

Zichri. See ZICRI.

Zicri. zik´ri (Heb. *zîkrî* H2356, prob. short form of ZECHARIAH, “Yahweh has remembered”). Also Zichri (KJV and other versions); TNIV Zikri. (1) Son of Izhar, grandson of KOHATH, and great-grandson of LEVI (Exod. 6:21); he was MOSES’ cousin and the brother of KORAH #3.

(2) Son of Shimei and descendant of BENJAMIN (1 Chr. 8:19). He, as well as #3 and #4 below, is included among the heads of families who lived in JERUSALEM (v. 28).

(3) Son of Shashak and descendant of Benjamin (1 Chr. 8:23).

(4) Son of Jehoram and descendant of Benjamin 1 Chr. (8:27).

(5) Son of ASAPH, descendant of Levi, and ancestor of MATTANIAH; the latter was a prominent LEVITE after the EXILE (1 Chr. 9:15). This Zicri is apparently the same as ZABDI #4 and ZACCUR #4.

(6) Son of Joram and descendant of MOSES through ELIEZER (1 Chr. 26:25).

(7) Father of Eliezer; the latter was an officer over the tribe of REUBEN during the reign of DAVID (27:16).

(8) Descendant of JUDAH and father of Amasiah; the latter was a commander in the days of JEHOSHAPHAT (2 Chr. 17:16).

(9) Father of Elishaphat; the latter was a commander under JEHOIADA the high priest (2 Chr. 23:1).

(10) A warrior from EPHRAIM in the army of King PEKAH of Israel who assassinated Maaseiah son of King AHAZ of Judah and two royal officers (2 Chr. 28:7).

(11) Descendant of Benjamin and father of Joel; the latter was chief

officer in the days of NEHEMIAH (Neh. 11:9).

(12) Head of the priestly family of ABIJAH in the days of the high priest JOIAKIM (Neh. 12:17).

Ziddim. *zid'im* (Heb. *šiddîm* H7403, “sides,” possibly referring to a location on the slopes of a hill). One of the fortified cities allotted to the tribe of NAPHTALI (Josh. 19:35). The rabbis identified Ziddim with Kephartayya, apparently a location just N of the Horns of Hattin, some 6 mi. (10 km.) W of the Sea of Galilee. Few scholars, however, accept this identification, and many believe that the biblical text here has suffered corruption. See ZER.

Zidkijah. See ZEDEKIAH #6.

Zidon, Zidonians. See SIDON.

Zif. See ZIV.

ziggurat. *zig'oo-rat* (from Akk. *ziquurratu*, “temple tower”). A staged or stepped temple tower. This architectural form was developed in the third millennium B.C. in Babylonia from a low temenos (a platform supporting a shrine, as at ERECH and ʿUqair) to some massive, multiple-story brick towers. The Tower of BABEL (Gen. 11:1-5) might have been a ziggurat, since such buildings are to be found in all principal Mesopotamian cities. The sanctuary of MARDUK at BABYLON was called *Esagil(a)* (“the house whose head is raised up”), and the lofty tower was called *Etemenanki* (“the house of the foundation of heaven and earth”). Of the high tower only the merest fragment, a portion of the lowest story, remains, and it was buried under debris until excavated in modern times. Everything considered, the structure was at least seven stories high, with the dwelling of Marduk erected on the seventh story. The height has been

variously estimated up to about 300 ft. (90 m.). The cities of NIPPUR, Larsa, and Sippar each called their ziggurat by the name *Eduranki* (“the house of the bond between heaven and earth”). One of the best preserved of the ziggurats is that in UR of the Chaldees, with a base 200 by 141 ft. (61 x 43 m.) and a bottom terrace 50 ft. (15 m.) high. Jewish and Arab tradition identified the Tower of Babel with the great temple of NEBO in the city of Borsippa, now called Birs-Nimrod. The ruins of this ziggurat, originally seven stories high, still rise over 150 ft. (45 m.) from the plain. The highest preserved ziggurat ruins are those of Durkurigalzu (modern ‘Aqar Quf, 20 mi./32 km. W of Baghdad), which still towers to a height of 187 ft. (57 m.).

Ziha. *zi’huh* (Heb. זִיחָ *zî ā* H7484, derivation uncertain). Ancestor of a family of temple servants (NETHINIM) who returned from the Babylonian EXILE (Ezra 2:43; Neh. 7:46). One of two supervisors of the temple servants living on the hill of OPHEL was called Ziha (Neh. 11:21). He was undoubtedly a member of this family, but it is unclear whether Ziha was his own name or whether he is referred to by the clan eponym.

Ziklag. *zik’lag* (Heb. זִיקְלָג *zîqlag* H7637, derivation unknown). One of the “southernmost towns of the tribe of Judah in the Negev toward the boundary of Edom” (Josh. 15:31; cf. v. 21); it was subsequently allotted to the tribe of SIMEON (Josh. 19:5; 1 Chr. 4:30). In SAUL’s time it was under the PHILISTINES (1 Sam. 27:6). King ACHISH of GATH gave Ziklag to DAVID when he was pursued by Saul (1 Sam. 27:6; 1 Chr. 12:1, 20), and David used the town as a base for raids against various groups (1 Sam. 27:8-11). After the last Philistine attack on Saul, David returned to Ziklag and found that it had been raided by the AMALEKITES, on whom he took quick vengeance. The booty was divided with the people in the NEGEV area who had assisted him during his campaigns (1 Sam. 30:1-3; 1 Chr. 12:1-20). The town is mentioned elsewhere (2 Sam. 1:1; 4:10; Neh. 11:28). The location of Ziklag is uncertain. Proposed identifications include modern Tell el-Khuweilifeh (c. 9.5 mi./15 km. NE of BEERSHEBA) and, more likely, Tell esh-Shari‘ah (c. 14 mi./23 km. NW of Beersheba).

Zikri. zik´ri. TNIV form of ZICRI.

Zillah. zil´uh (Heb. *šillâ* H7500, possibly “shade, protection”). A wife of LAMECH and the mother of TUBAL-CAIN and NAAMAH (Gen. 4:19, 22-23).

Zillethai. zil´uh-thi (Heb. *šillētay* H7531, possibly “shade [of Yahweh]”). KJV Zilthai. Son of Shimei (see SHEMA [PERSON] #3) and descendant of BENJAMIN (1 Chr. 8:20).

(2) One of several warriors from the tribe of MANASSEH who joined DAVID at ZIKLAG; they are described as “leaders of units of a thousand” (1 Chr. 12:20).

Zilpah. zil´puh (Heb. *zîlpâ* H2364, possibly “small nose”). A maidservant given by LABAN to LEAH on the occasion of her marriage to JACOB. At the request of Leah, Zilpah became Jacob’s CONCUBINE, bearing to him GAD and ASHER (Gen. 29:24; 30:9-13; 35:26; 37:2; 46:18). See also BILHAH (PERSON).

Zilthai. See ZILLETHAI.

Zimmah. zim´uh (Heb. *zîmmâh* H2366, possibly “plan”). Son or grandson of JAHATH and descendant of LEVI through GERSHON (1 Chr. 6:20, 42; 2 Chr. 29:12).

Zimran. zim´ran (Heb. *zîmrân* H2383, derivation uncertain). Son of ABRAHAM and KETURAH (Gen. 25:2; 1 Chr. 1:32). The name Zimran is thought by some to be preserved in modern Zabram, a site W of Mecca.

Zimri (person). zim´ri (Heb. *zîmrî* H2381, possibly “[Yahweh is] my

protection”). (1) Son of Salu and descendant of SIMEON; he was a tribal leader who was killed by PHINEHAS for his open adultery with a Moabite princess (Num. 25:14).

(2) Son of Zerah, descendant of JUDAH, and grandfather of ACHAN (Josh. 7:1, 17-18 [NIV]; 1 Chr. 2:6). In the Joshua references, most English versions, following the MT, read ZABDI instead of Zimri.

(3) Son of Jehoaddah (Jadah) and descendant of King SAUL through JONATHAN (1 Chr. 8:36; 9:42).

(4) A military official under ELAH of Israel who killed this king and briefly usurped the royal power in 885 B.C. (1 Ki. 16:9-20). Elah had been carousing at TIRZAH while the main army, under OMRI’s leadership, was besieging GIBBETHON. When news of the assassination reached the camp, the reaction was so swift that Zimri had only seven days to live. Raising the siege, Omri brought the army to the capital; Zimri, who had perhaps relied on his chariot force, could not hold it. As the troops entered, he retired to the palace and burned it over his own head. The note of his contribution to Israel’s apostasy (16:19) may mean that he formally affirmed his adherence to the religious policy of JEROBOAM. His treachery was alluded to by JEZEBEL when she referred to JEHU as “Zimri” (2 Ki. 9:31).

Zimri (place). zim’ri (Heb. *zmrî* H2382, derivation uncertain). An unknown country mentioned with ELAM and MEDIA as coming under the judgment of God (Jer. 25:25). Some identify this place with ZIMRAN (also unknown); others believe the text is corrupt (the LXX omits this name).

Zin. zin (Heb. *ṣin* H7554, derivation uncertain). A DESERT that provided the setting for some critical events of biblical history (not to be confused with the Desert of Sin; see SIN, DESERT OF). Possibly named after an unidentified settlement or region (Num. 34:4; Josh. 15:3), the Desert or Wilderness of Zin included KADESH BARNEA, where the Israelites camped (Num. 33:36) and whence they spied out the land (13:21; cf. v. 26).

Various incidents are recorded as taking place here (Num. 20:1-13; 27:14; Deut. 32:51). The S border of the Promised Land included a portion of the Desert of Zin (Num. 34:3-4), which was allotted to the tribe of JUDAH (Josh. 15:1-3). It must have extended from somewhere near Kadesh eastward toward the ascent of AKRABBIM and to the border of EDM. More precise definition is hardly warranted: even in biblical times the Desert of PARAN overlapped (or perchance included) that of Zin (Num. 13:26). However defined, Zin was included in “that vast and dreadful desert” the Israelites experienced (Deut. 1:19; 8:15). With a fickle few inches of rain even in the slightly less arid N, and with its soil bestrewn with rock, flint, and sand, Zin was mostly barren. Yet investigation is disclosing an ancient ebb and flow of settlement based on meticulous utilization of soil and water and the strategy of trade and defense.

Zina. See Z_{IZA} #3.



© Dr. James C. Martin This elevation in SW Jerusalem is often referred to as Mt. Zion (view to the NE), but the name was originally applied to the City of David, just S of the temple mount.

Zion. *zi'uhn* (Heb. *šyyôn* H7482, possibly “fortress” or “barren [hill]”; Gk. *Siōn* G4994). KJV also Sion (Ps. 65:1 and NT). The SE hill of JERUSALEM; by extension, the name is applied to the entire city, to its

inhabitants, and to the people of God generally. Zion is first mentioned in the OT as a JEBUSITE fortress (2 Sam. 5:6-9). DAVID captured it and called it the CITY OF DAVID. At this time the citadel probably stood on the long ridge running S of where the TEMPLE would later be located, although not all scholars are agreed on this. This location is near the only known spring; it is suitable for defense; its size is about that of other fortified towns; archaeological remains show that it was inhabited long before David's time; and certain Bible references (1 Ki. 8:1; 2 Chr. 5:2; 32:30; 33:14) indicate that this was the original Zion. (Only in postbiblical times did the name Zion become erroneously transferred to the SW hill of Jerusalem, and this practice prevails today.) David brought the ARK OF THE COVENANT to Zion, and the hill henceforth became sacred (2 Sam. 6:10-12). When SOLOMON later moved the ark to the temple on nearby Mount MORIAH, the name Zion was evidently extended to take in the temple mount (Isa. 8:18; 18:7; 24:23; Joel 3:17; Mic. 4:7). Zion thus came to stand for the whole of Jerusalem (2 Ki. 19:21; Ps. 48; 69:35; 133:3; Isa. 1:8). The name is frequently used figuratively for the Hebrew nation as God's people. And since Zion is "the joy of all the earth" (Ps. 48:2; cf. Isa. 18:7), the name became synonymous with REDEMPTION as occurring in any nation; accordingly, to know God and to be written in his book is equated in the Psalms with being "born in Zion" (Ps. 87:4-6). In apostolic usage Mount Zion comes to represent "the heavenly Jerusalem, the city of the living God" (Heb. 12:22). Yet Zion may also refer to the people of Israel (primarily in quotations from the OT, as Rom. 9:33 and 1 Pet. 2:6) and of Jerusalem (Matt. 21:5; Jn. 12:15); or it may identify the mountain on which Christ and his followers will stand in triumph at his second coming (Rev. 14:1; cf. Obad. 21) and from which he will go forth to rule forever (Rom. 11:26; cf. Ps. 132:13-14).

Zion, Daughter of. A figurative expression used in the OT, especially in the Prophets, for JERUSALEM and its inhabitants. The expression "elders of the Daughter of Zion" (Lam. 2:10) clearly shows that the whole population of Jerusalem is thus personified (cf. also "Daughter of Babylon" in Ps. 137:8; "Virgin Daughter of Sidon" in Isa. 23:12; et al.). In several passages (e.g., 2 Ki. 19:21; Isa. 37:22; Lam. 2:13), "Daughter

of Zion” is paralleled by “Daughter of Jerusalem,” showing their essential equivalence. In the NT “Daughter of Zion” appears only twice in OT quotations (Matt. 21:5 and Jn. 12:15). See also ZION.

Zior. *zi’or* (Heb. *ṣîṣr* H7486, prob. “small”). A town in the hill country within the tribal territory of JUDAH (Josh. 15:54). It was apparently near HEBRON (prob. to its S), but the precise location is unknown. See also ZAIR.

Ziph (person). *zif* (Heb. *zîp* H2334, derivation unknown). (1) Son of Mesha, grandson of CALEB, and descendant of JUDAH (1 Chr. 2:42). The Hebrew text is difficult; see MARESHAH (PERSON) #1. Moreover, Ziph here may be the name of a town whose “father” (i.e., founder) was Mesha; see ZIPH (PLACE) #2.

(2) Son of Jehallelel and descendant of JUDAH (1 Chr. 4:16). Perhaps his name was associated with ZIPH (PLACE) #1.

Ziph (place). *zif* (Heb. *zîp* H2335, derivation unknown; gentilic *zîpî* H2337, “Ziphite”). (1) One of the “southernmost towns of the tribe of Judah in the Negev toward the boundary of Edom” (Josh. 15:24). Possibly this town was named after ZIPH (PERSON) #2 or ZIPHAH (1 Chr. 4:16). Its precise location is uncertain, but some scholars have tentatively identified it with modern Khirbet ez-Zeifeh, some 19 mi. (31 km.) SE of BEERSHEBA.

(2) A town in the hill country within the tribal territory of JUDAH (Josh. 15:55). The open area E of this town was known as the Desert of Ziph, and it was here that DAVID hid from SAUL twice (1 Sam. 23:14-15, 24; 26:2); on both of those occasions the inhabitants of the town, the Ziphites, alerted the king regarding David’s whereabouts (2 Sam. 23:19; 26:1; Ps. 54 title [KJV, “Ziphims”]). Ziph was one of the cities fortified by REHOBOAM after the secession of the northern kingdom (2 Chr. 11:8). It is generally identified with modern Tell Zif, 4 mi. (6 km.) SE of HEBRON on a hill some 2,890 ft. (880 m.) above sea level commanding the open

country around. Because the Calebites were associated with Hebron, it seems probable that this Ziph was named after ZIPH (PERSON) #1.

Ziph, Desert (Wilderness) of. See ZIPH (PLACE) #2.

Ziphah. zi´fuh (Heb. *zîpâ* H2336, prob. “small”). Son of Jehallelel and descendant of JUDAH (1 Chr. 4:16). Some have thought that Ziphah is an inadvertent scribal repetition of Ziph, which immediately precedes it. Others suggest that Ziphah should be identified with ZIPH (PLACE) #1.

Ziphims. See ZIPH (PLACE) #2.

Ziphion. See ZEPHON.

Ziphite. See ZIPH (PLACE) #2.

Ziphron. zif´ron (Heb. *ziprôn* H2412, derivation unknown). A town between ZEDAD and HAZAR ENAN, used to mark the ideal NE border of ISRAEL (Num. 34:9). Its precise location is uncertain, but some scholars identify it with modern Ḥawwarin, about 75 mi. (120 km.) NE of DAMASCUS.

Zippor. zip´or (Heb. *šippôr* H7607, “bird”). Father of King BALAK of MOAB (Num. 22:2, 4, 10, 16; 23:18; Josh. 24:9; Jdg. 11:25).

Zipporah. zi-por´uh (Heb. *šippôrâ* H7631, “bird”). Daughter of JETHRO (REUEL), wife of MOSES, and mother of GERSHOM and ELIEZER (Exod. 2:21-22; 18:2-4). After Moses’ time in MIDIAN, upon his return to EGYPT, the Lord met “him” (Moses? Moses’ son?) and “was about to kill him” (4:24), but Zipporah averted disaster by circumcising the child (vv. 25-26).

Apparently Moses sent her back to her father during the unsettled and troublous times connected with the EXODUS.

zither. See MUSIC AND MUSICAL INSTRUMENTS.

Zithri. See SITHRI.

Ziv. ziv (Heb. *ziv* H2304, “blossom”). KJV Zif. The second month in the Jewish religious CALENDAR (corresponding to April-May). The term occurs in only one biblical passage to mark the beginning of SOLOMON’s construction of the TEMPLE (1 Ki. 6:1, 37).



© Dr. James C. Martin The Pass of Ziz. (View to the W.)

Ziz, Pass (Ascent) of. ziz (Heb. *ziz* H7489, prob. “flowers”). When a vast army from EDOM, MOAB, and AMMON came against JUDAH during the reign of JEHOSHAPHAT, a prophet by the name of JAHAZIEL revealed that the enemy would be “climbing up by the Pass of Ziz” and that Jehoshaphat’s men would “find them at the end of the gorge in the Desert of Jeruel” (2

Chr. 20:16). Evidently the place was near **TEKOA**, for on the next morning the people of Judah went into the Desert of Tekoa and saw the enemy defeated (vv. 20-23). The exact location of the pass is uncertain, but some identify it with Wadi **Ḥaṣaṣa**, some 6 mi. (10 km.) N of **EN GEDI** and 8 mi. (13 km.) SE of Tekoa.

Ziza. *zi'zuh* (Heb. *zîzā* [◦] *H2330* and *zîzâ* *H2331* [only 1 Chr. 23:11], meaning uncertain). (1) Son of Shiphi and descendant of Shemaiah; he was a clan leader in the tribe of **SIMEON** (1 Chr. 4:37). Ziza is listed among those whose families increased greatly during the days of King **HEZEKIAH** and who dispossessed the Hamites and Meunites near **GEDOR** (vv. 38-41).

(2) Son of **REHOBAM** (by his favorite wife **MAACAH**) and descendant of **DAVID** (2 Chr. 11:20).

(3) Son of Shimei and descendant of **LEVI** through **GERSHON** (1 Chr. 23:10-11 NIV). The KJV and other versions, following the MT, have “Zina” (v. 10) and “Zizah” (v. 11). The **SEPTUAGINT** reads *Ziza* in both verses.

Zizah. See **ZIZA** #3.

Zoan. *zoh'uhn* (Heb. *ṣō'an* *H7586*, from Egyp. *d'nt*, “storm”; **LXX**, *Tanis*). An ancient Egyptian city, known to classical writers as Tanis, and now represented by the ruins of **San el-Hagar el-Qibliya** (San al-Hajar) in the NE delta of the **NILE**, just S of Lake Menzaleh. Before the Ramesside age (c. 1300 B.C.; see **RAMSES**), the history of Zoan remains obscure, especially as the commonly proposed identification of Zoan-Tanis with the **HYKSOS** settlement of Avaris and later city of **RAMESES** is perhaps erroneous. The geographical term “fields of Tanis” (cf. “fields of Zoan” in Ps. 78:12, 43 NRSV) occurs from Ramses II's day onward, while Tanis-Zoan itself is attested from c. 1100 B.C. From the 21st to late 22nd dynasties (c. 1085-715), Tanis-Zoan was the capital of the **PHARAOHS**, several royal tombs of this period and the ruins of important temples

having been discovered there. During the Nubian 25th dynasty (c. 715-664), Tanis was still used as an occasional royal residence and as a northern base, with MEMPHIS as main center. This background lends point to references by ISAIAH to the “officials of Zoan” as “the wise counselors of Pharaoh” (Isa. 19:11, 13; 30:4). In the 26th dynasty (664-525), Zoan was still a major city, and this is reflected in EZEKIEL’s denunciation of it with other Egyptian centers (Ezek. 30:14).

Zoar. zoh´ahr (Heb. *šō ʿar* H7593, possibly “small”). One of the five CITIES OF THE PLAIN, the others being SODOM, GOMORRAH, ADMAH, and ZEBOIIM. Known biblical facts about Zoar derive from ten references (Gen. 13:10; 14:2, 8; 19:22-23, 30; Deut. 34:3; Isa. 15:5; Jer. 48:34), all quite barren of definite geographical information. Postbiblical historical evidence, indecisive as it is, has strongly influenced most modern scholars, who locate Zoar at the SE corner of the DEAD SEA near the edge of the barren saline plain called the Sebkha, 4-5 mi. (6-8 km.) up the River ZERED from where it empties into the Sea. In particular, it is common to identify ancient Zoar with modern es-Safi, some 5 mi. (8 km.) S of the Dead Sea. The survival of certain place names in the district, such as Jebel Usdum (= Mount Sodom), supports this theory, and the presence of extensive mineral salt deposits is thought to be connected with the story of LOT’s wife, who turned to a “pillar of salt” as she walked toward Zoar (Gen. 19:26). Others argue that the Bible seems to locate Zoar specifically at an extremity of the “Plain...the valley of Jericho” in the recital of the dimension of the Promised Land (Deut. 34:3 NRSV); how would Moses have seen the area at the S end of the Dead Sea from Mount Nebo in MOAB opposite JERICHO (34:1)? It is further argued that Gen. 13:10-12 seems to indicate the Valley of Jordan opposite BETHEL and Ai. However, a location at the N rather than the S end of the Dead Sea has not won favor.

Zoba. See ZOBAB.

Zobah. zoh´buh (Heb. *šôbā* *H7419* [2 Sam. 10:6, 8] and *šôbâ* *H7420*, meaning uncertain). An ARAMEAN kingdom that flourished during the early Hebrew monarchy. Its exact location is not known, but in 2 Sam. 8:8 reference is made to a city in the kingdom of Zobah named BEROETHAI from which DAVID obtained copper. This town may be the same as BEROETHAH and modern Bereitan, about 30 mi. (48 km.) NW of DAMASCUS. SAUL fought against Zobah (1 Sam. 14:47), and subsequently David, when he sought to establish his northern border, clashed with HADADEZER of Zobah and defeated him (2 Sam. 8:3, 5, 12; 1 Chr. 18:3, 5, 9; Ps. 60 title [“Aram Zobah”]). Later, when AMMON fought David, there were contingents from Zobah and other Aramean towns in the Ammonite forces (2 Sam. 10:6-8; cf. 1 Chr. 19:6). David’s general JOAB overwhelmed these allies (2 Sam. 10:9-19; 1 Chr. 19:8-19). In SOLOMON’S time, REZON, a fugitive from the king of Zobah, established himself in Damascus and became “Israel’s adversary as long as Solomon lived” (1 Ki. 11:23-25).

Zobebah. See HAZZOBEBAH.

Zohar. zoh´hahr (Heb. *šō ar* *H7468*, possibly “reddish” or “radiant”).
(1) Father of EPHRON the HITTITE (Gen. 23:8; 25:9).

(2) Son of SIMEON and grandson of JACOB (Gen. 46:10; Exod. 6:15); also called ZERAH (Num. 26:13; 1 Chr. 4:24).

(3) Son of Asshur (by his wife Helah) and descendant of JUDAH (1 Chr. 4:7). See comments under IZHAR #2.

Zohemoth, Stone of. zoh´huh-lith (Heb. *zō elet* *H2325*, “creeping thing”). A stone or boulder near EN ROGEL (a spring just S of JERUSALEM); at this site ADONIJAH offered sacrifices in his abortive attempt to become king (1 Ki. 1:9; RSV, “Serpent’s Stone”). The name may indicate either that there was a “crawling” or “sliding” rock (from the overhanging cliffs to the spring) or, more likely, that the stone was associated with the cultic emblem of the serpent. Some have seen a connection between the

Zohemoth Stone and the Dragon's Spring (Neh. 2:13; see JACKAL WELL).

Zoheth. *zoh'heth* (Heb. *zô êt* H2311, derivation uncertain). Son of Ishi, included in the genealogy of JUDAH (1 Chr. 4:20).

Zophah. *zoh'fuh* (Heb. *šôpa* H7432, meaning uncertain). Son of Helem; listed among the brave warriors who were heads of families of the tribe of ASHER (1 Chr. 7:35-36; cf. v. 40).

Zophai. See ZUPH (PERSON).

Zophar. *zoh'fah*r (Heb. *šôpar* H7436, meaning uncertain). The third of the three friends of JOB who came to commiserate him (Job 2:11; 11:1; 20:1; 42:9). He came from Naamah, probably a city or region outside PALESTINE (see NAAMATHITE). He was harsh in accusing Job of wickedness and in telling him that he deserved to suffer even more than he had.

Zophim. *zoh'fim* (Heb. *šôpîm* H7614, "watchers" or "lookout"). A field on the top of the PISGAH slopes, at the NE end of the DEAD SEA, to which BALAK took BALAAM to see ISRAEL (Num. 23:14). It is uncertain whether the term is a proper name or a common noun (thus possibly "field of watchers" or "lookout field").



© Dr. James C. Martin This tell or mound is identified as biblical Zorah.

Zorah. zor'uh (Heb. *ṣor ʿâ* H7666, meaning uncertain; gentilic *ṣor ʿāṭī* H7670, “Zorathite” [1 Chr. 2:53; 4:2], and *ṣor ʿī* H7668, “Zorite” [2:54]). KJV also Zoreah (Josh. 15:33), Zareah (Neh. 11:29), Zareathite (1 Chr. 2:53). A city in the SHEPHELAH of the tribe of JUDAH (Josh. 15:33) which formerly belonged to DAN (Josh. 19:41; Jdg. 13:2; 18:2). The town was the home of MANOAH the father of SAMSON (Jdg. 13:2). It was in MAHANEH-DAN, between Zorah and ESHTAOL, that Samson first experienced the constraint of the Spirit of the Lord (13:25); and after his death, he was buried in the same region (16:31). When the Danites decided to vacate their territory due to PHILISTINE pressure, some of the five men sent out to reconnoiter further N for a new home came from Zorah and Eshtaol (18:2). On their recommendation six hundred warriors from those two towns took LAISH in the N (18:8-11). SOLOMON’S son REHOBAM strengthened the fortifications of Zorah on his southern flank (2 Chr. 11:10). After the EXILE the town was reoccupied by returning exiles (Neh. 11:29). Zorah is confidently identified with modern Ṣarah, some 14 mi. (23 km.) W of JERUSALEM (2 mi./3 km. NNE of biblical BETH SHEMESH and about the same distance WSW of Eshtaol); the town sits on a hill overlooking the Wadi e ṣ-Ṣarar (SOREK) to its S.

Zorathite. See ZORAH.

Zoreah. See ZORAH.

Zorite. See ZORAH.

Zorobabel. See ZERUBBABEL.

Zuar. zoo'uhr (Heb. *šû'ār* H7428, “small”). Father of NETHANEL, who was the leader of the tribe of ISSACHAR during the wilderness wanderings (Num. 1:8; 2:5; 7:18, 23; 10:15).

Zuph. zuhf (Heb. *šûp* H7431 and *šôpay* H7433 [1 Chr. 6:26, Heb. v. 11], possibly “flowing honey”). (1) Son of ELKANAH, descendant of LEVI through KOHATH, and ancestor of SAMUEL (1 Sam. 1:1; 1 Chr. 6:26 [“Zophai”], 35). See also #2, below.

(2) A region to which SAUL came when he was searching for his father's donkeys (1 Sam. 9:5); the prophet SAMUEL lived in this place (v. 6), so evidently it was near Ramah, though the precise location is unknown. It is very likely that the name of this area was derived from Samuel's ancestor (see #1, above). Samuel's father Elkanah is described as being a native of Ramathaim Zuphim (1 Sam. 1:1 NIV mg.), and modern translations usually render the Hebrew phrase “from Ramathaim, a Zuphite” (NJPS, “from Ramathaim of the Zuphites”). See comments under RAMAH #3.

Zuphim, Zuphite. See ZUPH #2.

Zur. zuhr (Heb. *šûr* H7448, “rock”). (1) A tribal chief from MIDIAN and

father of COZBI (Num. 25:15); the latter and her Israelite husband ZIMRI were put to death by PHINEHAS for their part in pagan and immoral behavior (cf. vv. 1-9). In a subsequent battle, the Israelites killed Zur and other Midianite rulers (31:8; Josh. 13:21).

(2) Son of JEIEL and descendant of BENJAMIN; his brother NER was the grandfather of SAUL (1 Chr. 8:30 [cf. v. 33]; 9:36).

Zuriel. zoor´ee-uhl (Heb. *šûrîʾēl* H7452, “God is my rock”). Son of Abihail and descendant of KEVI through MERARI; he was leader of the Merarites in the wilderness (Num. 3:35).

Zurishaddai. zoor´i-shad´i (Heb. *šûrîšadday* H7453, “Shaddai is my rock”; see EL SHADDAI). Father of SHELUMIEL; the latter was the leader of the tribe of SIMEON in the wilderness (Num. 1:6; 2:12; 7:36, 41; 10:19).

Zuzim. See ZUZITES.

Zuzites. zoo´zits (Heb. *zûzîm* H2309, derivation uncertain). Also Zuzim (KJV Zuzims, a superfluous English pl. form). A pre-Israelite tribe of Syria-Palestine mentioned in Gen. 14:5 as one of the nations overthrown by the Elamite king KEDORLAOMER. They are said to have lived in Ham, apparently a site located in the N of what is today the country of Jordan. See HAM (PLACE). Most authorities equate the Zuzites with the ZAMZUMMITES of Deut. 2:20, although some object that in the former passage the Zuzites are distinguished from the REPHAITES, while in the latter the Rephaites seem to be identified with the Zamzummites.

About the Author

MOISÉS SILVA taught biblical studies at Westmont College, Westminster Theological Seminary, and Gordon-Conwell Theological Seminary. He is the author or coauthor of eight books, and the revising editor of the *Zondervan Encyclopedia of the Bible*.

www.AuthorTracker.com for exclusive information on your favorite HarperCollins author.

ZONDERVAN

Zondervan Illustrated Bible Dictionary

Copyright © 1987, 2011 by Zondervan All rights reserved under International and Pan-American Copyright Conventions. By payment of the required fees, you have been granted the non-exclusive, non-transferable right to access and read the text of this ebook on-screen. No part of this text may be reproduced, transmitted, down-loaded, decompiled, reverse engineered, or stored in or introduced into any information storage and retrieval system, in any form or by any means, whether electronic or mechanical, now known or hereinafter invented, without the express written permission of Zondervan.

EPub Edition © FEBRUARY 2011 ISBN: 978-0-310-49235-1

This title is also available as a Zondervan ebook.

Visit www.zondervan.com/ebooks.

Requests for information should be addressed to:

Zondervan, *Grand Rapids, Michigan 49530*

Library of Congress Cataloging-in-Publication Data

Zondervan illustrated Bible dictionary / [edited by] J. D. Douglas and Merrill C. Tenney; revised by Moisés Silva.

p. cm.

Includes bibliographical references.

ISBN 978-0-310-22983-4 (hardcover, printed) 1. Bible — Dictionaries. I. Douglas, J. D. (James Dixon) II. Tenney, Merrill C. (Merrill Chapin), 1904-1985.

III. Silva, Moisés. IV. Zondervan encyclopedia of the Bible.

BS440.Z66 2011

220.3 — dc22

2010034210

All Scripture quotations, unless otherwise indicated, are taken from the Holy Bible, *New*

International Version®, *NIV®*. Copyright © 1973, 1978, 1984 by Biblica, Inc.™ Used by permission of Zondervan. All rights reserved.

Maps by International Mapping. Copyright © 2009 by Zondervan. All rights reserved.

Any Internet addresses (websites, blogs, etc.) and telephone numbers printed in this book are offered as a resource. They are not intended in any way to be or imply an endorsement by Zondervan, nor does Zondervan vouch for the content of these sites and numbers for the life of this book.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means — electronic, mechanical, photocopy, recording, or any other — except for brief quotations in printed reviews, without the prior permission of the publisher.

11 12 13 14 15 16 17 18 19 20 /CTC/ 23 22 21 20 19 18 17 16 15 14 13 12 11 10
9 8 7 6 5 4 3 2 1

About the Publisher

Founded in 1931, Grand Rapids, Michigan-based Zondervan, a division of HarperCollinsPublishers, is the leading international Christian communications company, producing best-selling Bibles, books, new media products, a growing line of gift products and award-winning children's products. The world's largest Bible publisher, Zondervan (www.zondervan.com) holds exclusive publishing rights to the *New International Version of the Bible* and has distributed more than 150 million copies worldwide. It is also one of the top Christian publishers in the world, selling its award-winning books through Christian retailers, general market bookstores, mass merchandisers, specialty retailers, and the Internet. Zondervan has received a total of 68 Gold Medallion awards for its books, more than any other publisher.





Share Your Thoughts

With the Author: Your comments will be forwarded to the author when you send them to zauthor@zondervan.com.


With Zondervan: Submit your review of this book by writing to zreview@zondervan.com.


Free Online Resources at
www.zondervan.com/hello

Zondervan AuthorTracker: Be notified whenever your favorite  authors publish new books, go on tour, or post an update about what's happening in their lives.

Daily Bible Verses and Devotions: Enrich your life with daily  Bible verses or devotions that help you start every morning focused on God.

Free Email Publications: Sign up for newsletters on fiction,  Christian living, church ministry, parenting, and more.

Zondervan Bible Search: Find and compare Bible passages in a  variety of translations at www.zondervanbiblesearch.com.

Other Benefits: Register yourself to receive online benefits like  coupons and special offers, or to participate in research.

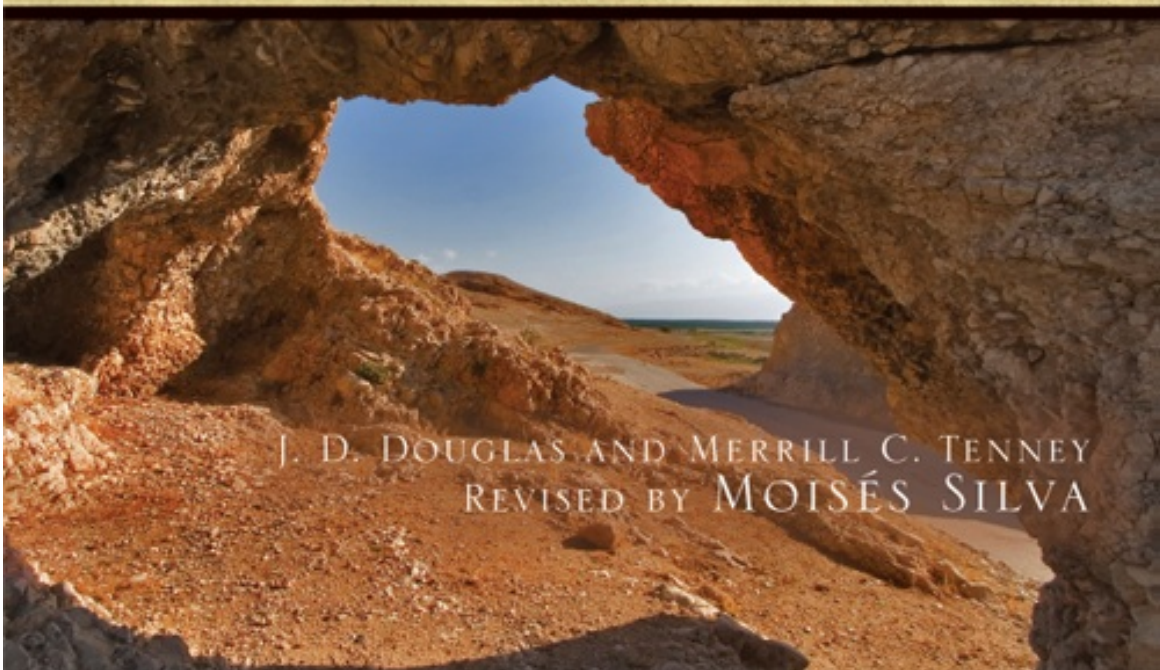




ZONDERVAN ILLUSTRATED BIBLE DICTIONARY

THE MOST ACCURATE AND COMPREHENSIVE
ONE-VOLUME BIBLE DICTIONARY AVAILABLE

- Over 7,200 entries with up-to-date scholarship, archaeological findings, and more
- More maps than any other Bible dictionary—all created with new mapping technologies
- The only Bible dictionary with over 500 full-color images, charts, and illustrations
- More international contributors than any other Bible dictionary



J. D. DOUGLAS AND MERRILL C. TENNEY
REVISED BY MOISÉS SILVA